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Art, Literature and Occultism

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ANNIE BESANT, P.T.S.

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THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

Our readers will see in the articles that follow these notes, why I have been kept in the United States. Our fairest hopes are more than fulfilled, and the Message of the Teacher is outlined, to be amplified in the next few years. In *My Kingdom of Happiness*, talks to a class at Ommen last year, the basis of that Message was suggested, and it is now becoming more precise.

* * *

A matter closely touching this is the appearance of the sixth sub-race of the great Aryan Mother Race. H. P. B. foretold in 1888 the coming of a new race in the United States (Vol. II, *Secret Doctrine*). I have been laying stress on this for years as a matter of Theosophical teaching, and as the sign of the Coming of the World-Teacher. Now the matter has passed beyond the need of argument, for the scientific fact is placed beyond doubt, the newspapers give columns on it, and it is recognised in the schools. It is in connexion with this that "the Happy Valley Foundation"

has been established in the Ojai Valley¹ and 465 acres of the most beautiful part of the Valley have been bought. An Organisation Committee has been formed, of which I have been elected Chairman. I suppose this will be my last big job in this incarnation, and I know that friends all over the world will help me to make it a success. The work is to prepare and train the children and young people of the new sub-race, and to endeavour to *live* in the spirit and embryonic form of the New Civilisation. Those who have read of the youth of the previous four sub-races in *Man*, will appreciate the importance and significance of the new departure.

*
* * *

Among the many Christmas and New Year's cards sent to me by loving friends in all parts of the world, the following four lines seem to me particularly good :

He drew a circle and shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.

Good advice for the year, so I hand it on.

*
* * *

In the later part of this issue will be found the outline of a scheme which should interest all Theosophists. H. P. B. stated that the sixth race would be born in America, and the germs of this, the sixth sub-race, is now being born in California. The fact of the new type having appeared its rapid multiplication is now beyond dispute. Readers of *Man: Whence, How and Whither* will remember that the four preceding daughter-races were evolved in valleys in Central Asia, and ordinary history records the emigrations therefrom. Once more we are at the beginning of a similar evolution, and this secluded valley is the chosen place for the earliest stage. The "Band of Servers" begins once more the old

¹ See page 106.

task through a handful of its members, and gradually others will gather and take part in the work. It falls to my lot to start the work, and the land is secured, to be paid for in instalments. Who among my colleagues of yore will help me to carry these through? When these are paid, the rest of the purchase money is to be paid by a yearly rent—an easy matter.

*
* *

I am very glad to hear that the Vidyāpīṭha in Kolhapur City, after many years of gallant effort by Mr. Tophkhane as Principal and his devoted band of helpers, has reached smooth water at last? Its Object as stated "is to impart education by the newest educational methods, such as are being introduced by the world University". The following valuable testimonial has been sent to the Principal from Sir R. V. Sabnis, Kt., C.I.E., Ex-Diwan of Kolhapur. As Diwan, Sir R. V. Sabnis had every opportunity of watching the conduct of the institution, and it should be a great encouragement to the workers to receive such a mark of his confidence.

It is nearly nine years since the Vidyāpīṭha was started and I have watched its growth with keen interest and pleasure. An outstanding feature of the Institute has been the scrupulous care bestowed by its organisers on the formation of the character of its students. They have taken as their motto "The Love of God and Service of Man". The sincerity of the workers was put to a severe test on more occasions than one. The influenza outbreak in Kolhapur, as elsewhere, caused untold misery to the people; but their sufferings would have been far greater but for the timely help given by the inmates of this Institute at heavy self-sacrifice. Their selfless labours evoked admiration from all. There has been during all these years enough evidence to show that the Institution has been living up to the high ideal they have placed before them. It is this marked characteristic of the Vidyāpīṭha, in addition to its efficient scholastic work, but specially appeals to all lovers of true education. The Institute is fully deserving of help and support. Mr. Tophkhane, who is its moving spirit and soul and his colleagues deserve to be congratulated on the excellence it has attained.

(Sd.) R. V. SABNIS, KT., C.I.E.,

Ex-Diwan of Kolhapur.

I need not say that I wish all success to this admirable institution.

*
* *

This number includes a letter¹ from myself to members of the T.S., who accept the teachings of Theosophy, asking for their co-operation in founding the first Home of the new sub-race, the sixth. They know that one of the inner Founders of the Theosophical Society was the Master Maurya, the Manu of the Sixth Root Race, the Lieutenant of the Lord Vaivasvata Manu. The sixth sub-race now appearing in rapidly increasing numbers in California is the seed of the future Mother Race, and from it will be selected and in it trained the most promising candidates for that Race. It is an opportunity—which only occurs once in very many thousands of years in accordance with cyclic Law—of co-operating with the Hierarchy on the physical plane in founding the beginning of a new stage in Evolution. Many of our present members co-operated in the former similar foundations in Central Asia, and they will probably rejoice in once more joining in the splendid adventure of the new one.

*
* *

A rather amusing incident occurred lately. I was invited by the local officer to be present and to speak at a large gathering of Scouts, and willingly agreed to do so. But the higher officer interposed and objected to my speaking, on the ground that I was likely to teach the Scouts Theosophy! In India, of course, we do not interfere with any Scout's religious beliefs; apart from that, I never utilise other people's meetings for propaganda of my own religious opinions. As Scouting exists in most civilised countries and Scouts are found in all the great religions, endless difficulties would arise if each creed and sect tried to use Scout gatherings to make converts. I, of course, acquiesced in my rejection,

¹ See p. 6c.

though thinking that to cancel an invitation to the Hon. Commissioner of Scouts in India was a quaintly unscoutlike proceeding, seeing that I hold my Warrant from the Chief Scout of the World. To my great surprise I read the following report in a leading paper :

SCOUT TROOP WILL ATTEND SOCIETY HEAD

A representative troop of Los Angeles district Boy Scouts, by special invitation, will attend Dr. Annie Besant, Theosophical Society leader and honorary chief of the Boy Scouts of India, when she addresses her audience in the Shrine Auditorium next Monday evening.

Dr. Besant, with Gen. Sir Robert Baden-Powell, founder of the Scout movement, organised the Scouts of India. As the honorary leader of Hindū youth, the venerable Theosophical head is accorded Scout honours in India wherever she goes.

The lecture to be delivered by Dr. Besant Monday evening is expected to contain announcements of utmost importance to the society. Its subject will be: "Life After Death."

The account is quite untrue as regards the attendance of Scouts at my Theosophical lecture. Such an invitation would have been as improper and unscoutlike as would have been any use, on my part, of the Scout invitation to use the Scout gathering to spread Theosophy. It seems as though some unwise person, angered by the action of the Scout officer, had tried to annoy him. Probably the officer did not know my position in the world-wide Scout movement, which hails Sir Robert Baden-Powell as Chief. The facts are very simple. A few of us, of whom I was proud to be one, seeing that the Scout movement was very good for English boys, thought it would be equally good for Indian boys, and we formed an organisation of very many thousands, trained them, and applied for admission to the Boy Scouts Association, holding a Royal Charter; it was War time, and no action was thought possible till Scout Officers were available to inspect our work. After the War, General Sir Robert and Lady Baden Powell (Head of the Girl Guides) came over to India

and inspected our various centres, concluding in Madras with a rally of some 5,000 Scouts, Indian and English. They were delighted with the Indian troops both of Scouts and Guides. At the Madras Rally, the General administered the Scout oath to me, and after his speech, the two great divisions of Indian and British boys rushed across the intervening space and mingled in one huge crowd, shaking hands and throwing their arms round each other. Would to God that spirit had lasted—but the massacre of Amritsar and the Panjab martial Law atrocities gave birth to the Non-Co-Operation movement, which served as a channel expressing the furious indignation which filled Indian hearts at such a return for India's sacrifices during the War.

*
* *

I was surprised to receive a letter from a very sympathetic correspondent, who did not agree with an article entitled "The Penal Theory of Karma," by Alpha.¹ In this letter she said that she "much wished that such an article had not appeared in such a widely read magazine". She thought it might be useful to learned students, but thought that its new way of looking at karma might have a very disturbing effect on younger members. She adds that "there are some members who think that because this comes out in *The Theosophist* it must be taken literally and *must* be believed". If there are any members who hold so foolish a belief, I should be very pleased to have it shaken. Also they must be exceedingly careless, for every number of *The Theosophist* contains the statement that writers of signed articles are responsible for their contents, and there is a second statement repeated every month that every member in the Society is free to accept or to reject any opinion of any person. Also I consider that the statement of varied and opposing views is exceedingly useful, for the differences provoke thought.

¹ Published in *The Theosophist* of September, 1926, p. 643, and October, 1926, p. 27.

Theosophists must learn to think for themselves, and if they are shaken by the opinions of others it only shows that they have no firm grasp on the opinions they think they hold.

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I have before me the very number mentioned above. In the Supplement, the only official portion, pp. xxii, xxiii, under the heading, "The Theosophical Society," the principles of the T.S. as to opinions are very clearly laid down; and, under the heading "Freedom of Thought," it is said, "there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject." On the following page, under the heading, *The Theosophist*, it is stated: "The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document." I cannot say or do more to impress on readers the fact that articles in *The Theosophist* are not binding on anyone. If in the face of this, there are members who believe that "because this comes out in *The Theosophist* it must be taken literally and *must* be believed," I can only wonder at their ignorance. These statements appear in *every number*.

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As to the article itself, I personally suspend my judgment, for I do not know enough of the higher realms of Being to "consider the case of the Logos of a Solar System," or to say anything about the "conditions pre-determined for Him". I do know enough of the widening of thought as one reaches other stages of consciousness than those manifested through the brain, to be aware that what we call down here "the light of logical necessities of thought"—very valuable down here—is a dim twilight in higher worlds. I may add that I disagree very positively with an article in the October number on Mussolini, but that is no reason for excluding

Donna Margherita Ruspoli's view. A man who forbids religious study in private groups, and excludes Masonry from the country he rules, is not likely to be admired by an Occultist and a Mason.

THE WAY OF SORROWS AND THE WAY OF HAPPINESS¹

THE NEW MESSAGE

Heretofore there has been in the world so much of sorrow, that very little as to the spiritual life has been taught except in terms that appealed to the sad and sorrowful. It was the necessity of the age that made the ideal of the spiritually-minded the Man of Sorrows. Life was so hard among the masses, oppressed, half-starved, the prey of loathsome diseases, so brutally tyrannical and rough among the nobles of Europe, that the monastery and the nunnery were the refuges of those who saw no prospect of happiness save in a future heaven to be gained by austerity here. The famous classic "*Cur Deus homo*," "*The Wrath of God to Man*," put a seal on the idea that the wrath of God could only be pacified by the crucifixion of the body, regarded as the enemy of the Spirit. Man was a "child of wrath" to perish eternally if he were not in the Ark of the Church. The Puritan, the Calvinist among Protestants, was as hard and stern as the Roman Catholic in Doctrine, though the latter found many ways out of the gloom. The Crucifix was the symbol of the ideal Man. The loving teaching of the Christ of the Divine Fatherhood, His tender compassion for the sinner, disappeared under the shadow of the teachings given in His Name.

But now a different condition prevails in this part of the Western world, a condition of almost universal well-being and popular prosperity. The growth of belief in the inviolability

¹ Widely published in the United States.

of law, of the infinity of the universe, as laid down by Science, has made the educated and the thoughtful modern man reject the mediæval idea of God, while he clings to the perfectibility of humanity, and loves and admires the Christ. Elsewhere in the West men are groping after a message that shall restore to them religion and re-create it into harmony with the new Intellectual world as well as with the physical, and with the growing power of man over the forces of Nature. Are God and Nature in opposition, or is Nature a manifestation of God? Are the splendour, the beauty, the joy in the natural world the expression of Divinity who is Bliss and Love, not wrath?

So the world is looking for another message to guide the Nations for centuries to come. If God's Plan of Evolution be the perfecting of all human souls, does it include as a means of that perfecting a path of Happiness as well as a path of sorrow? If so, where is the Teacher, and what His message? The Teacher is here, and His Message is that the Kingdom of Heaven is the Kingdom of Happiness here on earth, and is, as Christ said, "within you." It needs to be externalised. I have long believed, as Hindūism teaches, that God is Bliss, and I have listened joyfully to the teaching which emphasises the idea that the spiritual life is to be found through happiness, through joy, through beauty, and I believe that this doctrine is being rightly taught to this present age of remarkable material prosperity. Else will material pleasures, ever increasing with man's increasing power over Nature, submerge and choke spirituality in man. The World Teacher comes with a message of Happiness for the guidance of the Nations for centuries to come. Only thus can the world be saved.

When the Christ came in Palestine, how did He appear to those around Him? A man, with no outer sign of Divinity. So unimpressive, only one of His apostles called Him the Son of God, and the people murdered Him, and only a poor following

of 120 was the apparent result of His three years of teaching. In the early days it was widely believed that "Jesus of Nazareth" was a man on whom the Divine Spirit abode during the years of His ministry. The coming now is similar.

The Divine Spirit has descended once more on a man, Krishnamurti, one who in his life is literally perfect as those who know him closely can testify. During the last year, since December 28, 1925, when the Christ spoke through him to some 7,000 people in India, he has been undergoing swift changes, which have made him a man of power, dignity, authority out of the boyish youth he was. Those who knew him here more than a year ago comment on the change from the shy reserved youth, to a man radiating love and happiness. In Ommen, last year, the Christ spoke through him occasionally, but he was still shy and nervous. On the 28th December last, at a small meeting,¹ again the Lord spoke through him. And on January 11, at a gathering² of members of the Order of the Star of some 200 people, throughout his speech, the voice that rang out was the Voice some of us had heard before for brief sentences, with an authority, dignity and wisdom we had none of us known before for the whole speech. The silence and the hush were wonderful as though Nature was listening, and at the close rain fell lightly for a couple of minutes and a rainbow, a perfect arch shone out and added the last touch of beauty to that wondrous scene.

In him the manhood had been taken up into Divinity, and we beheld his glory, full of grace and truth. The Spirit had descended and abides on him. The World Teacher is here.

ANNIE BESANT

¹ See page 7.

² See page 12

THE HAPPY VALLEY FOUNDATION FUND

ĀRYA-VIHĀRA
Ojai, California
February 7, 1927

TO MEMBERS OF THE THEOSOPHICAL SOCIETY,
DEAR FELLOW-WORKERS,

I have issued an appeal to the General Public¹; but I make a special appeal to you, who have definitely accepted the opportunity of becoming part of a nucleus of the Brotherhood of Humanity.

Very many of you accept the Theosophical teaching of the Evolution of Mankind through seven Mother-Races, or Root Races, each of which gives birth to seven daughter-races, or sub-races. You know from ordinary history that the fifth of these Mother-Races had its cradle in Central Asia, and sent out from there four great emigrations, one of which went to Egypt, the second to Persia, while the third and fourth went further towards Europe, settling for a while in the north and south of the Caucasus, while the swamps of Europe were drying up into habitable countries, one of these sub-races colonised Southern Europe, the other the Northern. (As the Mother-Race was the general type, it was called, after its descent into India, the Indo-Āryan, or first sub-race, and the others the second, third, fourth and fifth; the fourth (Latin) and fifth (Teutonic) sub-races thus peopled Europe). H. P. B. in the second volume of *The Secret Doctrine* predicted the coming of the sixth Race in the United States of America, and described the method of its development, from "peculiar children" who multiplied. Each new Mother-Race is chosen from the sub-race of its predecessor that bears the numerical number of the coming new type. The sixth Root Race will develop from the members of the sixth sub-race of the Āryan,

¹ See p. 106.

or fifth Mother-Race. Large numbers of the children of the new type are being born in California and show the expected racial quality, named by Bergson Intuition—the recognition of truth at sight, not by a process of reasoning; he speaks of it as more allied to instinct than to reasoning, an innate quality. Already in California, school teaching is affected by the presence of the new type.

The outside world cannot be expected to recognise at once the duties imposed by the cyclic Law of Evolution. Many members of the Theosophical Society do not accept, or live according to, the enlightening teachings of Theosophy. But large numbers of you do, and to them especially I make my appeal. Of what use is it to possess the light, unless we use it to illumine our path in life? If we know the cyclic Law, does it not impose on us definite duties? Surely he who knows his Lord's will and doeth it not, is an unworthy servant.

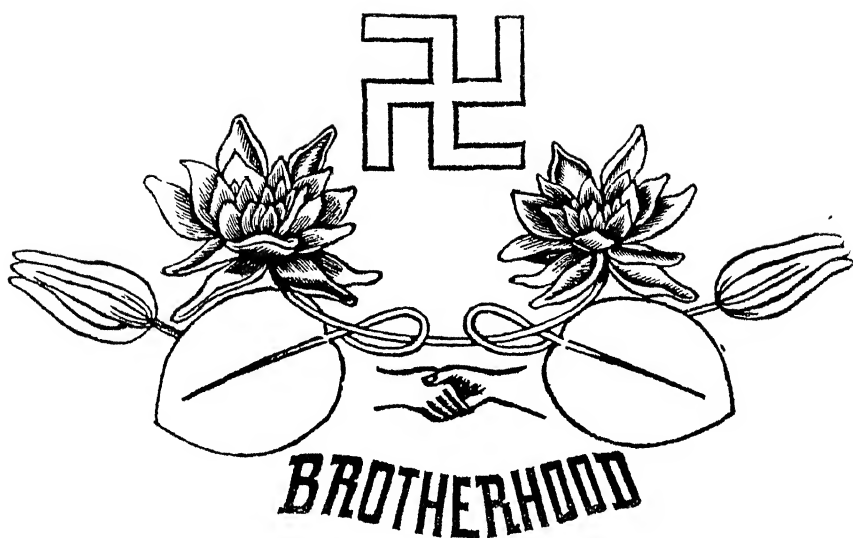
Here in California I find that H. P. B.'s prediction is being fulfilled; the new type is recognised by anthropologists and teachers, and long articles have appeared in the newspapers upon it. Some of the schools are making classes for the children, but that is not enough.

As a servant of the Great Hierarchy, I eagerly co-operate in Their Plan, ever in accordance with cyclic Law, and I have signed an agreement securing a large tract in the Upper Ojai Valley. The General Appeal sketches out the Ideals and their proposed partial material realisation in the constitution of what is practically a sixth-subrace colony, or community, with its public buildings, of which the first should be a School giving education on lines suitable for the new type of children.

Who among you will help us to build on the new Foundation? We need \$40,000—£8,000—to make the Foundation secure. Who will be the living stones to build it? It is the first conscious beginning of the New Age, the New Civilisation, of which I have been writing and lecturing for years, of which Blake's "New Jerusalem" was a vision, a Civilisation of Brothers, the realisation in miniature of the First Object of the Theosophical Society, the Universal Brotherhood of Humanity.

I send out the Call. Who will answer?

ANNIE BESANT, P.T.S.



THE STAR MEETING AT KROTONA, OJAI,
CALIFORNIA¹

December 28th, 1926

DR. ANNIE BESANT was in the Chair, and said :

You all know, of course, why we are here. It was on the twenty-eighth of December that our Krishnaji was first recognised by a large number of people as the one who was chosen by the World Teacher to be His Vehicle when He again visited His world. He was then hardly more than a boy. Ever since then the day has been kept with love and hope ; the love will always remain ; the hope has become a certainty.

There is one thing that I want to speak to you about this evening, naturally, the Coming of the World Teacher. For

¹ From *The Herald of the Star*

many months now, people have asked me *how* the World Teacher would come, and I have told them that I did not know the exact method. Neither my brother Leadbeater nor myself were in Palestine when He last came, and we had had no experience of so Great an Event. What we could do sometimes was to look back at Palestine; but that did not help us very much, for while we saw that the people had no recognition of the wonderful Being Who was among them, it would not have been right or reverent to try to see details regarding One so Great. I had thought in my own mind, and had said many times, as had also my brother Leadbeater, that we presumed that the Coming of the Teacher would show itself by an ever-increasing possession of the body which He had chosen for His use, if it should grow up worthy to be thus used. Speaking in London last summer, I dealt with ancient and modern psychology, and in the latter with the theory that had been started about the changing of the personality what was called dual personality. I supposed it would be something of that kind; at least it was possible. All I could do was to watch carefully and reverently and learn, because one could not lay down a rule touching so great a Being. From this observation I have come to think that we are not going to have a going out and a coming in, in the way of which we have been thinking; but a thing which is far more beautiful, far more inspiring. What is really taking place, in an ever-increasing measure, is what one may venture to call a blending of the consciousness of the Christ with the consciousness of His Disciple, a "taking of the manhood into God".

Dr. Besant remarked that what was taking place before our eyes at the present time, was a wonderful blending which would have seemed impossible if one had tried to imagine it; that blending becoming more and more wonderful as week

passed after week. She also suggested that if this were the accurate view, it was easy to understand why those who were around the Christ when last He came in this way as Man, did not recognise Him in His true nature. We might learn from that fact that in the Coming of the Supreme Teacher when He pays one of His rare visits to our earth, His reception depends very largely on those who are around Him and who see the outer form, whether they are able to recognise the Inner Splendour.

She concluded: That is the thought that I wish to put before you this evening. As much as each can see will be to each of you the manifestation of the Christ. For my own part, who know Him in His far-off Himālayan home, where I have heard Him speak of His Coming, and being here with our Krishnaji, I need not say how, having loved him for so long a time, I rejoice to recognise in him the Presence of Our Lord.

A TALK BY KRISHNAJI TO MEMBERS

December 28th, 1926

I would like to talk about our belief and how to avoid the complications that arise from beliefs. As years pass by, the event for which each one of us is looking is getting nearer, and there is a distinct transformation in those who have recognised, and in those who have heard the distant murmurings of the storm. It is as if this storm were gathering on the mountain tops, and that those who live on the plains can hear the distant murmur. The mountaineers and those who dwell among the high altitudes know well how to protect themselves against sudden storms, against sudden gusts and hurricanes. They know their

strength, they are prepared, and they are well established in those heights. But the people of the valleys and plains, who have not yet tested either their own strength nor the strength of the storm, do not know how to protect themselves as yet. They know that when the rain comes they must look to the roof, and when the hurricane comes they must look to their foundations.

Those who have heard the distant murmurings must look to their own hearth-stones, to their own strength, their own affections, their own friendships, and strengthen those things that are lasting, and destroy those things that are transient. Belief in this truth is as real and as forcible as seeing a sunset, as seeing the rose-coloured mountains in the distance. No one needs to be convinced of their beauty and glory. Likewise the truth cannot be destroyed, because it stands in its own perfection and simplicity. When once you have found the truth, no other truth exists for you. It is the truth which you have gained for yourselves, and therein lies its beauty. It is the truth which each one of us is longing to find, the truth which satisfies our very being, the truth which gives happiness, which knows no sorrow nor death nor any transitory thing. The truth that is born out of experience, such a truth needs no proof. But those of us who are on the plain must have the strength, and above all the desire, to look in the right direction.

More and more it seems that there are going to be no miracles nor strange happenings; but there will be the awakening and strengthening in the mind and in the heart of each one, the certainty of truth and knowledge, as when the Great Lord Buddha came. He taught the people the simple, the direct, the lasting and the noble truth of life that all could understand, yet so difficult to follow even for those who had had experience; and it will be the same now. Those who desire to see strange things, to have their emotions stirred

unnecessarily, will fail to recognise the beauty that is so simple, so perfect.

That is one reason why those of us who are living on the mountain tops, who have our foundations deep in the granite, must shout from those mountain tops to those people living still in the valley, to awake and see the coming storm.. For the storm will not only disintegrate, but will create. The storm that will come, will uproot the weaklings; and after the storm has passed away, there will be a new crop, new trees, new birds singing, and there will be peace. And those of us who recognise that such a truth exists, that it is possible to be understood, to be handed down from generation to generation, it is for us to gather strength in order to destroy that which we know to be false. We must recognise for ourselves where lies the only hope, the only salvation, the only comfort. For beauty is truth, and truth lies everywhere around us, if we can only perceive the beauty in the lowly, in the ugly, in the sinner. But before we can recognise the truth, we must have heard the thunder in the distant mountains. And when once we have heard it, our hearts will be opened, and our minds will be cleared, and we shall be changing everlastingly, and we shall be thinking and creating to our full capacity.

There lies the real purpose of His Coming: to live like Him after He has gone; not merely to follow and worship the sacred ground, but to become ourselves sacred, so that we leave the ground sacred after us, holy and pure. There lives the whole beauty and glory of His Coming. Those of us who have strength must gather greater strength, and those of us who have love must possess greater love; because as the storm comes on, the weaklings are thrown down, and only the strong and deep-rooted remain. There lies the real comfort of His Coming, there lies the proof, if proof be needed. Proof is unnecessary when you see a sunset and realise its beauty. You know that there lies beauty, you know that

there lies truth, and you need nobody in the world to convince you of it.

The realisation of His Coming, of His joy, of His happiness, will be born in each of our hearts only as long as we have seen that beauty in all things, have felt the conviction to live according to that beauty and to awaken that beauty in the hearts of others.

THE STAR MEETING AT OJAI

January 11th, 1927

There was a gathering of about 200 members of the Order of the Star in the East, on this memorable anniversary, DR. ANNIE BESANT presided, and said.

FRIENDS: You all know why we are gathered together, and the order of our meeting this morning will be:

First Lady Emily Lutyens will speak, then I shall speak, and then Krishnaji. After that, we shall have a brief meditation, and in that meditation I will ask you to keep your minds fixed on the Lord Buddha and the great Hierarchy of the Masters. After that, Krishnaji will read to you a brief statement of an event that took place the day before yesterday, and then we shall disperse.

LADY EMILY spoke as follows:

FRIENDS: Sixteen years ago to-day, the Order of the Star in the East was founded, and founded with three definite objects. The first of these, to proclaim to the world the coming of a great spiritual Teacher: the second object, to serve Him when He comes—and the third, to carry on His work when He has gone.

Now the first of these objects has been realised. That stage of our work is over. It is over, in the first place because the public press has taken up our propaganda for us and through

the medium of the ordinary newspapers the proclamation of the coming of the Teacher is being made far more widely than we could ever hope to do, but that stage is also over for us, because our hope and belief has now passed into a certainty. We no longer look for the coming of the Teacher because we know that He is here, and therefore the second stage of our work is beginning, a stage that is far more responsible and far more difficult. Now we have to learn how to serve Him, and above all, how to understand Him.

I wonder if you have ever noticed that the Order of the Star in the East throughout the years of its formation has been kept in a very fluidic condition. We have never been allowed to crystallise into a form of any kind. We have tried to make an organisation; we have had Congress after Congress and prepared the most wonderful and elaborate schemes of organisation, but somehow they have never materialised. It is noticeable that when anyone is appointed as an officer of the Order, he either dies or becomes ill or passes over into another country! If we ever make a plan, it is almost invariably upset. Members have endeavoured to make forms; they have appealed to Krishnaji time after time to allow them to have a ritual in the Order. He has never given that permission.

I have sometimes wondered very much as to why we have never been allowed to crystallise into any form, and now I think I understand—because we have had the foundations laid for us of the gospel which the great Teacher comes to give to the world, and it is a gospel so universal in its application that I think if we had ever crystallised into a form, in this Order, it would inevitably have made something of a barrier for us. We have to make ourselves as wide and as universal as the gospel which He comes to preach, remembering that He does not come only to Theosophists, only to Star members. He comes to the world. We

must not in any way spoil the beautiful thing that has been given to us by making it narrow, by making our interpretations of it narrow or sectarian in their application. I do not know if you have noticed how Krishnaji, in his writings and in his speeches, never makes use of any technical Theosophical term. He never speaks or writes in what one might call the jargon of any religion or society or sect. He draws his similes from Nature, from those things which are universal, which belong to the world, which all can understand and all can appreciate and all can see, and he has told us that there are no barriers to the Kingdom of Happiness which He comes to found, except those barriers which men create for themselves. We must be very careful not to create barriers for the world or to create barriers in our own hearts between ourselves and the Teacher. Wherever we are sectarian, wherever we are narrow or prejudiced, wherever we cease to be universal, there we shall create a barrier for ourselves, and what is far more important, we shall create a barrier between the Teacher and the world.

Men have taken this fair earth and they have made of it gardens, and around those gardens they have built fences and walls in order to keep out their fellowmen. They have created private property. The beauty of the sunset and of the sunrise, the glory of the mountain and of the sea are universal. They belong to all. All can see them ; all can appreciate them. We must not make the mistake of thinking that the World Teacher and the message which He comes to give are in any sense the private property of the Order of the Star in the East or of the Theosophical Society or of any Church or of any sect or of any nation, because as He Himself has said : " I belong to all people, to all who really love, to all who are suffering."

Ours has been the tremendous joy and privilege of blazing the trail, of making a way between the Teacher and the world

that so sorely needs Him, but now that He is here, let us step aside and let Him speak.

DR. BESANT said :

FRIENDS : Will you come back with me now to the first of those eleventhths of January, which have been so much of a New Year's day to a good many of us.

At that time, my brother Leadbeater and Krishnaji were in Adyar and I myself was in Benares, but we were both present—all three of us were present—in Adyar that day, although I was not able to be there in the physical body ; let your thoughts for a moment picture that time. The young boy passing gradually into a condition of physical unconsciousness, the two who were especially concerned with his guardianship watching him as he passed into the other world from ours and going thither with him ; and then that great ceremony which, for the helping of all, Bishop Leadbeater has lately recounted in outline. The outline is always the same, and you can read therein in detail a very great part of what occurs in the first of the Great Initiations, those Initiations which lead onward step by step until they liberate the Spirit from the bonds that have held him for such enormous periods of time. The regular questions and answers took place then, as always, and stage by stage that mighty ceremony went on, and as it proceeded, more and more wonderful became the surroundings, more and more intense the interest taken in the invisible worlds, where numbers watched intently, eagerly, as it were, what was passing beneath their gaze ; and the various tests and the various questions went on, and this interest was pathetic, as very few stand, while so young in body, amidst such mighty surroundings, and a certain affection seemed to fill the whole, an affection that had that touch of pathos, brought about, I think, by the extreme youth of the physical body of the one who was taking these great and inviolable pledges, who was entering definitely into that path that ends

in liberation. In the course of that, two questions were addressed to us as we stood on each side for a moment, of the candidate, whose sponsors were two of the great Ones, of course, and They stood aside for a moment while we made answer to the questions which were put. The one addressed to myself was whether I was willing to guard this young physical form. "Will you guard him with your power?" And the question addressed to my brother: "Will you guide him with your wisdom?" And both of us of course joyfully answered, "Yes." And then there was a question to the candidate himself after one other had been put to us, whether we loved him enough to guard and guide him through the years of his youth, and we both joyfully assented; and then he was asked whether he loved us enough to yield himself to that guidance in the physical world, and he too gave happy assent. And so through all the many years that passed between that time, onward to his manhood, we two did the best we could to discharge that immense responsibility that we had accepted.

There were difficulties in the way, naturally, from the outer world, because if it had been possible to block the way, then all the hosts which wish to oppose and so delay human evolution would naturally have rejoiced. That is their function, remember, in nature, and a very useful function; for without that there might sometimes be over swift advance and dangerous fall; and they also serve a useful purpose in the economy of nature; they furnish also resistance, like the firm ground on which we stand, for were it not for that ground there could be no real progress. It is the resistance of the ground that enables the motor car to move. It could not move in a vacuum, and so with them; they perform this function and none of us should feel any resentment towards them. We know their work has also to be done. It makes difficulties in the way, but difficulties are only there in order to make us strong.

Difficulties are not matters of regret. What should we be good for if we had no difficulties to develop the inner spiritual strength and to call out vigour and effort ?

And all through these years we watched the growth of our ward, as he practically was, and each year we saw him growing into what we had hoped for and looked for ; until at last, after many a difficulty and many a trial the preparation was complete ; one great step, as you know, was taken here in your valley, the third Initiation, and so onwards and onwards until all the hopes above the childhood were fulfilled in the man, and those who know him as intimately, or nearly as intimately as we know him, know the perfection of that human life, which has been reached in the course of these long years. Then the day came when our office ended, the day that remains, that is memorable to both of us, for then we took the child whom we had received as guardians as a man no longer wanting ought from us, and we went with him to the Lord Maitreya, to Whom he really belonged all the time, and bowing to Him, prostrating to Him, we said to Him that we brought back to Him the charge that He had given, gave back to the real Owner the one whom we had been privileged to guard and guide. Then with that exquisite smile that only those will remember who have seen it from Him, He spoke some gracious words—thanks that from such a one seem always to be so undeserved. There is no greater privilege than to be able to give to Him the very smallest of services that man can give ; but They are always grateful, They who are so much above us. I have often said it reminds me of Swinburne's beautiful line of the love of little children, that they love us with a worthier love than ours, and that they are grateful, "For letting the light come in" as though the sun should thank us. When the Sun of Righteousness thanks those so far beneath Him, they have that feeling of undeserved goodness which must always exist between Him and any of

His servants. He told us that though we had given up the trust, the love would ever remain ; that there was no real separation, only closer unity, for we were all in that world where the barriers do not exist that exist in this, and where there is a unity that nothing else outside can touch.

Think, then, if you will, of this brief sketch of what made the 11th of January so marked a day among us in all the long years that followed, until the beautiful bud had expanded into a wonderful flower, and that flower is placed at the Feet of its Owner, the Lord Maitreya, the Christ, the Saviour of the world.

KRISHNAJI said :

FRIENDS: I think it is very auspicious that we should all meet together on such a fine morning in this happy valley, and I hope that the occasions will be many on which we shall meet in this way. This morning I should like to put before you a certain attitude that each one of us must gain before we can understand the Truth, that each one of us must co-operate and struggle to acquire, in order to understand the absolute and perfect Truth.

You will find, if you inquire into the many religions of the world, that in most of them, if not in all of them, there is a stimulant put before each worshipper, enticing him and urging him to do good : to do good in order to attain heaven, to avoid evil in order to escape from the other kingdom. You will find that in every home the mother tells the child that he must do good, in order—always “in order”—that he may acquire something. If he does evil, he will be punished ; but if he does good, his actions will be rewarded. There is always a question of reward and recognition, or of discouragement and punishment. Be good, and there is a hope that you will attain the kingdom of heaven ; do evil, and there is a certainty that you will go to the kingdom of hell. Everywhere there is that enticement towards goodness. Like children, we are told that

we must do good in order to attain. The same philosophy is carried out in our daily life, in our literature, in our attitude of mind, in our works. Society at large demands that we do good. If not, the members of that society threaten us and punish us.

And now, like the fresh breeze from the mountain over the hot land, comes a new Truth, a new understanding of Life, a new purpose, a new ecstasy—that you should do good for its own sake; not that you may acquire something, not that you may be recognised, not that you may be rewarded, but because it is the noblest thing to do. To think nobly, to feel nobly, to live nobly, for their own sake and their own value, is the greatest truth and the greatest enticement, if enticement be needed, and the greatest encouragement, if there need be encouragement, and the greatest stimulant. It brings to each one of us the urge, the purpose, to do the right thing for its own sake, not because of some future dangled before us, some future enticement held out. We have to do the noble thing for its own sake, for its own value, for its own purpose, and set aside all other things in order to live happily.

Forget the sects, the Societies, the Orders that we belong to; forget all those things in order to carry out what we desire, making the desire grow more and more noble, more and more perfect; in being noble, in being perfect is the Kingdom of Happiness. In order to reach this certainty of purpose, this magnificence of purpose, this ecstasy of purpose, we must have the uncertainty out of which immense certainty is born. If we seek and if we search, if there is striving, if there is longing, we shall acquire, we shall attain, and we shall be Masters of Truth, and we shall be Gods in exile. We must test our actions, we must test our beliefs, we must test our ideas and our thoughts from this point of view and not from any other. We must test our thoughts, our beliefs, our ideals for their own sake in the light of this Truth, and not for anything

3, not for any stimulant that might encourage us, not for any encouragement that might entice each one. If our beliefs are so based, so founded, that they are shattered in the light of this Truth, then each one of us must repair the house, shift the house to a firmer ground, dig our foundations much deeper, so that we shall be enabled to stand, so that our houses will stand alone, against all the torrents, against all the whirlwinds of the world.

And when you seek, from that uncertainty, to discover the great certainty, you will find that Truth for its own sake is alone worth struggling for, worth attaining, worth suffering for ; and then you will create all things to the measure of the Truth. At present, because you have not found the Truth, you are building in the shadow of the image of false création, the image which is uncertain ; but the moment you are certain, the moment you know this Truth, you begin to build in the shadow of the image of Truth.

We need none to point out to us Truth in the beauty of the sunset, in the sunlit top of a mountain, in the scent of flowers, in the suffering of each one of us, or in the ecstasy of each one of us. The Truth lies wherever we look for it, if we look with eyes that are absolutely clear, setting aside all prejudices, all narrowness, all restrictions, and all limitations. For the man who has found the Truth, his happiness can never be shaken, can never be encouraged, or glorified, or destroyed. That is the reason why He comes. That is the reason why each one of you must be uncertain before you can be made certain, for He shall give you the certainty of purpose, the certainty of Truth.

Where there is contentment, where there is satisfaction, where there is narrowness and limitation, there Truth can never be found, nor lasting happiness. Where there is uncertainty, where there is the longing to find out the Truth, where there is suffering, there the germ of Truth can be sown.

We need the perspective of distance rightly to perceive the beauty of all things. Have you ever noticed how dark it is immediately below the candle flame? You cannot read, you cannot discover, you cannot find out directly beneath the candle. You must go away into the mountain tops ; you must go away into the far fields, into the human world, into the lands where there are sorrows and great ecstasies ; and then you will discover the Truth, and then you will be able to read your life by the light, by that same candle under which you were unable to read before.

Those who merely call themselves members of the Star, of the Theosophical Society, of this religion or of that sect, will fail to understand the great Truth so long as they remain in the narrow limitations and teachings. As immediately under the candle light it is darkest, so under the walls of narrowness, of blind faith and of superstition, Truth can never exist.

If you shatter all these transient things in search of eternal Truth by constant watchfulness, by keen thought, by controlled emotions fully awakened, by meditations and by dreams, you will realise Happiness. As the flower unfolds in the light of the sun, so in that realisation will you unfold yourself, and blossom forth in the light of Truth.

At the conclusion of Krishnaji's speech, there was a five minutes silence, for meditation, and then he read the following prose poem of an experience he had had on the 9th January:

I sat adreaming in a room of great silence.
The early morning was still and breathless.
The great blue mountains stood against the dark
skies, cold and clear.
Round the dark wood house
The black and yellow birds were welcoming the sun.

I sat on the floor, with legs crossed, meditating,
Forgetting the blue sunlit mountains,
The birds,
The immense silence
And the golden sun.

I lost the feel of my body.
My limbs were motionless,
Relaxed and at peace.
A great joy, of unfathomable depth, filled my heart.
Eager and keen was my mind, concentrated.
Lost the transient world,
I was full of strength.
As the Eastern breeze that suddenly
Springs into being and calms the world,
There in front of me
Seated, crossed legged, as the world knows Him
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers.

Looking at me,
Motionless the Mighty Being sat.
I looked and bowed my head.
My body bent forward of itself.

That one look of mine
Showed the progress of the world,
Showed the immense distance between the world
And the Greatest of the world's Teachers :
How little it understood
And how much He gave.
How joyously He soared,
Escaping from birth and death,
From its tyranny and entangling wheel.

Enlightenment attained
He gave to the world as the flower gives
Its scent,
The Truth.

As I looked
At the sacred feet that once trod the happy
Dust of India,
My heart poured forth its devotion,
Limitless and unfathomable,
Without restraint and without effort.

I lost myself in that happiness.
My mind so easily and strangely
Understood the Truth
He longed for and attained.
I lost myself in that happiness.
My soul grasped the infinite simplicity
Of Truth.
I lost myself in that happiness.

Thou art the Truth,
Thou art the Law,
Thou art the Refuge,
Thou art the Guide,
The companion and the beloved.
Thou hast ravished my heart,
Thou hast conquered my soul,
In Thee have I found my comfort,
In Thee is my Truth established.

Where Thou hast trodden
Do I follow ;
Where Thou hast suffered and conquered

Do I gather strength ;
Where Thou hast renounced
Do I grow.
Dispassionate, detached.

Like the stars,
Have I become.
Happy is he that knoweth Thee
Eternally.
Like the sea, unfathomable,
Is my love.
The Truth have I attained
And calm grows my spirit.

But yesterday
I longed
To withdraw from the aching world
Into some secluded mountain spot,
Untrammelled,
Free,
Away from all things,
In search of Thee.
And now Thou hast appeared
Unto me.

I carry Thee in my heart,
Look where I may Thou art there
Calm, happy,
Filling my world—
The embodiment of Truth
My heart is strong,
My mind is concentrated,
I am full of Thee.

Like the Eastern breeze
That suddenly springs into being
And calms the weary world,
So have I realised.

I am the Truth,
I am the Law,
I am the Refuge,
I am the Guide,
The companion and the beloved.

As the last words were uttered there was a sprinkle of light rain, that seemed like a benediction, and, spanning the valley, a perfect rainbow arch shone out. All sat silent for a few moments, and then the meeting dispersed.

THE BRAHMAVIÐYĀ ĀSHRAMA

ADDRESSES BY BISHOP ARUNDALE AND MR. C. JINARĀJADĀSA

AT a meeting of lecturers and students of the Brahmaviḍyā Āshrama on January 23, 1927, BISHOP ARUNDALE said :

The Brahmaviḍyā Āshrama has a special function to perform which the ordinary university cannot perform, and which is even beyond the capacity of our own specialised educational institutions. I look upon the Āshrama as an exploring body, not so much in the sense of trying to know things as they seem to be, but moving in the direction of knowing things as they really are. All facts are but shadows of the reality which they represent. The amount of knowledge, that even the most learned individual possesses, is infinitely less than the amount which is yet to be known. It is towards this unknown that the Āshrama should explore, though naturally it should be possessed of such knowledge as is common in the world in general and among specialists. But the Āshrama's work should, I think, rest more on the unknown than on the known. Nothing should be barred from its enquiry because it does not happen to be orthodox and fit in with accepted notions or even so-called laws. I say this because, as some of you know, I have had occasion to touch certain higher states of consciousness recently, and this experience has made me realise how very different are appearance and reality. I now look at everything in the outer world from an entirely different standpoint. Things mean much more to me than they appear to signify on the surface.

I look through appearances towards reality. But who shall say where appearances end and reality begins? From one standpoint everything is real, but such fragments of reality are only shadows of that which is more real.

I should therefore like the Āshrama, whatever be its subject of study at a particular time, always to grope for that which is behind the apparent subject, and to endeavour to understand something more than the obvious or accepted implications. We have nothing to do with orthodoxies of any kind in the Āshrama, for orthodoxies are nothing more than convenient limitations of thought and emotion. The Āshrama is essentially fluidic. Our conclusions are not terminations, but points from which to make a further leap towards the Truth. The Āshrama is not an accomplishment. It is a movement, and movement is the essence of life. Einstein has shown that what appeared to an earlier generation of scientists as a law of nature was capable of modification. The so-called laws of nature are only humanity's partial perceptions of the reality in this shadow-world. Every truth contains just as much of the reality as we can grasp. There is no such thing as absolute Truth: all Truth is relative. I do not think that any of our Theosophical leaders would say that their presentation of Theosophy is the ultimate presentation. It is the reality as they understand it. They have modified their presentation in the past, and they will do so, I hope, in the future. They realise that that which seems to be ultimate is only a stage towards the ultimate, if there is an ultimate. That is why there are no Theosophical doctrines, except perhaps the unity of life, and though one may feel the truth of that doctrine, we have a long way to go to understand all that it means.

The Brahmavidyā Āshrama must not be afraid of thinking and dreaming daringly, of moving outside the common ruts; and the direction of its movement is largely indicated by the

Great Plan of life which Theosophy gives to us. The Plan is, so to speak, the sketch for a complete picture. The Āshrama's work will help to fill in the details of the picture. As it does so, greater and greater illumination will come, and will help to provide for our future Theosophical World-University and its schools and colleges, a truer science, a truer art, a truer religion, a truer presentation of the Divine Wisdom.

One therefore looks to the lecturers and students of the Āshrama to be men and women of vision, who are not afraid of dreaming and imagining, of perceiving the beyond. Those interested in a particular science should not be satisfied to study it merely as it is, but as it is not. There are many special lines of study that it can take up. I am glad to see that Astrology is one of its studies. People may look upon it as vaporous and faddy. Yet the community and influence of life is not only between the kingdoms of nature; it binds the members of our own universe, and of all the universes. Astrology, because it is not yet fully known, may not give exact interpretations, but its value will increase as its students become wiser. It is an aspect of reality. There is nothing that will not yield something of truth to the true searcher who can get beyond the overlayings and distortions to which all truth is liable.

In order to do this type of special work well, each member of the Brahmavidyā Āshrama should contribute his and her own special groping towards the common discovery, each fitting in his and her own groping with the general direction. There should be among you (I am not saying there is not, but am stating general principles) a very special sense of comradeship and unity. You are a band of pioneers drawn here from the ends of the earth to do a common work as well as an individual work; but the collective sense is much more important than the individual sense. The reality contains you all: no one of you, even the most confident, can contain

it. You can be helpful to one another, but hyper-criticism should never show itself among you. I do not think I should be very far wrong in saying that you have indeed been individually brought here by your good karma for a very special work which you can only do together. There is no such thing as chance and mere fortuity in life. All is design and purpose. The central synthetical work of the Āshrama, which has been explained on other occasions by myself and others, is a very great and necessary work. It can only be done by individuals, but it can not be dominated by any individual point of view or method. Ultimately there may emerge from your work a certain essential truth out of which all forms of truth may spring. You may build together a simulacrum of essential truth. Meanwhile you have to work as individuals, but more especially as a group, towards the discovery of the Divine Wisdom.

When I am in Sydney I like, in the beginning of the day, to gather my fellow-workers round me in order that we may unite in dedication of our common labours, however different may be their labels. I know the Ashrama does the same, and I trust it will never lose its hold on the spirit of dedication to the highest or on an act of dedication at the beginning of each day's work. It brings you together in your inner selves and draws to you the blessing of Those in whose name you work.

One last thought. I venture to say that no discovery that you may make in knowledge should be without its relation to the life of the world. We have a great science of Theosophy. We can study it in books. We can also practise it in the laboratory; and our true laboratory is the outer world. No knowledge is real knowledge which cannot be used in the service of humanity. This should be the aim of your studies, to equip yourselves for larger and wiser and more effective service. Each detail of your study should

bring you nearer your brethren of all the kingdoms of nature. The acid test of the Āshrama student lies in the growing consciousness of increasing power to understand, to appreciate, to sympathise, to serve.

MR. C. JINARĀJADĀSA said :

Bishop Arundale remarked that the Āshrama is a halting-place from which to leap towards larger truth. I wish to emphasise the special need for all of us to be fluidic, and to be able, while specially studying one subject, to get behind the subject in some special direction. To be fluidic in one's imagination does not mean to be vague. It means the recognition that one has only a certain part of the knowledge, and that there is a great deal more to be got. Our particular Theosophical contribution towards getting that larger knowledge lies in the all-roundness of the knowledge which we work from. In these days more and more people are feeling the importance of the intuition as an instrument of knowledge. We who are connected with the Brahmaṣāḍhā Āshrama must endeavour to keep ourselves from being rigid. We must avoid narrowness. But we must also endeavour to make our presentation of our studies as perfect as possible. For example, the presentation of Astrology is often too technical and does not get beyond the small circle of experts.

The Āshrama also tries to keep its members in touch with the emotional side of things through the arts. To acquire a manifold sensitiveness is to acquire the ability to retain the freshness of one's own work and to get behind it into larger truth. We wish the members of the Āshrama to be precise and accurate in their work, but to avoid any form of dogmatism. To do this one should cultivate wide interests. The scientifically minded should take an interest in philosophy and the arts: the philosophically minded should try to understand devotion: the artistically minded should take up scientific study. You should keep yourselves awake on all

sides, and the result will be an increase in the soul's sensitiveness and in ability to get behind external things. We shall never get to the meaning of things through the mind alone. We must always have the readiness and energy to take the next step. This can be acquired by keeping the mind open, inquisitive and sympathetic.

FROZEN MUSIC

{THE GREAT ARCHITECT IN THE ACT OF CREATION}

Architecture is frozen music.

F. VON SCHLEGEL

God geometrises.

PYTHAGORAS

LOST rainbow colours issuing forth from Space
Fuse Thought with Sound, then crystallise in air.
Eternal Music makes the Silence break,
And scatter concrete-wise its forms so fair.

Thus every Star that rubies into light,
Is but the Centre of a Form to be,
That, dipping earthward in descending flight,
Is frozen in divinest statuary.

NELLIE HOARE

THE AFTER CARE OF THE PRISONER

By A PRISON VISITOR

WHAT can be done? That is the paramount question of the hour. The majority of people have not the least difficulty in making a reply. Not the slightest hesitation! This reply consists of an attitude of masterly inactivity. "There is no problem." That settles the matter. For who in the world would pursue a phantom? You have only to say "It is a fine day and I want some healthy pursuit, but surely there must be something to pursue. If only phantoms are knocking about I had better stay at home and read leading articles to my dear little wife."

So you have but to say, think or imagine that there is a certain phantom and there is really nothing more to say, think or imagine about the matter. That is why so many first class—and some third too—railway passengers who live in the suburbs can afford to be bright and cheerful. Some are even merry. Why?

Not altogether because "things in the main are not doing so badly," but because the things, which might be unpleasant if allowed to grow are not allowed to grow. Not even allowed to exist. "They are not there." So acting upon this highly successful and deeply scientific system the care of the discharged prisoner offers no problem at all. There is no problem because there is no prisoner, because there is no prison, because there is really nothing to bother about. Truly a blessed state of blissful ignorance.

Mind you, our acute philosopher knows perfectly well that if he once allowed meditation to work, there would very quickly be a prisoner and a prison and, worst of all, a problem. Safety lies in non-recognition. Now, all this is extremely pitiful. For there are prisons and prisoners and undoubtedly problems. And one of the biggest problems of all is the question of the after care of the discharged prisoner.

It is rather too much to say that the actual prisoner in the actual prison does not suggest an actual problem—he does! But from the circumstances of the case the problem is much simplified. It is the business of the State to take care of the prisoner. And of course it does.

The State provides a more or less ugly building and also a number of cells. The roof is watertight; the place is sanitary; the food is sufficient, and there are many keys.

As a matter of fact, and I speak with some intimate knowledge, the modern Governor has it in his power not alone to study the problem of the prisoner, but also to study the solution—in part—of that problem. Thank God the modern Governor is trying in a multitude of ways to make the prisoner remember he is still a man. That in itself—the remembrance—is the one great overmastering problem of prison life. Only an autocrat, in the prison, could possibly urge such a remembrance. He has the power of the suggestion. Were he entirely at the mercy of visiting magistrates, official committees and Home Office instructors he would be helpless. No one knows that better than the Governor himself.

But what about the prisoner when he leaves prison? Even the Governor is really helpless then. The autocracy of the prison has given place to the democracy of society. What then? That can easily be answered in a way. What happens is the growth of a problem. That happens! The problem of the discharged prisoner.

Before we go any further it would be well to bear in mind that when you have discharged the man from the prison you have not discharged him from existence. It would save some confusion of thought if that were remembered. John Jones is still a human being, even if he has had a twelve-month term. This John Jones has a body which in the main requires three meals a day; this John Jones has wishes and imagination and ideas of comfort; he has also got certain passions. This John Jones *has also got a soul*. It ought not to be necessary to add this, for the suggestion of wishes, imagination and ideas should be enough.

Altogether John Jones refuses to wipe himself out of the slate of life. And because of that he is apt to become a supreme nuisance, not alone to himself but very much so to Society.

Now, we have to consider the chief agencies concerned with the future of our friend John Jones. We might discover 44, but for our present purpose 4 will be sufficient.

1. The State.
2. The Industrial World.
3. The Family.
4. Himself.

Contrary to general rule we will work backwards in our reference.

Himself.—Our infantile copybooks, our chief maxims, our pulpit platitudes, our newspaper leaders, all agree in the necessity of the individual in being the master of his own fate. There is one expression which up to the present has never been known to fail to extract the cheers of a well dressed respectable audience. It all has to do with the man becoming the Captain of his own soul. It is a beautiful sentiment and appeals to most sentimental persons.

John Jones should, of course, be all this. How nice it would sound—Captain John Jones. No! there is no need for

him to add "late of H. M. Prison". The simple title would do.

And of course if it could be brought about it would be splendid. But bear in mind poor old Jones may not feel like a Captain at all, not even like the chief mate of a Leeds and Liverpool Barge boat. Prison life is not the happiest breeding ground for the cultivation of domestic virtues or indeed of any other kind. John Jones, it is true, may have been what is called a model prisoner. That is to say he has been submissive, gentle, obedient and respectful. We were almost tempted to add that he kept good hours and never went to the public house. John acted on the lines of common sense and prudent policy. In prison he was to an extent the Captain of his self-protective instincts. That was all. But now he is out, he has become natural. He has a hundred and one opportunities of gratifying personal whims and caprices. Is it not just possible that so far from being the Captain of his own soul he is merely the veriest cabin boy on the ship sailing in the ocean of life?

Too often, and again I speak from intimate knowledge, the discharged prisoner is little more than a storm-tossed, helpless log in the trough of a stormy sea. So much for *himself*.

The Family.—Some discharged prisoners are fortunate in being able to come into the peaceful haven of the family harbour. I have read letters in the cells which offered a cordial welcome and the certainty of practical sympathy to the prisoner just before his release. This is exceptional, and must be ruled out in the review of actual average circumstances. Such actual average circumstances reveal that usually the discharged prisoner has no family which can help him. Where there is a wife and children the Parish is relieving them. The hope of the husband is that the married man's allowance will be granted by the Board of Guardians.

There is no absolute certainty that the Guardians will grant outdoor relief. The alternative is the "House".

Speaking generally, the ex-prisoner cannot look for much help from its relatives. It is exceptional when it is otherwise. As regards many of the discharged men—single men—there is simply no home to go to. I will refer later to the work of the Discharged Prisoners Aid Society. In passing I will say that the very meagre assistance capable of being rendered by the D. P. A. S. does not by any means solve the problem. And no one knows this better than the members of the D. P. A. S. themselves.

The Industrial World.—When we come to consider the relation of the Industrial World to the discharged prisoner it will be evident that we have arrived at the very kernel or essence of the whole question. If it were possible for the man to get a job there would be no problem to solve. It is just because the Industrial World cannot offer work that the problem exists.

Work! Work! Work! "For God's sake, Sir, give me work." That is the cry one continually hears. It is a pathetic, heart-breaking cry. But where is the work to come from? And who is going to employ an ex-prisoner?

I know very well that some of the discharged men do get work. Sometimes they get taken back. Sometimes some extraordinary influence procures a job. I know all this. And I also know that the chances are frequently 100 to 1 against the good fortune or luck taking place.

The other day I went to a large employer about a man. He had the reputation of being a kind, sympathetic man. As a matter of fact he was a voluntary local preacher. I went to him with a letter of introduction from a Vicar. I was received with much courtesy.

He patiently listened to all I could urge, and then he said he would like to put a question to me. "Do you think," he

said, "it would be quite fair to the hundreds of men of spotless character who are at present walking about the streets of this town in search of work, if I gave preference to the man for whom you are pleading?" I was obliged to admit the force of the argument, while at the same time suggesting there was another side worth discussing.

Or again: a firm will say that its present staff would not care to work with someone found guilty of theft or offensive conduct.

As a rule, however, the objections stated above seldom materialise. There is no need. "We have no work to offer." That settles matters.

And because there is no work there are no wages for the man concerned. And because there are no wages the man concerned has to ask himself for the alternatives. There are two. One being the Workhouse, disguised under the name of the Institution, or the House, and the other is the Prison. The latter certainly did provide three meals a day and offered a bed to sleep on. Besides, if lucky, he might be able to keep out of the clutches of the police for quite a long period. Who knows? Crime does not necessarily lead to instant detection.

Very briefly we have touched upon three mentionable agencies—the man himself; the family and friends; the industrial world. What proof is there that any of these can offer the slightest encouragement in order to restore the majority of discharged prisoners to a life of honest independent livelihood. For that, of course, is the ideal to be approached.

Here is a somewhat suggestive truism, "The devil tempts the busy man but the idle man tempts the devil." It is worth thinking about!

This is a quite fitting epilogue before we ask what is the duty of the State towards the discharged prisoner. For it is fairly evident from experience and reflection alike that one of the chief enemies to the State is idleness. An essay on

idleness would prove utterly futile unless the element of danger were mentioned. Take the case of an idle boy at some street corner. I do not of course refer to the lad at recreation time, or at an interval from school or work. I mean the horribly familiar spectacle of the youth propping up a tall lamp-post and wearing a look of utter and absolute boredom. He constitutes a positive danger in himself. Let him, however, be joined by other youths with the same mission of usefulness, and you get a kind of compound interest of concentrated mischief. Or at least a potentiality which may quickly develop into actual rebellion.

From some experience in visiting prisons I am convinced that the herd danger arising from select companies at selected street corners is at once a menace and a threat to law and order.

It is really quite unnecessary to emphasise the matter. We all know it exists. If, however, there is a distinct danger arising from idleness before the prison period, what about the idleness arising after?

You must bear in mind that prison in apt and often does produce a certain sullenness of spirit which only requires the opportunity to revenge itself upon society. I do not include all ex-prisoners, but the description does apply to a good many.

And yet the State seems quite indifferent as to whether its late charges once again qualify for another visit to gaol. Now, it is all very well to say that no force in the world can restrain the criminal instinct. This is not true. A criminal is often the result of vicious circumstances. He comes into prison for the first time as a direct outcome of evil surroundings. He comes a second time for precisely similar reasons.

The question is as to the responsibility of the State towards the ex-prisoner in the matter of providing work for maintenance. Recently I have had a revelation. It so chanced that a young fellow in whom I was interested was

sent by the Discharged Prisoner's Aid Society to a certain Church Army Home. I went to see him. I have to confess I was genuinely surprised. He had only been at the Home for a few days, but had already earned ten shillings. His work was to saw wood for the purposes of firewood. He received so much money for so much work.

It was a bright, pleasant, airy Home. Facilities were provided for washing clothes, for taking a bath, for recreation in a very cheerful apartment. I saw the sleeping room. Separate beds for each lodger. Dinner was being prepared and I was amazed at the quality and variety of the food. Hours of labour—8 to 5, with intervals for meals.

The instructions from Headquarters were to make the Home a reality. The Captain in charge assured me that he did his very best to make the men comfortable and happy.

Now, why have I mentioned all this? Simply by way of an object lesson. I know the scale of action is on an infinitesimal degree, for the Home only provides for 30 men. Yet all the same it should surely act as a specimen of what might be done on a grand scale.

Let us call my friend the ex-prisoner, John Smith. He leaves prison without money, without character, without prospects of work—simply a human derelict. What more natural than that he should find his way back in a very short time? But he found salvation. Within a few hours he was comparatively independent. There is a reasonable prospect of him making further advancement. Such is the picture of simple reality.

If the Church Army can rescue John Smith and say 29 more John Smiths, why shouldn't the State make it possible to rescue 300 or 3,000 John Smiths?

It may be said that trade conditions would not allow of the economic trial. Why not? In this particular Home the men contribute largely towards the expenses of the place. They receive rather more than the local rate for their labour.

This Church Army Home is really a Workhouse plus a Guesthouse. The latter makes all the difference in the world.

The State ought to provide a similar opportunity. Or, if perchance the State could not see its way to the establishment of similar places, it ought to render very substantial assistance to the enterprise. A subsidy should be a national thing.

A self-supporting centre for workless, characterless, discharged prisoners should be the object in view. At least an experiment on State lines should be attempted.

I have alluded to the Discharged Prisoner's Aid Society. From the very nature of circumstances this Society represented in its various branches can do very little by way of support.

The Government grant is small. The public contributes to a certain extent. At the very most the D. P. A. S. can only offer a temporary palliative: The strongest and most enthusiastic supporter of the Society would admit that in no wise does it even attempt to solve the problem.

A Prison Visitor

THE PATHWAY OF NATIONAL REGENERATION¹

By K. S. CHANDRASEKHARA AIYAR, B.A., B.L.²

AMONG the problems which exercise the minds of all earnest lovers of India, two there are which are pre-eminently important, and as difficult as they are urgent.

One is the problem of an Indian Nationhood : how to up-root the weeds of separatism which threaten the still tender sapling of a national consciousness ; how to weld the numberless loose units into one strong harmonious entity.

The other problem, intimately bound up with the first, is that of Self-Determination : how to hasten the Day of Fulfilment, when India shall enter upon her true destiny as a free and equal partner in the great Commonwealth to be, the undisputed mistress of her own home, the sole judge of what is good for herself and for the children of her bosom.

These two problems, great and difficult as they are, are but aspects of the still more comprehensive, and for many a decade the insistent problem of India's Regeneration.

The history of our country for the past thousand years and more is truly a painful record of division and dissension, of selfishness and self-seeking, and, till the establishment and consolidation of British rule, of internal weakness and chaos offering constant temptation to outside aggression and domination.

¹ Being extracts from the Presidential Address given to the Civic and Social Progress Association.

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One prime factor in all this has been the exaggeration of a simple and logical differentiation of temperaments and social duties, which was probably suitable and sufficient for the days of old.

Another factor has been the rise, in comparatively modern times, and as the cumulative effect of the impacts of strong self-centred elements from outside, of a spirit of sectionalism; and this, in its turn, has become intensified in quite recent years as the communal spirit, so called.

Now there are many honest people who though they have lived long in this country, remain to the very end outsiders in sympathy and understanding as in everything else, and are never tired of repeating that India not only is not now a nation in the true sense, but has not in her the makings of a nation at any future time conceivable to them, that she is destined to remain under alien tutelage for ever. They fix their eyes exclusively on the obvious diversities of race and creed and caste, on the assumed absence of a homogeneity or community of tradition, on the non-existence of a single common vernacular for India, on the ignorance and superstition in which the masses are steeped, and, above everything else, on the persistence of violent communal antagonisms. As against these oracles of despair may be set the much more valuable, because well informed and impartial, opinion of a publicist like Sir Stanley Rice, who has seen something of India from within, and who, in a recent letter to *The Times*, London, points out :

India, like Italy, is marked out by Nature to be a self-contained whole. The vast majority of her population live under a system of culture peculiar to her, and they have in caste an organisation that is found nowhere else. She has now a federated system of Government which combines the roles of sovereign and suzerain; in her attitude towards other countries she acts as a single whole, and she possesses a Zollverein which includes all British India. Even the Muhammadans, who have separate traditions and a separate religion, have more affinities with India than with any foreign Islâmic country . . . There is a tendency to regard Nationality as if it

were a rigid thing cast in a single pattern . . . To those in India who maintain so passionately that she is already a nation, the repetition of these contemptuous shibboleths must be exasperating . . . The plain truth is that, if Hindūs and Muslims could compose their differences by a really lasting peace, not an armistice, or a pact, or any other superficial device, the main, if not the only, obstacle to Indian Nationality would disappear, a Nationality not perhaps on the well-knit pattern of the British Isles, but at least a federation comparable to those found elsewhere. The remedy lies in the hands of the Indians themselves; but movements among vast peoples are necessarily slow, and we must not look for results to-day or to-morrow.

We who belong to India, and know her strength and her weakness, can not possibly despair of her future; we are not to be discouraged by gloomy, hetero suggestions as to the impossibility, the inconceivability, of an Indian Nation. Every true son and daughter of India dreams vividly of a great time coming for our country; most believe that India is well on the way to become a nation, if indeed she is not already one for many purposes; and not a few there are who are ready to sacrifice ease, energy and life itself to further the cause of India's unity. A faith that is firm must needs rest on a fact, and, if it persists, cannot but achieve itself.

At the same time, we know that for the construction of a stable edifice of any kind there is required, not only good *building* material (bricks, stones, etc.), but also good *binding* material (mortar and cement). In so far as our future edifice of Nationhood is concerned, we have at least a sufficiency of the former: we have a compact, self-contained territory, continental in extent, with great mountain ranges and the wide ocean as Nature's defensive works; a congeries of races which have made it their common home for ages and have lived there, more or less amicably, side by side; a distinctive type of culture, the result of the commingling and interaction of allied civilisations during a thousand years and more; a vast system of communications—roads, railways, canals, posts and telegraphs—which closely connect all parts of the country

together; a complete political and administrative unity achieved as the outstanding result of a hundred and fifty years of comparative peace, consolidation and settled government under Britain's rule, together with that other inestimable convenience of a ready-made common language, widely understood and used for purposes of business and general intercourse throughout the land; a more or less complete identity of economic interests among the bulk of the people, and a real identity—even if imperfectly realised for the time—of political interests; a burning desire, common to all Indians who can at all rise above purely sectional concerns, to see their Motherland united, respected and free. We have all these most necessary and valuable elements ready to hand.

What we want is something that will firmly and permanently hold the structure together, other than by loose communal fastenings, which are apt moreover to cause friction among the moving parts, or by brittle and unnatural affinities such as the mere antipathy to the spirit of the West or to the products of Western civilisation as such, or even the sustained hatred of alien rule. The permanent bond of union that is needed for the construction and stability of the national edifice must be sought in the impetus of some great inspiring sentiment, some living human ideal, which will touch the hearts of the people at large—most of all the hearts of the younger generation—which will fire their imaginations as well as appeal to their intellects, and nerve them to all the steady effort, the patient sacrifice, that the achievement will entail.

In connection with this matter, the eminent preacher, Dr. R. J. Campbell, has spoken some apt words of homely wisdom; he says:

One wonders, what might happen in the modern world if the emotion of the ideal is given a fair chance. We should see the millennium leap into being in a day. Neither heredity, nor physical environment, nor cold reason, can for a moment compare in potency with the impact of an idealistic enthusiasm upon the mind of the

young. The oft-repeated saying that human nature never changes is untrue. Human nature does change—sometimes very suddenly—and the power to change it in the mass resides in the leaders and teachers. If statesmanship could only be got to believe this, there is almost no limit to the glorious possibilities before mankind in the coming age. The common assumption that better conditions of life are a slow and gradual growth is not borne out by history. Progress and reaction both come swiftly, often unexpectedly, as by a series of explosions. A few years can suffice to alter out of all recognition the life of any man or any people. Set youth on fire with noble and unselfish aims—a perfectly easy thing to do—and most of the vile things which afflict us now and hold us in bondage will vanish like a summer fog.

Where then, it may be asked, are we to find that source of inspiration which Mother India needs for her rejuvenation? I have bestowed some thought on the question, and this is the answer I have arrived at. India wants (and so, for that matter, does the rest of the world) a new social conscience along with a fresh standard of civic and social duty; not really new in itself, but tuned to a higher key. All the inspiration that she needs is to be found within the compass of a great Idea, one of the oldest in the world since men began to live together, the idea of Brotherhood and all that it means and implies. Based as it is on our common humanity, it is an Idea sanctified by the highest spiritual and moral teaching, taught and enforced by all history and tradition, and developed and strengthened by a common citizenship.

Our love of country is only true and pure and perfect to the extent that we recognise our bonds of brotherhood with all others who own the same country as their Mother. Patriotism is a virtue which we all cherish more or less. But are we sure that our patriotism is free from all taint of narrowness, selfishness and fanaticism? Do we always remember that our neighbour has as much a place as ourselves in the scheme of national life, and as good a right to fill it in his own way? Further, is our patriotism so organised for service that we are ready and willing to subordinate personal feelings and prejudices to the common good, to work whole-heartedly

with others on things we are agreed upon, ignoring the differences?

It is this conception of what I may call the Nation as a larger family, where the idea of fraternity rests side by side with that of liberty, where duty shares equally with rights, which I propose to develop in some of its bearings on the future destiny of India. I shall try to show what an immense difference it will make to present conditions if the ideal of a Brotherhood of the Nation becomes a definite rule of life for every one, instead of remaining a visionary sentiment, a pious dogma; how, if it is treated as an established principle (so to speak) of the national constitution, if it comes to be recognised as the final test to which all acts and measures, all usages and conventions, should conform, and by which their utility and expediency will be strictly judged, the problem of National regeneration, together with all the other problems involved in it, will have found their natural and complete solution.

Brotherhood within the Nation, I may remark in passing, is a great step on the way towards International Brotherhood, which, by promoting mutual respect and understanding among all peoples, and abolishing the curse of exploitation and the fear of war, will itself usher in the millennium on earth.

It is obvious that in a true national brotherhood, whose existence we will assume, the prevailing spirit in all departments of life will be one of harmony and good will. All forms of intolerance will be ruled out at once as unbrotherly. Provided the safety of the State is not jeopardised, nor the just rights of others invaded, nor the decencies of social life violated, every one will be free to hold any beliefs and express any opinions he likes, and to act in any manner he thinks proper; but, at the same time, he will be careful not to parade his differences needlessly or to the extent of causing just annoyance or aggravation of feeling. Every minority and every group will receive a fair

and equal hearing. Differences of opinion and method, provided they are dominated by a brotherly spirit towards all, will indeed be encouraged as tending towards variety and fullness and richness of life. What will not be tolerated, as being distinctly unbrotherly conduct, is the fomenting of disharmony, of communal jealousies and disputes, under whatever pretence or excuse it may be carried on. The spirit of class antagonism will be banished from public life. All controversy will be carried on with good humour and restraint, unsullied by coarse personalities or imputations of unworthy motive; and, needless to say, the journalism of the land will likewise be pervaded by the same spirit. People will look for the good points in others and ignore, as far as possible, the bad ones; and they will be eager to recognise nobility and greatness wherever they may be found.

I have begun with tolerance first, because it touches one of the burning questions of the hour. But in my opinion, the most important incident of the new dispensation will be the recognition of the right of every one born in the country or belonging to its citizenship to make the best use possible of his life; and, corresponding to this, the duty of the State to provide him with all possible conditions for achieving this right.

Let us see what follows from this conception. Every one will be entitled as a matter of course to the necessities of life—food, clothing, shelter, medical aid, and some measure too of life's comforts. Those who can earn will provide these things for themselves, and as much else as they want in reason. Those who cannot do so, by reason of age, debility or defect, will be helped by the State to the extent required. In extreme cases the State will itself look after the helpless and the disabled in suitable homes. But, on the one hand, there will be no room for able-bodied beggars; and, on the other, no one can claim to enjoy avoidable luxuries. It is of the very essence

of a polity of brotherhood that one brother should not be callously indifferent to the wants and sufferings of another ; and if out of his superfluities, those wants and sufferings can be removed or minimised, true brotherliness requires that it should be done, and cheerfully. In a state of society governed by the rule of "Each for all, and all for each," and not by the present cut-throat competitive idea of "each for himself and the devil take the hindmost," selfish indifference to the needs of others will be felt as nothing less than a disgrace to the individual and as a crime against humanity and the State.

The important point is, that people will not be left to shift entirely for themselves, as they virtually are under the present social system. The State, and local bodies under the State, will see to it that there is sufficient occupation for all able-bodied persons, and that no one is unemployed merely because there is no work to be had. A man will only have to notify the proper authority that he is in want of work, and work of a suitable kind will be readily found for him.

Service, particularly domestic service, will no longer wear the badge of slavery ; it will be free from every trace or suggestion of inferiority or contempt. Workers will not be treated as mere working machines, but as men and brothers. All useful work will be regarded as a service to the community ; consequently, those who do exceptionally unpleasant work—such as scavenging—will not be looked down upon, but treated with the consideration that is due to all people to whom the community is particularly indebted. Everything will be done to make unpleasant work endurable. The conditions of labour will be materially improved, and the hours reduced to a minimum. The relations between employers and employees will be characterised by mutual friendliness and respect ; and more and more, as the spirit of brotherhood and co-operation develops, the distinction between

employers and employees will itself tend gradually to wear away.

In a co-operative commonwealth based on brotherhood, every person over the age of majority who has completed his education and training, and who is not absolutely disabled for work, will be expected as a matter of course to follow some avocation suited to his taste and capacity, or, if it is unnecessary for him to work for his living, to take up some piece of service to the State that is most to his liking.

Every one, indeed, will feel that he has a duty to serve the State to the best of his ability ; will feel that he is a true public servant, and will put forth his best in whatever he does. In consequence, thoroughness, integrity and reliability will come more and more to characterise all such service, whether paid or honourary.

It is a common idea that men are only prepared to work efficiently and well for the greed of gain, but this is demonstrably untrue even at the present time. Some of the most capable men have indeed worked ardently for the race without any thought of personal gain.

While greed of gain will no longer be the ruling motive when the spirit of brotherhood pervades the nation, every one who works will at the same time be assured of an income sufficient to maintain him and his family in reasonable comfort. The aim will be to raise the standard of living for all, and not simply to pull down the level in respect of those who can afford a higher standard. The rich will not give up their culture, but will live in a more simple manner ; the poor, on the other hand, will be lifted up to a higher plane.

An equally powerful if indirect factor in the removal of great inequalities of wealth will be the realisation that a man's position in society depends solely upon his personal qualities and the respect he inspires among his fellows, and not upon the extent of his worldly possessions.

As for men of genius, there is no reason whatever to suppose that they will be rarer during the reign of true brotherhood than under a regime of rank selfishness. It will be true then as now that, given adequate opportunities to express itself, genius is largely its own reward. At the same time we may feel sure that the ideal State will be always on the alert to discover and encourage talent of all kinds, and to reward meritorious achievement in all directions. Thus, it will recognise that science is an important part of national education, and one of the main elements of national strength and prosperity, and will zealously promote and generously support scientific research. The scientific man, for his part, will work, not so much for material gain or personal gratification, as for the enhancement of the well-being of his fellow-men. The case will be very similar with regard to literary, artistic, musical, and all other forms of creative and cultural work.

The quality of brotherhood which we are contemplating is as far removed as possible from the easy good nature which thinks to help an inefficient man at the expense of the general interest by putting him in an office for which he is unfit. When the country's resources are properly developed and organised for the benefit of the nation, there will probably be a large increase in the number of appointments coming under Government control, due to the expansion of national activities and to the absorption of many businesses now run by companies and private agencies, and these will doubtless provide places for many men of ordinary capacity ; but no man, we may rest assured, will be pitchforked into a position the duties of which he cannot properly discharge. And, so far as the more difficult and responsible kinds of work are concerned, only the best men will be chosen, and, for the highest places, men of exceptional and outstanding ability and worth.

In a society based on the ideal of the family, the health of the common people will be the special and constant care of the State. Bad housing is one of the principal causes of ill-health ; and hence the provision of healthy residences, with all necessary and possible conveniences in respect of ventilation, water, lighting, drainage, scavenging, etc., will be taken up on a large scale as a national undertaking. The great sums at present spent in battling with disease and ill-health will be utilised for providing people with healthy homes, in place of the filthy, insanitary slums in which the poorer classes are now compelled to pass most of their lives.

Prominent among the activities of the future State will be the training of its citizens, both men and women, to play their parts adequately in life. The key to all progress is education ; and everything possible will be done, in the way of right education and healthy environment, to develop the good qualities and instincts and to starve out the undesirable ones.

Education is a very large subject, and I do not pretend to touch more than a fringe of it in these passing remarks. A certain measure of literary instruction, as much at least as may be a sufficient foundation for the exercise of the elementary rights and duties of citizenship, (and the standard of requirement will no doubt rise with the lapse of time and the extension of facilities) will be free, universal and compulsory ; but higher education will be optional and paid for according to means.

All teaching will be adapted to the varying needs and capacities of the learners. For instance, that provided for the agriculturist will be of a fairly simple kind, but such as to give him a better understanding of the soil and its fertility and of the possibilities of raising new and improved varieties of crops.

On the other hand, some kind of appropriate practical instruction, which will be at least a direct stepping-stone

to a systematic course of technical or vocational training later on, will be a necessary part of school and college education.

Scouting is most useful training for citizenship, not only because it develops the instincts of self-reliance, leadership and social service, but also because it helps, as nothing else can, to bring about a real feeling of brotherhood among young people irrespective of distinctions of caste and creed. And so every boy, and every girl, too, for that matter, will be trained to be a Scout; and every young man over eighteen will be put through a regular course of military training.

The exclusive employment of a foreign tongue—foreign in structure and idiom and foreign in spirit—for the imparting of all higher instruction in educational institutions has had very disastrous results. Among other things, it has led to an almost entire neglect of the vernaculars of the country; it has created a barrier in understanding and sympathy, in attitude of mind and habits of life, between the English-educated and the rest of the people; and it has interposed serious obstacles to the normal growth of a common literature and a common culture. The best means of rectifying all this will therefore be among the earliest of measures to receive attention. We need not trouble ourselves now to guess at the various alternative ways in one or other of which the problem will find an ultimate solution. But of one thing we may be tolerably sure, that English, which is already in a fair way to become a world language, will be for India the medium for the interchange of ideas with the rest of the world, and will also remain for a long time, that is to say, until we are able to evolve a common indigenous language of our own, a principal medium of intercourse between the different parts of India.

While education is necessarily one of the great questions of the future, the education of our women will assume special

importance, and will therefore be given exceptional encouragement, on account of the immense impulse that it will give to the building up of a free, forceful and modern type of nationality ; for it is an obvious truth that a new type cannot be born of men alone without the co-operation of women. We may take it that the education given to our girls, while largely identical with that given to boys, will take due account of natural differences and of differences of duties and functions in society.

Not only will there be abundant opportunities for every one, in an atmosphere of brotherhood, for cultural development and for enjoying and making the best use of life, but the amenities of social life will be multiplied beyond present conception.

All public buildings, and works of artistic merit, sculpture, painting, etc., will be carefully conserved on behalf of the nation. The enclosing of large open spaces for private pleasure will be firmly discouraged, as also the appropriation by individuals of natural scenery, woods and forests, waterfalls, lakes, and other objects of outstanding beauty. All these will be looked after by the State and made available for common enjoyment.

It is needless to say that all public streets, tanks, sources of drinking water, and the like, will be among the things that all can use as of right. Artificial canons of untouchability are incompatible with true brotherhood. If any one is found untouchable, or unapproachable, it must be because of dirt, disease or foul manners on his part, not by reason of his birth or caste or of the unreasonable prejudices of others.

Brotherhood stands for ordered freedom. That being so, religious belief will be perfectly free for every one, as also the choice of worship. Differences on doctrinal points will cease to be a disturbing factor in social and political life, as is even now largely the case in many western countries. At

the same time, we may look forward with some confidence to a time, not far distant, when the various religious sects, instead of trying to keep out people of other persuasions from their temples, will be eager to welcome all who wish to attend their services in an attitude of reverence and devotion. It will indeed be a common incident for persons of all faiths, or of none in particular, to join together as a congregation to hear the prayers of all the religions recited by qualified followers. We may even now begin to dream of a time when places of public worship will be erected, in which there will be regularly conducted a simple ritual of common worship such as all can join without prejudice to their particular beliefs; nay, we may carry our vision forward to a period when all separate religions will have merged in one great, all-comprehensive Wisdom-religion pervading and influencing the entire life of the Nation.

By other ways of labour saving and co-operative organisation, a great deal of the time and labour now absorbed by domestic drudgery and worries will be economised, leaving every one sufficient leisure to enjoy life and to cultivate the sense of beauty and harmony. Women, for one thing, will have more time for recreation and self-improvement. They will be able to develop the whole of their nature, instead of that alone which is concerned with the subserving of the pleasures and comforts of men. This in no way implies that they will neglect duties which nature has primarily assigned to their sex. Child welfare and mother-craft will always be regarded as among the most important and essential of national vocations, and one in which all girls will receive training as part of their regular education.

But, while the rearing of children will be the duty primarily of the mothers and the fathers, it will not be left entirely to them. The children of to-day are the adults of to-morrow, who will carry on the life of the nation in the

next generation, and their proper care and upbringing will be recognised as a matter of national concern. Special arrangements will be made throughout the country, through child-welfare and other honorary associations, or where these do not exist, through paid agency, to ensure healthful conditions, proper food, pure milk, clean warm clothing, etc., for the children. Tenderness towards the young will be insisted on as a sacred duty, and will become an ingrained habit in the older folk.

The health or sickliness of children is largely dependent on the physical condition of the parents of whom they are born; and this takes us to the heart of the very important question of marriage. In a State based on the Ideal of the family, marriage will be largely a matter of mutual inclination, guided, where the parties are still young and inexperienced, by the advice of their friends and guardians. But the community will be vitally interested in seeing that the parties are sufficiently developed in body to be able to enter into the responsibilities of the marital condition and to procreate healthy children. Marriage will not therefore be consummated where the bride is below the age, say, of sixteen years; and if in exceptional circumstances the ceremony of marriage is gone through in anticipation, it will be regarded as having no more legal effect than a betrothal, which is only to be effective after consummation on arriving at the proper age. This will largely solve the grave problem of child-widowhood, which is such a sad blot on our present-day Hindū civilisation; and, besides, the re-marriage of widows will be recognised as perfectly legal, and will no doubt be habitually practised without entailing ostracisms or disabilities of any kind. On the other hand, a life of single-blessedness for women will be recognised as quite in order for those who wish to lead such a life, and will doubtless be deliberately adopted in a large number of cases. The social and economic system will,

we may take it, be such as to give no room or countenance whatever for unscrupulous exactions in the form of dowries and marriage presents. It may be expected, too, that the leaders of the community in each place will deem it a public service to actively interest themselves in helping young men and women, directly or through their guardians, to secure suitable mates. On the other hand, the perfect freedom of marriage may have to be restricted in the interests of national health, to the extent that no one shall be allowed to enter into sexual relationships who is mentally, morally or physically unfit; but any restrictions to be imposed will always be carried out in a spirit of kindness, and accompanied by all such alleviations and compensations as the case may admit of.

Chivalry to women, special tenderness to the weak, gentleness of speech, and refinement of manner, will be prominent characteristics of the future citizen, instilled into him from his youngest days.

The element of cruelty is one which, consciously or unconsciously, enters largely into our dealings with each other and with the lower kingdoms at the present time.

A glaring instance of unconscious cruelty is the way in which we shut up numbers of the feeble-minded of all ages and sexes, in every stage of progress, in one asylum for lunatics. Occasionally they are housed as in the Asylum at Bangalore—in an overcrowded locality and in premises better adapted for the warehousing of stores. The pervading atmosphere of restraint, misery and gloom is as a rule almost enough to drive a sane person mad. What we want for our feeble minded brethren is not an asylum for lunatics—which suggests nothing so much as a sort of cage for wild animals,—but a Mental Hospital, not merely by change of name, but really intended and equipped as such, and run on up-to-date scientific lines, and if possible on a sort of colony system,

with ample provision for farming and gardening and otherwise keeping the wretched (and mostly illiterate) minds healthily engaged. It seems a pity to wait for the perfect rule of brotherhood to carry out so humane and necessary a reform.

Our treatment of criminals, which may serve as an instance of more or less conscious cruelty, is still characterised by much unnecessary harshness. The whole system is indeed dominated largely by the idea of vengeance for wrong done and by the thought of inspiring fear in others, rather than by a sense of pity for an erring brother, the inclination to find just excuse for a momentary yielding to temptation or impulse, the desire to wean him from evil tendencies, to reform the moral character. But of course all this means considerable trouble and expense; and so, as the easiest way to protect the community from his evil presence, we clap the offender in jail, but do little for his own reformation. The proper treatment of criminals is a large subject which I cannot go into now. I may just observe in passing that, in a state of society based on true brotherhood, where temptations to dishonesty and violence will be largely absent, the ordinary classes of crime will tend to disappear, and the unusual ones will be dealt with on humane and sensible lines.

Cruelty towards animals is such an ingrained habit even among men professedly civilised and humane, that it can only be accounted for on the ground that, because an animal is dumb and cannot speak out its feelings in words, it is assumed that it has no strong feelings, no capacity for suffering. We habitually overwork the ox, the horse, the donkey, breaking down any spirit of resistance by the most callous ill-treatment. Stray dogs are even now in many municipal stations in India despatched with unspeakable incidents of cruelty and horror. These and similar varieties of ill-treatment are very common in India, and will only cease wholly when men begin to see

the same divine life in animals as in themselves. But something may even now be done to minimise the grosser forms of systematic cruelty by honorary societies of the kind already working in several of our large cities. It is rather strange, by the way, that the premier city of Bangalore still lags behind the Civil and Military Station, where the highest citizens from the Resident downwards take personal interest in a Society working systematically to prevent cruelty to animals. People, again, chiefly men and women of rank and wealth, go out with guns and spears and fishing rods to places where God's creatures lead a wild happy life of their own, and kill them off in their helpless anguish, and call the destruction "sport". Animals are still habitually sacrificed among the superstitious to propitiate a jealous or angry divinity.

But it is the still more cruel superstition that man needs flesh for food which is responsible for the awful daily slaughter of countless numbers of sheep and cattle to please the gross animal palate of the civilised man. As long as this superstition continues to flourish—and I am not sure if brotherhood alone will justify forcible interference with the widespread, deep-rooted hankering for flesh—humanity requires at least that the slaughter shall be as painless to the victims as possible, and always in enclosed secluded places and so as not to offend the feelings of refined and sensitive men and women.

And now with regard to the question of intoxicants. Provided a man does not act violently or make himself a decided nuisance in places open to others, nor behave so as to operate as a bad example, especially to the young, and so long as he does not hurt himself by excessive indulgence—in which case the State will have a right to restrain him, as well in the common interest as in his own—he may have to be left free to his tastes and weaknesses. Public sentiment will, however, naturally exercise a strong pressure upon

men's inclinations. And this, at any rate, is quite clear, that the State of the future, (unlike existing ones, which are not and do not profess to be based entirely on the principle of brotherhood), will not trifle with the liquor problem, will not soil its hands by the manufacture or sale of intoxicants, nor permit their open sale or advertisement by others; much less will it dream of deriving from the vices, weaknesses or miseries of its citizens an addition, however substantial and convenient, to the public revenue. It is also to be expected as a matter of course that, with the very largely improved conditions of life and the universality of comfort and social amenity, the temptation to drown care, sorrow and fatigue in drink or drugs will disappear, as surely as the temptation to steal, murder, or commit suicide.

It is needless to go on multiplying illustrations of the possibilities which will open out when the powerful engine of Brotherhood is harnessed to the service of the nation. It should be manifest, from what has already been said, that it is abundantly capable of initiating and supporting the most wonderful and desirable changes in all directions, of creating a veritable revolution in the conditions of our national existence, a revolution of which we can now form only a very imperfect and inadequate conception.

The vital question now for all who own India as their Mother, by birth or choice, is how to make Brotherhood a sufficiently real and operative influence in the public life of the country. More constitutional reforms, greater political privileges and powers, further safeguards for minorities, and so on, are good and useful things in their way, and for the time; but they cannot by themselves build up a vivid sense of nationality among the masses in the absence of some strong inner impulse towards union. A true change of heart is what is needed; and this is not to be brought about merely by superficial changes in outer conditions.

A great National Ideal is a living force, born of strong thought and sustained emotion, quickened by high resolve, and evoked and strengthened by opportunity and exercise, until in the end it seizes hold of the popular imagination and sways at will mighty forces there concealed. There is a deep truth behind the words of Edmund Burke :

If a great change is to be made in human affairs, the minds of men will be fitted to it, the general opinions and feelings will draw that way, every fear, every hope, will forward it ; and then those who persist in opposing this mighty current in human affairs will appear rather to resist the decree of providence itself than the mere designs of man.

The clear steady thought of Brotherhood held by a large number of earnest people, the contemplation and working out in the mind, as well as in action, of its infinite possibilities in the sphere of national life, and its constant inculcation and practice by old and young, will help to build up a strong mental mould for the Ideal we seek. The innate feeling of love of country, the contagious example of one-pointed devotion to unselfish causes, of steady enthusiasm for service, of firm loyalty to principles, a discriminating admiration for greatness wherever it may be found, the attractive and uplifting force of great characters and personalities—all these will help to supply the emotional factor.

There are indications from all sides of the deep longing for peace, harmony and unity that exists among the better and more thoughtful and serious elements in the country. What is lacking is the will, the resolute compelling purpose, as well as a clear conception of the means to be adopted.

The present seems in every way a unique opportunity for the preaching, in an intensive form suited to the hour and the need, of that great ideal of practical Brotherhood which has been enjoined by all religions alike. It is true that the sublime Christian teaching, that God is Love and he that loves not his brother whom he has seen, cannot love God whom he has not

seen—does not seem to count very much with Christian nations in their dealings either with other races or with each other. The similar great saying of the Prophet Muhammad that, if you love God, you must love your fellow-beings first, has been carried out to this extent that all believers in the faith are treated as equal and one in the brotherhood of Islām, though it has not yet been extended to men of other faiths. The fundamental doctrine of the Unity of All Life, proclaimed by the Sanāṭana Dharma, remains, it is true, for the most part a philosophical idea, without materially influencing the Hindūs as a whole to realise that oneness of life in their relations with their fellowmen either within or without the caste system. But all this is because, as it seems to me, world conditions hitherto did not imperatively call for, or at least sufficiently enforce, the thorough-going practical application of so high and difficult an ideal as Brotherhood. But experience and suffering have taught men, and particularly Indians, a great deal. Also critical times require drastic remedies; and a standard of behaviour which may be impossible in easier circumstances will perhaps be readily accepted if it is found to offer the only efficacious principle of unification among a number of divergent elements, the best and most fruitful solution of all our troubles and difficulties.

How glorious a thing for India it would be if all public-spirited men, irrespective of party and community, could agree at once to discontinue as well as discountenance separative activities, excitements and pre-occupations of every kind; if they would pledge themselves, at least as a beginning, say for a brief interval of five years from now, to observe a rigorous moral self-discipline, to consist in the thinking, speaking and practising of true brotherliness to the fullest possible extent! If they would only do this unreservedly—and nothing less will suffice—it would indeed form a most valuable example and object-lesson to the

less intelligent masses; it would materially help to organise and to direct 'into useful constructive channels the abundant energy, ability and enthusiasm that are now largely running to waste in a multitude of useless and even destructive courses; more than all, it would create a mighty wave of steady, resolute enthusiasm which must inevitably carry India straight to the goal of national unity and self-determination. The end, too, in that case would have been achieved by her own will and choice; not grudgingly by sufferance of others, but as the assumption by her of a right which none will question or oppose.

If the elders of our day will not grasp the great opportunity, but persist in ploughing the sands of futility, then Mother India must rely for her redemption on the younger generation of her sons and daughters, the educated, unsophisticated minds of her youth, brought up in the atmosphere of brotherhood in class room and play ground and scout camp, nurtured on lofty ideals of non-sectional, all-Indian patriotism, and determined when the time comes to devote their lives and energies to the task which their elders have neglected, self-dedicated to the service of their country as valiant Knights of the Order of Brotherhood of the New Age.

May the spirit of Wisdom help every one in this critical time to find the true pathway and to tread it unflinchingly to the end!

K. S. Chandrasekhara Aiyar

ADYAR

HERE nature ever smiles with graceful charm,
There's nothing night or day to cause alarm.
E'en violent storms, which leave the sky so clear,
Rumble away, as tho' intruding here.
The cawing of the crows, the chirp of birds,
The bull-frogs' croak, the bleating of meek herds,
The fern, the palms, the cactus, all day long,
Express one life, one source, one goal, one song.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

Thousands of fallen blossoms spread our way,
As tho' to make our pathway ever gay.
Sweet Adyar, pilgrimage of young and old,
The charms of which are never fully told.
The dwellers in this paradise for men,
Who come from mountain, valley, moor, and fen,
Are they who live as one community
Without restraint of personality.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

So long as liberty we ne'er abuse,
We work or play or seek the gentle muse.
Hindūs, Buddhists, Christians, other creeds,
Pray the same God together for their needs,
Divesting surplus trimming from their shrine,
They find the source of consciousness divine.
The Brahmaṇḍa Āshrama is here
For all to drink of wisdom's cup so clear.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

To synthesise their work, each one his part,
Science, Religion, Philosophy and Art.
World University without compeer
For those who strive to be a saint or seer.
We find our Master here at every turn
Waiting to teach us Truth, if we would learn,
From action, knowledge, wisdom purified
By sacrifice: and so, joy magnified.

CRAFTSMANSHIP

By R. J. ROBERTS, A.M.I.E.E.

CRAFTSMANSHIP is, I find, a greatly misunderstood and still more under-appreciated quantity. People talk of the craftsmanship embodied in a piece of furniture for instance, but we may be sure that nine out of every ten persons who use this term have none but the haziest notions as to what they intend to suggest, (or if they intend anything) by using the term Craftsmanship in this sense may be defined as a quality which resides in an article which has been produced by work and normally it is accepted as presenting in an indefinite concrete form some representation or reflection of the spirit of the worker. When this hypothesis is considered, a question might readily be asked "Does this craftsmanship reside in all work, or rather in all articles upon which human work has been expended?" The answer to this pertinent question must undoubtedly be "Yes". Otherwise the term could possess no universality of application and would immediately condemn certain products as unclean in a spiritual sense. Again, could we consider craftsmanship to reside in, say, a pound of flour as well as in a poem or any other work of art? I should most readily assert that it was so but perhaps not to a like degree.

To understand what this Craftsmanship really is, let us examine it further. Let us question how it is attained and how given to product. Here we are on firm ground and we all know that the power of craftsmanship is acquired by long

practice under proper conditions. Thus a tradesman may learn his craft by producing only the crudest and simplest trade articles; and would be less likely to gain as great a quality of craftsmanship as he who had worked upon and been taught to produce elaborate as well as the simpler products. This quality is then a virtue which can be attained by hard work, it may be encouraged by tuition but teaching alone cannot make it grow.

It is commonly assumed that craftsmanship may be imparted to an article and the amount (if a virtue may be measured) imparted depends upon the skill of the craftsman; but this is not all. A highly skilled man may, by wilful negligence produce an article containing little craftsmanship. Here we come to a further understanding of this quality, inasmuch as the amount imparted to an article depends not only upon the skill or craftsmanship of the worker, but also upon the care he assumes to enable him to produce a good article. That is the worker to embody his best craftsmanship in his work must of necessity bend all his skill, thought and energies to his work. Thus a highly skilled craftsman may produce with comparatively little effort a piece of work for which a lesser skilled man would require greater effort, even if capable of attaining at all the perfection of the better workman.

All types of craftsmanship are, however, not of the same quality or degree. Neither can all crafts be capable of including a like amount of craftsmanship; but, it appears to me, all work is capable of including craftsmanship, even as truly as it may be asserted that any worker may become skilled and thus be able to give this stamp of craftsmanship to his work.

Let us go back to the dawn of modern civilisation and inquire if craftsmanship could there reside in articles which, crude as they may have been, could then be produced only by the great expenditure of energy and, after its kind also, of skill. Wheat used to be ground in a quern, a crude stone

pestle and mortar. Most certainly craftsmanship was reflected in the fineness and general quality of the product when the flour had been made into dough and baked. Look for a moment at the flour in the cakes King Alfred allowed to burn, and enquire if our modern machine-produced-flour possesses an equal, less or greater craftsmanship.

Flour to-day, we all know, is made by power-driven machinery and no human hand touches it directly or indirectly from the moment it enters as grain to its despatch as flour in bags from the mill. The workmen employed in the mill attend to the various machines, adjust the conditions and observe that no breakage or alteration occurs to spoil the product or to hinder the normal running of the machinery. They are machine tenders, of their kind probably highly skilled, but may we call them craftsmen? The machines were designed by craftsmen undoubtedly, and they were built by craftsmen (in spite of the modern employment of machinery to produce more machinery). If the modern flour miller did not give all his thought, attention and skill to his work there is little doubt that the quality of the flour would suffer. The craftsmanship of the flour miller is embodied in the flour and, dependent upon the use or misuse made of it by the cook, aids or spoils digestion. Apart from the miller's efforts may we not quite as truly assert that the craftsmanship of the machine designers and builders reside in the machines, and these machines, vicariously perhaps, are able to pass on some of this quality to the flour? Personally there appears but few difficulties in accepting the possibility of this hypothesis; and, I am unable to consider the influence of machinery in modern life, as essentially bad.

Modern machinery plays a very great part in society and, although bad in some cases, plays very important parts in our lives. Machinery can be used and is used with very great benefit to all but there are abuses of machinery. Mistakes

have been made in the application of machinery to produce articles which could be made of much better quality by hand. Who has not compared pressed wood designs to their hand-carved prototypes and found such machine produced stuff inexpressibly ugly.

A story is told of a holy well in a part of Germany which was heavily devastated in the thirty years' war. As the war dragged to an end a straggling village of hovels was built by surviving peasants near a spring. There came in Winter time a poor wandering carpenter who in exchange for shelter and food erected over this spring a beautiful little house to protect it from beasts and weather in Summer and Winter. The poor villagers prized their spring, and through exaggerations and mixed memories of folk-lore, it was found to possess special healing virtues; and in time became a holy well of curative powers much visited by pilgrims. This well possessed real power and might we not ask how these were obtained? There is little doubt that, but for the strange *Zimmer-Schreiner-iunggessell* (the carpenter journeyman) there would have been little holiness noticed and no miracles performed at this well. This well may previously have been a saint's spring, but far more likely is it that the craftsmanship in the little house really gave to it all its holiness.

So much for craftsmanship in its every-day aspect.

All things have their places and purposes in life: the bad as well as the good, the true and the false, the ugly and the beautiful. What are their places? We may recognise "Beauty," the universal, the all-compelling, not by any recognised empirical standard of a school nor yet because of the general consensus of opinion. No, we recognise it, by an insistant quality which is felt as a force or urge suggesting a friendly environment—one in which we feel joy, an elevation of spirit and kindness to all. This feeling of beauty is super-sensual, but the super-sense of the reaction to beauty is

reached through the usual senses of sight, hearing, touch, etc. Ugliness engenders, on the other hand, feelings of discomfort, disharmony, discouragement—all contrary to those of beauty. Joy is the reaction to beauty—pleasure but an excitation of the senses.

Absolute values do not rule in physical life and absolute beauty is humanly not capable of being produced. In fact, beauty may be likened to a mirror which is held up to our consciences, to our sub-conscious memories if you will, and we react to that beauty which the mirror shews us. Absolute beauty, truth, and the absolute good, exist in God, which although a great imminent reality to many cannot be expressed or defined, except by examples of some of these abstract quantities.

Theosophy teaches as an almost necessary corollary to universal brotherhood that we have attained soul growth through a series of lives or incarnations. If we humans are brothers in the eyes of God, then, as His creatures, are we not the brothers of all that exists? We Anglo-saxons are brothers (elder brothers perhaps) to the Zulu, to the birds and beasts of the field, the spider in his web, the trees on the hills, the grass in the valley, the whale and the sea anemone, the stars in the heavens, and the atom in the dust. If we are brothers, some must be older, and how could we attain such growth or age as souls excepting by a series of lives?

Do we not know that the African negro finds that beauty in the crude rhythm of a tom-tom which we may find in a Beethoven symphony? Why? There can be two answers. One that we are special creatures created for little joys and little sorrows to some purpose, is one we cannot understand. The other is understandable and suggests that we have known music in a multitude of forms and are thus able to appreciate the more elaborate ones. The distilled memory of our past lives abides with us as conscience.

Our appreciation of beauty in any of its many forms is the reaction of the spirit to the essential memory of previous joys reflected in that form of beauty. But a view of the absolute beauty can come only as a vision of God.

Has a craftsman ought to do with beauty? By making a piece of work he emulates the creator of all and by the quality and will of his work approaches near to or far from the God-head. In the universe there is much of beauty and much of seeming incompatible disharmony; but does not this disharmony serve to throw up the beautiful into higher relief?

Our environments, and we ourselves, contain much beauty and many uglinesses; and the true craftsman will endeavour to build into his product as much as he may of some particular quality of beauty. He strives by the elimination of the ugly towards the arch beautiful in sound form or colour. But since the message of beauty is lost if unnoticed, he frequently incorporates an ugliness to attract attention by contrast. A work of art may not be one of any one particular type or vein of beauty; and the artist may attempt to shew beauty of aspiration though not of colour, beauty of form though not of sound, beauty of conception though not of form, and so on.

The artist and the craftsman work for their public—be it to-day's or to-morrow's—but the work of the greatest endures for ages and is appreciated centuries after the original audiences vanished. Know we not still to-day the beauty in the works of Homer, Plato, Phideas, Sophocles?

Originally (if we may speak historically of the beginnings of art) the artist and the craftsman were one. In ancient Greece the painter painted his picture and only seldom were copies made by others and then only by painting not printing, the sculptor carved his own statues, the poet read his own lines, the dramatist produced his own play, etc. It is still true to-day that the true artist and the good craftsman are one. It is a

modern convention only which separates the two; and the artist who is not content to complete his design loses a very great deal by permitting a lesser or even a better skilled craftsman to do his work for him. In the vision of the artist—for remember that the artist is essentially a seer, a seer of things as they are—the conception and realisation of the work are one. Conception is the building in mental matter; of such a subtle material that the subject is created an objective reality as soon as the mind grasps the basic idea of construction. The reception of an idea not only suggests the possibility of its translation to the physical plane but is a promise in its realisation. And who is more worthy to shew the idea in physical matter than he who received the inspiration. He alone can tell who truly sees, and only he with the vision may translate. A book is so often spoilt in the translating because the translator saw the words only and not the spirit of the words of the original author. Rabindranath Tagore rightly translates his own words into English where this is required. Should, however, the inspired craftsman's conception exceed the capacity of his craftsmanship so will his product fall short of the ideal, and he will know he has failed.

Craftsmanship, the proper wedding of inspiration, mind, emotions, and the physical body with all its senses and capacities, is absolutely essential to great and good work. Inspiration is open to all but only the genius is able to receive it and to translate the intangible into the tangible, the formless into the concrete. So truly may the genius be described as an infinite capacity for taking pains.

The craftsman binds all forms to his will. He may use the beautiful in form together with the ugly to produce the effects he desires. But either as an end in itself may be insipid or vicious. The ugly is but a shadow of the beautiful, and therefore requires complete understanding and appreciation before use can be made of it. An excess of the ugly may

be contained in good work even as an excess of beauty may be vicious. Some of Hogarth's pictures are particularly ugly but as things of beauty and therefore as works of art they are much to be preferred to the sugariness of some of the would-be improvers on Watteau.

In the same way one poet may be superior in craftsmanship to another who is a greater poet. Swinburne might be considered the better craftsman but Burns is undoubtedly the greater poet. So we see that craftsmanship is not all. Inspiration is the material given to the mind and the craftsmanship resides in the hard work. The material is given but work is done only by sacrifice of effort and time.

We are taught that the really substantial in existence is the spiritual plane, the co-existent, the co-eternal with the Godhead in man. It is our duty and our privilege to build in the spiritual "Where neither moth nor rust doth corrupt, and where thieves do not break through nor steal". But the spiritual is built only by conscious effort, and craftsmanship is only one of the many roads to the spiritual.

A thing of beauty is not necessarily a beautiful thing; neither is a beautiful thing, of necessity, a thing of beauty. This is not hair splitting. A beautiful thing only becomes a thing of beauty amid suitable surroundings; but a thing of beauty is always that. A tulip in bloom is always a thing of beauty, but some humans only appear as things of beauty when dressed to the part.

A thing of beauty is a joy for ever :
It's loveliness increases ; it will never
Pass into nothingness ; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.

We may only recognise a thing of beauty; we cannot be told and learn it as one. This recognition is the acknowledgment of the meeting of the Godhead in us with something on its own plane. Craftsmanship is one way by which the

descent of the spiritual to the physical is made possible. It is the will and the way.

Let us consider the effects of an application of craftsmanship. Something of beauty, *i.e.*, physical material has consciously directed work, expended on it so that something of the spirit may be noticed, has been created. What are its spiritual or superphysical effects?

A beholder of this thing of beauty notices a friendly environment which gives him a temporary or permanent access of joy which may help him in turn to shift his burden of care, ever so little, to think more kindly for a moment of a friend or enemy, to greet an acquaintance more cheerfully, to be a little more courteous to a servant, to treat an animal a little less cruelly or to turn his attention away from worldly things if only for a moment. The majority of us are the slaves of our environment and the qualities of our actions are governed to a very great degree by these, our conditions. Are we not more cheerful on a sunny day than on a dull one? The beholder's capacity for reacting to this thing of beauty is dependent upon his development. The perception of beauty is like good health, mainly a question of habit. The more beauty we see around us the more likely are we to be beautiful in our thought, speech and actions. A child brought up in a beautiful country home might naturally be more beautiful and good and true than her sister of the slums. Therefore we may say that the beholder of our thing of beauty is consciously or unconsciously the better for the creation and shewing of this thing of beauty.

How fares the Creator? The first effect upon himself of his good work is that he is able to see improvements and to make something still better, something more nearly perfect, and something nearer to a reflection of the God within. A true aspiration is an attempt of the Godhead to burst the prison bars of the flesh. God appears in Nature in thousands,

may millions, of forms of beauty ; and the God within has equally numberless aspects of beauty and truth. The Creator has made a conscious effort and is rewarded by an added capacity—thus virtue has its own reward.

Your true artist is not concerned so much with the created object as with its creation. He does not love the finished work of his hands as did Pygmalion of old. He loves the work, not the creature of his work. The craftsman having done his work moves on to the next.

The story is told that the original builder of the famous clock in Strassburg so loved it that at night even he would not leave it. This was truly a grievous sin in the artist and he met his reward and punishment when the townsmen took and blinded him lest he should go to Paris and build there another clock for the Notre Dame.

The increase in the capacities of the creator does not end in the benefits he may receive, and the results might be described in this way. The conscious perception of the beauty by any beholder revivifies a thought form which, being a portion or a reflection of the artist's original thought, returns to him with added force. If then the artist is engaged on other work this added force gives him greater power to create anew. A thought may be a prayer and the thoughts of the perceptive are strong even as the prayers of the just avail much.

Should, however, this hypothetical object of beauty be hidden away or destroyed, what are the results? The creator receives an access of capacity from his work ; but, if he has selfishly or wilfully kept it from other people, he must lose some power by the disuse of an opportunity. He loses also the unspoken prayers of the probable beholders.

Every thing we find has its action and its reaction. No force puts a body in motion without an equal and opposite force against another body. The force expelling the bullet from a rifle is equalled by the kick. If true on the physical plane, this law

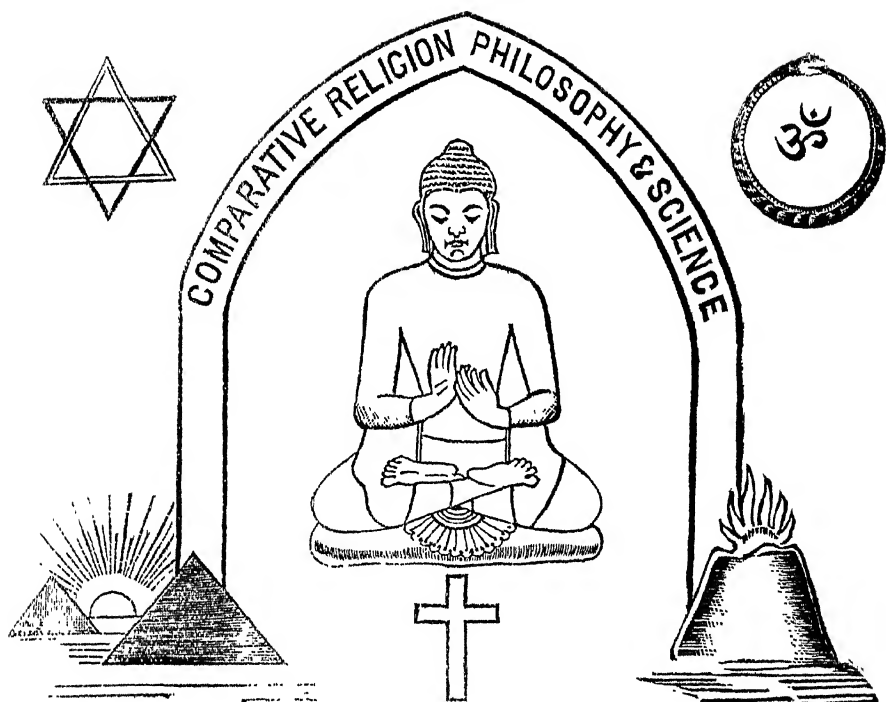
is equally true on the spiritual planes. As you give so you receive. The law of progress is the law of sacrifice. We come into this world to work—we are driven to it (if we will not make an effort) by hunger, sorrow, grief, envy, hatred, malice and other unpleasant things. All have their places in Nature. We work to grow and we grow to work, and there is little peace. Peace is attained as joy, a transient phenomenon with most; and the most sure method for obtaining joy is that of creation, when the Godhead ceases its urge for a moment before another and greater effort.

Sacrifice is giving. The greatest gift is the gift of thought. The gift of material is something, the power of emotion is greater, but the power of thought inspired by love is greatest of all. A penny may give a beggar a meal, rhetoric may inspire him for a time to small or great deeds, but loving thought may help him permanently to the eternal.

We are able to give on any of the three planes, the physical, the emotional and the mental. Let us attempt the highest and learn to give something of beauty. By attaining craftsmanship may we learn to reflect the beautiful; and, with the beautiful, the good and the true (as each of us perceives it) may we all go forward.

Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er darkened ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits.

R. J. Roberts



THE PERSIAN MYSTICS

By C. NARAYANSWAMY

(Continued from Vol. XLVIII, p. 680)

I have said a little while ago that the three great Sūfī poets are outstanding figures in Persia. They are like oases in the vast Sahara. No Sūfī poet in modern times rose to the eminence, to the giddy heights, to which they reached. Of the three, Jalālu'd-Din Rumi, the author of the great immortal *Masnavi*, and of the collection of lyric poems well known as

Diwān of Shams-i-Tabriz, unquestionably carries the palm of greatness amongst the Persians. He was born at Balkh in the autumn of A.D. 1207. But to the anger of the then reigning king, 'Alā'u'd-Dīn Muhammad, his father Bahāu'd-Dīn had to leave his country and settle at Nishapur, in A.D. 1212. It was here, so runs the anecdote, that the celebrated mystic poet Shaykh Fari'du'd-Din 'Attār took the child in his arms, presented him with his *Asrarnama* (book of mysteries) and predicted that the child would one day become famous from one end of the country to the other; and gave him his blessing. Jalalu'd-Din after settling in various places finally made Qonya (Iconium), an old Roman town in Asia Minor, his permanent place of residence.

Jalal'ud-Din seems to have studied the exoteric sciences chiefly with his father till the death of the latter in A.D. 1231, when he went to Aleppo and Damascus in search of further instruction. About this time he came under the influence of one of his father's former pupils, Shaykh Burhanu'd-Din of Tirmidh, who initiated him into the mysteries of the Path; after the death of this eminent saint he received further esoteric teaching from Shams-i-Tabriz, a "weird figure, wrapped in coarse black felt, who flits across the stage for a moment and disappears tragically enough". Our young poet's acquaintance with this mysterious personage began in December, 1244, at Qonya and lasted with ever increasing intimacy for about fifteen months, till it was suddenly brought to a close in March, 1246, owing to the sudden death of Shams. He was considered to be a child prodigy and as is usual with such eminent men, a great many stories are told of his days, wonderful to listen to and strange to believe. At the age of six he is said to have seen visions, taught his playmates philosophy and done many marvellous feats like flying into the celestial regions, etc. The order of Dervishes known as "Maulavis" originated from him. Music and dance formed

a peculiar feature of the rites of this order, they were therefore called "Dancing Dervishes".

The great Masnavi which was commenced in A.D. 1263 was completed just before the death of the great poet, which event happened in A.D. 1273.

In the "Festival of Spring" Rumi writes:

Come! Come! Thou art the Soul, the Soul so dear, revolving!
Come! Come! Thou art the Cedar, the Cedar's Spear, revolving!
Oh, Come! The well of Light up-bubbling springs;
And Morning Stars exult, in gladness sheer, revolving!

The following is a passage rendered in English from a poem entitled "The song of the Reed":

Nightly the souls of men thou lettest fly
From out the trap wherein they captive lie.
Nightly from out its cage each soul doth wing
Its upward way, no longer slave or king.
Heedless by night the captive of his fate;
Heedless by night the Sultan of his state.
Gone thought of gain or loss, gone grief or woe;
No thought of this, or that, or so-and-so.
Such, even when awake, the Gnostic's plight:
God saith: 'They sleep': recoil not in affright!
Asleep from worldly things by night and day,
Like to the Pen moved by God's hand are they.
Who in the writing fails the Hand to see,
Thinks that the Pen is in its movements free.
Some trace of this the Gnostic doth display:
E'en common men in sleep are caught away.
Into the Why-less Plains the spirit goes,
The while the body and the mind repose.
Then with a whistle dost Thou them recall,
And once again in toil and moil they fall;
For when once more the morning light doth break;
And the Gold Eagle of the Sky doth shake
Its wings, then Israfil-like from that bourn
The 'Cleavers of the Dawn' bids them return.
The disembodied souls He doth recall,
And makes their bodies pregnant, one and all.

Yet for a while each night the Spirit's steed
Is from the harness of the body freed:
'Sleep is Death's brother': come, this riddle rede!
But lest at day-break they should lag behind,
Each soul He doth with a long tether bind,
That from those groves and plains He may revoke
Those errant spirits to their daily yoke.

O would that, like the 'seven sleepers,' we
As in the Ark of Noah kept might be,
That mind, and eye, and ear might cease from stress
Of this fierce Flood of waking consciousness !
How many 'seven sleepers' by thy side,
Before thee, round about thee, do abide !
Each in his care the Loved One's whisper hears :
What boots it ? sealed ere thine eyes and ears !

The above lines give an idea of the trend of the mystic poet's thoughts and the deep occult knowledge that lies buried deep in the lines penned by the author. You will also perceive therein that the soul, at night, becomes a disembodied spirit and soars in regions unknown to the people who are tightly tied to the worldly ties. The Nature of sleep is also shown as nothing but a kind of death, the only distinction being in sleep one comes back and re-enters the body, while in death, the soul does not return to the same body. The term 'Cleaver of the Dawn' is a title given to God in the Korān; the phrase "Gold Eagle of the Sky" means the sun, and the term "seven sleepers" used above refers to the people of the cave taken from a verse in Korān dealing with the "Chapter of the Cave". The beauty of the verses and play of the words can only be felt and perceived in the original. However perfect and true a translation may be, still the hidden meanings conveyed by an author is rarely brought through in a language different to the original and specially by persons who belong to different faith and nationality. It is difficult for such persons to enter into the spirit of an oriental mystic poet with the result that not half the ideas and thoughts conveyed by the author in his original is made plain, but even in some cases an ugly tinge covers the meaning. The translated works of this mystic poet suffers from this defect and it is very difficult to form a correct estimate of the author from such translations.

In the East, the Diwan is much less read. The Masnavi forms an inseparable companion of the young and the aged ;

and in Persia you will find groups of men squatting round on the ground and trying to interpret and extract out of the book meanings which they consider the author intended to convey. Although the Diwan is read less, still, considered from a viewpoint of poetical merit and originality, it is matchless. The great Sa'di himself, when asked by the—Prince of Shiraz, to select and send to him the best ode, that he knew of as existing in Persian Literature, chose out, from the Diwan in question, saying: "Never have more beautiful words been uttered, nor ever will be. Would that I could go to Rūm (Asia Minor), and rub my face in the dust at his feet." One such ode I quote below from a translation by Nicholson:

Lo, for I to myself unknown, now in God's name what must
I do?
I adore not the Cross nor the Crescent, I am not a Giavour or
a Jew.
East nor West, land nor sea is my home, I have kin nor with
angel nor gnome,
I am wrought not of fire nor of foam, I am shaped not of dust
nor of dew.
I was born not of China afar, not in Sagsin and not in Bulghar;
Not in India, where five rivers are, nor 'Iraq nor Khurasan
I grew.
Not in this world nor that world I dwell, not in paradise
neither in hell;
Not from Eden and Ridwan I fell, not from Adam my lineage
I dew.
In a place beyond uttermost Place, in a tract without shadow
of trace,
Soul and body transcending I live in the Soul of my Loved
One anew.

You will notice that herein, the poet attempted to express his idea of universal brotherhood which is now so much in the air and to attain which we try tooth and nail. Here also you will perceive that the idea of original sin derived from the fall of Adam is not encouraged. For the author takes you far, far beyond the night of time to impress on you his lineage. This fact is borne out by the recent discoveries in Egypt, which takes you back, at least for the present, some twenty thousand mortal years,

Shamsu'd-Din of Tabriz saw the light of this world in A.D. 1201. It is said that he was the son of Jalalu'd-Din, "Naw-Mūsulmān," the prince of Khwarazmshah, who utterly reversed the policy of his father, a friend of Ismaily and other occult and mystic Shiah sects, and declared himself an orthodox Muslim, whence he was known as "The Naw Mūsulmān". It will be interesting to notice incidentally, that of such a parentage, a soul that was to overshadow another great soul like Jalal and the minds of the Shiah world, was born.

Shams had earned the nickname of "Paranda" (the flier) by his extensive travels and flighty wanderings. He is described as of an "exceedingly aggressive and domineering manner," and as "a most disgusting cynic". Nicholson in the following words has best summed up his character :

He was comparatively illiterate, but his tremendous spiritual enthusiasm, based on the conviction that he was a chosen organ and mouth-piece of Deity, cast a spell over all who entered the enchanted circle of his power. In this respect, as in many other, for example, in his strong passions, his poverty, and in his violent death, Shams-i-Tabriz curiously resembles Socrates; both imposed themselves upon men of genius, who gave their crude ideas artistic expression; both proclaimed the futility of external knowledge, the need of that 'sweet reasonableness' and moral grandeur which distinguish the sage from the devotee.

He seems to have had great personal influence with Jalal, went with him into solitary places and there discussed profound mysteries. This strange union of two great souls, wonderful in its character and mystic in its influence, is extremely difficult, some writers say, to fathom. But to an Eastern mind, used to the relationship of Guru and Chela, nothing seems so strange as the strangeness of European mentality.

Now we shall turn to Faridu-Din Attar about whom Rumi says that he was a master of mystical verse and who

was prior to Shams a teacher of Rumi. Rumi in one place sings of Attar in the following lines :

Attar was the spirit, and Sanai its two eyes ;
We come after Sanai and Attar.

The poet's full name was Abū Tālib Muhammad, generally known as Faridu'd-Din 'Attar. Attar means a druggist, and it is said that he dabbled in medicine and kept a sort of pharmacy, where he was consulted by patients and made up his own prescriptions. In this pharmacy-Daru Khana—which was frequented by five hundred patients daily, he composed *Musibat-Nama* (The book of Affliction) and the *Ilahi-Nama* (The Divine Book). Of his biography little can be gleaned from those who attempted to write of him, and even that precious little is anything but accurate. From several of his works and of those of his contemporaries, Attar is said to have seen the light of day in the city of Nishapur, spent thirteen years of his childhood by the shrine of the Imam Rida, travelled extensively, visiting Ray, Kufa, Egypt, Damascus, Mecca, India and Turkistan, and finally settled once more in his native town Nishapur. It is said that he lived from A.D. 1157 to 1197. The exact date of his death cannot be said with certainty.

For thirty-nine years he busied himself in collecting the verses and sayings of Sūfī saints and never in his life, so he tells, did he prostitute his poetical talents to panygeric. Like Rumi and Shams, he too, it is said, saw the Prophet in a dream, received his direct and special blessing.

His later works show a decline in his poetical diction, although they show considerable tendencies towards Shia-ism. Specially the publication of his work styled *Madharu'l-'Aja'ib* (Manifestation of Wonders) show a marked inferiority of its style to his previous works. The publication of this poem, it is believed, aroused the anger and stirred up the persecuting spirit of a certain orthodox theologian of Samarqand, who

caused the book to be burned and denounced the author as a heretic. He was driven into banishment, his house destroyed and his property burned.

Out of his many poetical works, *Mantiqu' t-Tyre*, or "Speech of the Birds" is the most celebrated. It is an allegorical poem consisting of 4,600 couplets. Its subject is the quest of the birds for the mythical Simurgh, the birds typifying the Sūfī pilgrims, and Simurgh the God, the Truth. The hoopoe bird harangues them in a long discourse, concluding thus the account of the first Manifestation of the mysterious Simurgh :

When first the Simurgh, radiant in the night,
Passed o'er the land of China in its flight,
A feather from its wing on Chinese soil
Fell, and the world in tumult did embroil,
Each one did strive that feather to pourtray ;
Who saw these sketches, fell to work straightway.
In China's Picture-hall that feather is :
' Seek knowledge e'en in China ' points to this.
Had not mankind the feather's portrait seen,
Such strife throughout the world would ne'er have been.
Its praise hath neither end nor origin :
Unto what end its praise shall we begin ?

In this you will notice that even the Prophet Muhammad wanted the people to acquire knowledge from every source, and he did not restrict that wisdom and knowledge to the Holy Korān. For, it is said that the phrase "Seek knowledge even in China" which occurs in the above poem was a well-known traditional saying of the Prophet. In this long poem, when the birds assembled and the above quoted harangue of the hoopoe bird was finished, they decide upon the quest. No sooner was this decided upon, than one bird after another begins to make excuses, which is quite common with us mortals, and tries to stop away from the quest. The nightingale pleads its love for the rose and cannot get away from it; the parrot is imprisoned for its beauty in a cage, so to get out is an impossibility for him; the peacock puts forth defence of its

unworthiness because of its connection with Adam's expulsion from Paradise; the duck cannot live without water; the partridge cannot do away with the mountains; the heron is attached to the lagoons; the owl to the ruins; the huma to the power of conferring royalty; the falcon to its place on the hands of royalty; and so on without end. All these excuses for the quest of things of the Spirit, the hoopoe argues by a series of anecdotes peculiar to the Persians. Then after describing the difficult and perilous road which inevitably must be taken in the quest of Simurgh, he persuades the birds to undertake the journey, which they decide to do under the guidance of the hoopoe. Then the journey is continued through the seven "Valleys of Search," love, knowledge, independence, unification, amazement, destitution and annihilation, each wanderer ultimately purged of all self and purified by their trials, finds the Simurgh; and in finding it, finds himself. The concluding passage treating of the finding of the Simurgh and in it finding themselves, so well illustrates the Sūfī conception of "Annihilation in God," that I am constrained to place before you the prose translation rendered by E. G. Brown:

Through trouble and shame the souls of these birds were reduced to utter Annihilation, while their bodies became dust.

Being thus utterly purified of all, they all received Life from the Light of the Divine Presence.

Once again they became servants with souls renewed; once again in another way were they overwhelmed, with astonishment.

Their ancient deeds and undeeds were cleansed away and annihilated from their bosoms.

The Sun of Propinquity shone forth from them, the souls of all of them were illuminated by rays.

Through the reflection of the faces of these thirty birds (si-murgh) of the world they then beheld the countenance of the Simurgh.

When they looked, that was the Simurgh: without doubt that Simurgh was those thirty birds (si-murgh).

All were bewildered with amazement, not knowing whether they were this or that.

They perceived themselves to be naught else but the Simurgh,
while the Simurgh was naught else than the thirty birds
(Si-murgh).

When they looked at the SIMURGH, it was indeed the SIMURGH
which was there.

While they looked towards themselves, they were si-murgh
(thirty birds), and that was the SIMURGH ;

And if they looked at both together, both were the SIMURGH,
neither more nor less.

This one was that, and that one this ; the like of this hath
no one heard in the world.

All of them were plunged in amazement, and continued
thinking without thought.

Since they understood naught of any matter, without speech
they made enquiry of that Presence.

They besought the disclosure of this deep mystery, and
demanded the solution of 'we-ness' and 'thou-ness'.

Without speech came the answer from that Presence, saying :
This Sun-like Presence is a Mirror.

Whosoever enters IT sees himself in IT ; in IT he sees the body
and soul, soul and body.

Since ye came hither thirty birds (si-murgh), ye appeared as
thirty in this Mirror.

Should forty or fifty birds come, they too would discover them-
selves.

Though many more had been added to your number, ye your-
selves see, and it is yourself you have looked on.

In the above lines the whole beauty lies in the Persian word *Simurgh* which is a compound word meaning *Si* (thirty) and *murgh* (bird) and the one simple word *Simurgh* meaning a mythical bird. The whole piece is pregnant with deep mystical meanings and those who understand the impressions one obtains while in the monadic plane, would follow the above lines wherein it is said that all the thirty birds felt that they were *Simurgh* that is *Truth*. This extract also suggests that occult instruction is given in silence and without speech they are imbibed.

With a light heart we turn to Jami, the second of the three poets, of whom I spoke in the beginning.

Nur-addin 'abd-alrahaman Jami was born in Jam, on November 7th, A.D. 1414 and died at Herat on November 9th, 1492. He is more familiarly known simply as 'Jami'. He

had considerable faith in the company of holy men and assiduously he sought contact with them. He attached much importance to a certain Shaykh who took him on his knees as a child. As a man he was not of wide sympathy, still he lent the helping hand of kindness and generosity to the poor and needy. Amongst the literary men of his period his fame seems to have been a good deal eclipsed. Jami seems to have done very well during his scholastic career, being of a sporting temperament, he seems to have paid little attention to his studies, though he admirably kept up the appearance of studiousness by the satisfaction he gave to his teachers. Qazi Rum, before a large assembly, said of Jami :

Since the building of this city (Samarqand), no one equal, in sharpness of intellect and power of using them, to young Jami, has ever crossed the Oxus and entered Samarqand. Professed Sufi as he was, his conceited attitude towards others of literary and philosophical fame, marred the greatness of the man. He was swelled headed, even from his infancy, and instead of being indebted to those from whom he derived his note-worthy erudition, he looks down upon them with an attitude absurd in itself. Although Jami came in contact with really holy and spiritual ascetics, still he had no great opinion of them. For he says in one place: "Alas I can find no seekers after TRUTH. Seekers there are, but they are seekers of their own prosperity."

I will give from his well-known work some quotations in its literal translation in English. He is pre-eminently a Sūfī mystic poet and the perusal of the book *Gulshan-i-Raz* just quoted will repay for time and energy spent upon it and make one wiser. The poet sings :

The lamp of my heart shone by the Divine Light ; and by His blessing, illumination spread on both the worlds.

In the same book in another place he sings :

Go, sweep out the chamber of your heart,
Make it ready to be the dwelling place of the BELOVED.
When you depart out, HE will enter in,
In you, void of yourself, will HE display His beauty.

This incidently gives you a key to the mystery of Jesus leaving his body and making room for Christ to begin His ministry.

It is in the silent chamber of the heart, far away from the din and turmoil of the babbling world, that we can perceive and feel and be "in tune with the Infinite"—our BELOVED; and forget the toil and moil of the world in the Great Peace which no one else but HE can give.

I have purposely refrained from introducing Sadi earlier and did not follow the chronological order, for I wanted to take you theoretically on to the top of the Sūfī mountain peak so that the sublime and the most beautiful panoramic sight might be spread before you—mystical and occult in effect; and then I wanted, again theoretically, to bring you down to the bottom of the mountain, there to perceive the practical world with the eyes of a centenarian. No Persian writer enjoys to this day, not only in his own country but wherever Persian language is cultivated, a greater reputation than Sadi. His full name is Musharrifu'd-Din b. Muslihu'd-Din Abdu'llah. He was born in Shiraz in A.D. 1184 and died more than a centenarian in A.D. 1291. His tomb lies three miles from Shiraz, in a place commanding natural beauties and really heavenly charm, is to this day well kept. I had the great privilege of passing many a happy day there ruminating on the scenes of his time and of the manner in which he commanded great reverence at the hands of the Shirazis in particular and of the Persian speaking countries, including India, in general. His odes enjoy a popularity second only to those of his fellow townsman Hafiz.

Sadi is a poet of different type from those about whom you have already heard. He represents on the whole the astute, half-pious, half-worldly side of the Persian character. It may be said in the main that worldly wisdom rather than mysticism is his characteristic feature. No doubt

pious sentiments and aspirations can be traced in his prose and poetical works in abundance; but they are eminently practical and entirely devoid of visionary mystical quality which is visible in the writings of other Sūfī poets. Like many of his predecessors, he was sent to the celebrated college known as the Nizamiyya College of Baghdad, where he lived till A.D. 1226. While there, he came under the influence of a certain Sūfī Shaykh, but he does not appear to have imbibed all the Sūfī teachings as others have done. For, as I have said, his writings belie the hopes entertained by his mystic teachers. As his writings were on a large scale, so his travels were also extensive. He visited Balkh, Ghazna, the Punjab, Somnath, Gujerat, Yemen, the Hejaz and other parts of Arabia, Abyssinia, Syria, Asia Minor and parts of North Africa. He travelled, in true Dervish fashion, in all sorts of ways and mixed with all sorts of people. Sadi is chiefly known both to the young and the aged by his 'Gulistan' 'a rose garden' and Bostan.

As he is well-known to many, it is but futile to speak of him *in extenso*. I will only place before you a free rendering in verse of one of his, out of many, metrical attempts:

Precious are those heart-burning sighs, for lo,
 This way or that, they help the days to go.
 All night I wait for one whose dawn-like face
 Lendeth fresh radiance to the morning's grace.
 My friend's sweet face if I again might see
 I'd thank my lucky star eternally.
 Shall I then fear man's blame? The brave man's hearts
 Serves as his shield to counter slanderer's dart.
 Who wins success hath many a failure tholed.
 The New Year's Day is reached through winter's cold.
 For Lyla many a prudent lover yearns,
 But Majnun wins her, who his harvest burns.
 I am thy slave: pursue some wilder game:
 No teacher's needed for the bird that's tame.
 A strength is his who casts both worlds aside
 Which is to worldly authorities denied.
 To-morrow is not: yesterday is spent:
 To-day, O Sadi, take thy heart's content.

One can talk *ad infinitum* on the subject of the Persian Sūfīs, but time is limited and like Sadi we are required to be more practical in these days of practical philosophy. Baba Tahir of Hamadan (1055), Sa'id b. Abi'l Khyr (A.D. 1049) is described as the first master of theosophic verse, the first to popularise the quatrain as a vehicle of religious, mystic and philosophic thought, and to make the focus of all mystic-pantheistic irradiations, and the first to give the presentations and forms of the Sūfī doctrine those fantastic and gorgeous hues which thenceforth remained typical of this kind of poetry; the great Sanai of Ghazna (A.D. 1131); Hafiz of Shiraz, whose Diwan-i-Hafiz is considered as next to the Korān in importance. It is a regrettable matter that very few non-muslims have tried to probe into the Islāmic mysticism. "Full many a gem of purest ray serene," with which the dark unfathomed caves of that much neglected religion of Lord Muhammad is replete, yet how few are there daring enough to enter them. The Sūfī ocean is so full of pearls that, alas! divers appear to be few but wearers in abundance. The object of this paper will be gained, if only a sympathetic interest is created in the pursuit of this sublime and eternal subject.

From what I have placed before you, you will notice, most of the salient facts and peculiarities of Sūfī thought and diction. Pre-eminently, there is the fundamental conception of God as not only Almighty and All-Good, but as the sole source of Being, and Beauty, and indeed the one Beauty and the one Being, "in whom is submerged" as one writer puts it, "whatever becomes non-apparent, and by whose Light whatever is apparent is made manifest." Inseparable with these is the symbolic language so characteristic of the Sūfī singers, and nearly of all the mystics, to whom God is an out and out "Friend," "the Beloved," and "the Darling," "Ecstasy of meditating on Him," the "Wine," and "the intoxication".

There is also the exaltation of the Subjective and Ideal over the objective and formal. Last, but not least, is the broad tolerance which sees Truth in greater or less measure in all creeds. "The ways unto God are as the number of the souls of men," and as Hafiz has declared: "Any shrine is better than self-worship."

C. Narayanswamy

THE JOY OF THE RETURN¹

By C. JINARĀJADĀSA

THERE comes a time in the soul's evolution when all experiences blend into one supreme experience, that he is returning to THAT whence he came. In his many past lives, he but partially knew that mysterious Something towards which he ever turned as his sole solace and comfort. Sometimes it was to him his God, his Master, his Lord, known by him by many names life after life; sometimes it was his Ideal, the betrayal of which was the supreme sin without forgiveness. But in all his long past he looked upon his God or his Ideal as separate from him, above him, beyond him.

But all things change when slowly there dawns on him that all he has prized as himself—his convictions, his truth, his worship of God, his love of man, his flame of aspiration to be perfect and holy—are not his at all. He has for so long thought of himself as his "individuality" composed of his thoughts and feelings, of his hopes and dreams, that it is at first impossible for him to realise that these things are neither he nor his acquirements nor his possessions. But after the first intellectual wonder regarding his non-existence, there comes to him then the inexpressible joy of grasping with his heart and mind, with every particle of every one of his vehicles, that all his hopes and dreams, his virtues and his aspirations are but streams pouring through him, coming from

¹ From *The Messenger* (U.S.A.).

a Source which he cannot grasp, but going to an End which he can love and worship.

From this moment, his "I" is dead, nay more, remains scarce even a graspable memory. For one sole thing dominates him night and day; he knows beyond question that when he is at his highest, that highest in him is but an upward stream rushing through him in joyous offering. His worship of God with the most intense rapture becomes then only God's own rapture returning to Him; all his offering of love and devotion to man as man or to man as God thenceforth become to him joyous streams which sweep him on and on—not his streams but the streams of THAT called out from every atom of his being. How lovely it is then to lose all "individuality"—to know only the joy of the streams as they flow upward, and never be capable even once of the thought of an "I" who feels the wonder and delight of it all.

When the soul comes to this destruction of the "I," then begins a wonderful symphony. For thenceforth all the forces of the universe, which issued once from THAT, begin one by one to return to THAT through him. This mystery of the returning streams is in all things; the mineral which is on the downward arc of life is ever dreaming of the joys of return; every blade and leaf, every bird and beast dimly dreams of the stage of return. The universe which came forth from THAT has ever as its driving force a power which makes it change from good to better, from better to best, steadily returning to THAT whence it came. Every kingdom of life knows this mystery of return, though the life forces in each kingdom are "cabin'd, cribbed, confined," and must patiently await the day when the path begins for the return.

So when the soul begins his return, then all things begin to feel the commencement of their return also. The mountain ranges whisper, "Brother, take us with you"; the clouds gaze on him saying, "Take us, take us." Each dumb beast,

each sinner among men, all despairing souls feel in his presence the joy of the return, and sense for a while an alleviation of their miseries, and find solace in renewed strength to hope and dream.

Then the world's contumely has no meaning; his own bruised and bleeding feet do not matter; even his anguish and despair, as he falls temporarily back into the self and its "I-ness," cannot dim the memories of that life once lived without the "I". All meanings then blend into one meaning—"This returns to THAT." All acts become one act—to gaze on and on at the Light, till the eyes are blinded, and yet laugh and love, rejoice and praise, and glory in the blinding.

C. Jinarājadāsa

SOUND WAVE INTERFERENCE

By WILLIAM V. HUKILL

MUSICAL "beats" are cited by physicists as proof that sound waves destroy each other by interference, the theory being that when similar phases of two systems of waves coincide they reinforce each other, and when opposite phases come together they destroy each other to the extent of their perfect opposition. And I take it as indisputable that in so far as sound waves are not destroyed by direct opposition to each other they must consist of something more than condensations and rarefactions in the air.

There is a simple experiment that may be tried by any one, and that appears to me to give importance to this subject. Take two tuning forks the tones of which are of the same pitch, the larger they are, the better. Change the tone of one of them slightly by sticking a bit of wax to one of its prongs. A few trials will enable you to regulate the pitch of their sounds so that when they are sounded together you will hear loud pulsations of sound, or beats, followed by comparatively silent intervals. You have changed the rate of vibration of one fork, so that one of them vibrates more rapidly than the other, gaining a complete swing after a time; and if they are held side by side their prongs will move in the same direction and their sounds blend only after certain equal intervals of time. And midway between these periods of coincidence they will swing in exact opposition to each other, the condensations caused by one will fill the rarefactions,

caused by the other, which will result in silence. This is the accepted explanation of beats.

Now take off a small piece of the wax, thus causing the forks to vibrate more nearly at the same rate, and you will find a longer interval of time between the beats. By continuing to take off small pieces of the wax you may still further lengthen the interval between the beats, and you will presently notice that they are gradually becoming less perceptible, and they will become entirely imperceptible before the wax has all been removed, and while the same periods of coincidence and opposition that were the cause of the beats are still following each other exactly as before except that they are longer. The beats vanish just when one would suppose they should be louder and more distinct if any different from what they were before. The remainder of the wax may be removed without making any noticeable difference in the unison of the sounds, although it certainly affects it.

So it will be found that there is a considerable range in the approaching unisonance of the sounds within which beats are not heard, it being impossible to tell in this way when the sounds are of exactly the same pitch. They gradually disappear and are not heard below a limiting frequency, while the physical conditions necessary for them appear to be fully as good below this limit as above it, for the more nearly the sounds are of the same pitch the more nearly equal will be their sound waves and the more complete should be their extinction by interference; and their coincidence and opposition are bound to alternate as long as the tones are not of exactly the same pitch.

Now while it is clear that there are air waves that accompany sounds, and that they must interfere, we still have to deal with the fact that the sound beats are prevented in some way before the sounds are brought to the same pitch. They gradually become fainter until the ear can no longer detect

them, and the sounds blend and become as one, while their air waves are alternately reinforcing and counteracting each other with as much force as they did when the beats were most pronounced. The sounds are heard continuously and with undiminished intensity, during the periods of considerable length of time, while the forks are swinging in opposite directions and sending off sounds that should certainly interfere if they consist of nothing more than air waves. Then as there is no air wave interference at this stage of the experiment we have no right to assume that there is at any other stage of it.

In Mrs. Besant's little book, *Popular Lectures on Theosophy* on page 18, she says: "In the ether there are different densities—different as solid and liquid are different—and these yield what we call electricity, sound, light, heat, and so on. I am not forgetting that science calls sound vibrations of air, but those are secondary. There is one density of ether the motion of which is the kind of electricity by which a tram-car moves, the vibrations of which kill a human body. In that same kind of ether are the vibrations of sound which set the air waves going which are sound. Another density of ether is thrown into the vibrations we call light, and by these you see."

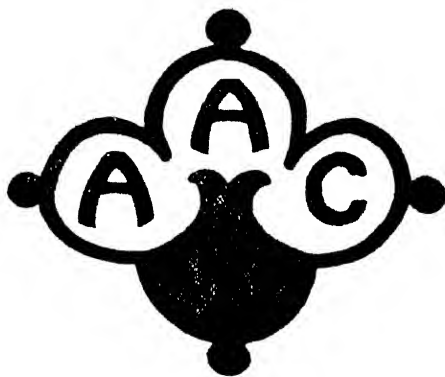
Here Mrs. Besant clearly postulates a soniferous ether. The ether vibrations "set the air waves going which are sound". And the air vibrations "are secondary". And just such an ether is necessary to explain the absence of beats when the sounds of the tuning forks are nearly though not exactly of the same pitch.

To me it seems impossible to doubt the mechanical necessity of the interference of mere air waves without the intervention of something to prevent it, and to prevent it as it is prevented in this experiment that something must accompany the air waves in their passage to the ear.

Therefore they are reinforced by waves of a soniferous ether, the waves of which do not interfere. Hence its particles are frictionless among themselves, and its so called waves are not waves at all in the physical or material sense, for material wave motions depend upon friction.

I think this little experiment affords an independent confirmation of what Mrs. Besant says in regard to what we may call a soniferous ether, and shows plainly that the interference does not occur at all in the free air or medium of the sound. Then in this instance it must be in the organism of hearing, which is a receiver for the sound that is especially susceptible to the vibrations. Two opposing sounds may interfere and destroy each other in a resonant air chamber, but that is only another instance of a special receiver, in distinction from the general action of the air as a medium. No doubt it will be found also that light rays do not interfere except when they fall upon a material object capable of responding to their vibrations, as the retina of the eye, or perhaps the surface of a screen.

William V. Hukill



ART AS MEDICINE

By JAMES H. COUSINS, D.LIT.

THERE has been in recent years a considerable development of the use of the power of vibration in medicine through the medium of colour and sound. In mental cases it has been found that the subjecting of patients to certain tints or tones for a considerable length of time has a marked influence, through the neural system, on the mental state. This influence, both as a prophylactic and as a therapeutic agent, would be immensely increased if the scientists called to their aid the investigations of the occultists who have tabulated colours and sounds in sequences and relations to human temperaments that give material for at least a trial. But if the use of such material even as a simple experiment is *infra dignitatem* to science, there awaits thorough investigation of the matter of the allying of vibration with the creative impulse of life which expresses itself through the arts.

¹ A lecture delivered in the Brahma-vidyā Āshrama, Adyar, and before the Students' Association of the Medical College, Madras.

Whatsoever of good resides in colour or sound as such, there are those who believe, because they have experienced it, that these beneficent influences have incalculable potencies of prevention and cure when vitalised by art, when colour is made living in a picture and sound in music.

The doctrine of modern experimental psychology, that art is an expression of the sex-impulse, because it has an element of truth in it, has held back the development of art as medicine more effectively than if it had been a complete falsehood. An ancient observer of life in India declared that the nature of Purusha (the Lord of Creation) is desire. The means to the satisfaction of that cosmic hunger was figured as the spinal column of humanity, with ganglia through which radiated the cosmic energy transformed into various types of creative expression. At the lowest point it was the creation of physical forms; at the highest it was the spiritual imagination. This was an ancient formulation of a verity that discloses itself to those who look into the *arcnum* of their own nature and of the universe with which they are affiliated. A creative impulse is obviously in all degrees of life. It is equally obvious that sex is only one of its phases. Single parentage (parthenogenesis) is seen in nature. The creative impulse in humanity expresses itself not only as physical creation, but as emotional creation in religion and art, and as mental creation in philosophy. There is, of course, a pornographic element in the arts. The lasciviousness of humanity has poisoned much of modern music. Many of the paintings of to-day are only means to salacious indulgence in the imagination of youth. Song and story are almost exclusively concerned with men and women in a state of sexual febrility at a lower level than the regulated and purposeful passion of the beasts of the field. Those who have experienced the thrill of absorbing themselves in the emotion of oriental audiences at a drama of the aspiring soul of humanity, who have seen strong men moved to tears of

joy by an art-expression of a philosophical concept, who have been lifted octaves in experience by the music of India, know that the sex element that dominates western art is not the whole of art. It is a pathological condition on which can be based no true generalisation as to the inescapable, noble and exalting impulse to art-creation.

Far from art being but an expression of sex in the limited sense of that word, it is the healing herb that nature has planted in the midst of the sense-alluring and ultimately soul-destroying jungle of lusts and habits that humanity has cultivated for its chastisement. To take up any of the arts with clean hands is to put oneself in touch with the power of expansion, for it is the very essence of art to draw forth the artist from latent vagueness into fulfilled realisation of capacities and aspirations. But such development is controlled, intensified and raised by the very limitations of the means and laws of the particular form of art that is practised. No amount of disordered egotism or arrogant desire will drag a statement on relativity out of a statue, or make intelligible song from canvas and colour. But a sane effort to respond to the cosmic art-impulse within the limitations imposed by time and space leads to the *ānanda* or bliss of fulfilment that the sages of India saw as the condition of universal life.

All development under discipline, or expression through limitations, leads to intensification and power. This is the simple law behind the fact that the artist is always an individual of mark. Where the art-impulse in an individual is of the ascensive order it carries with it a power of transmutation into higher degrees of quality. Where it is deflected through a polluted imagination it strikes lower and lower and becomes a corruption in the individual and a pestilence in the community. The force engendered in the singing of a song may, according to the focal point and direction of its radiation from the singer, invoke angels or raise devils, or let loose intense

potencies among sensitised hearers that will infect them with the singer's aspiration or passion. The power of art, as such, has a natural pull towards the higher nature, for its source is in the spiritual centre of man's being. It is the call from the inner to the outer, inviting the outer homewards. Where art follows that call it is of the future and has the savour of immortality. All else is doomed to dust. The capacity to deflect and pollute the art-impulse is one of humanity's vast responsibilities. But the degradation of that responsibility rests with the artist, not with his art. The illegitimate offspring of a famous singer, now dead, are not so many proofs that art and sexuality are synonymous terms. Art is, in fact, the anti-toxin of sex, but its expression must be in the direction of the spirit in man. This is the sign of its quality to those who have eyes to see. Its ascending graph is subtly traced in the words of a poem, the lines of a painting, the pose of a statue. All great art is of this kind. It directs the imagination of the normal beholder from the gross towards the fine, from the body towards the bodiless spirit, from the form of the Venus de Milo to the indwelling beauty. Much, probably most, of the art of to-day outside Asia leads in the contrary direction. It translates the divine quality of form into gross forms and the hysterical glamour of the process of their production, and sets in front of the white light of the spirit the incarnadined glass of sensuality.

The ancients of India, who symbolised the cerebrospinal system of humanity as a flute on which the creative breath played the music of the world, knew the medicinal properties of art. They did not counsel suppression which would lead to "complexes" of future trouble; neither did they advise the free "expression" of the desire nature, for they knew that expression does not exhaust desire but increases it. They found the middle way which is between and above the extremes, the way of *saṁtva* (balance) instead of the way

of *ṭamas* (suppression) or *rajas* (expression.) They therefore prescribed good pictures as means to the higher citizenship and freedom from the lower influences of life. To close a stop on the flute of life without opening an equivalent at a higher level was to court disaster. All the stops had their own place and function and their own special beauty when normally used. But over emphasis of one note threw the melody of life out of key. Here we are on the verge of the ancient disciplines (*yoga*) of India, the transmutation, through development under control, of the powers of the body (*karma-yoga*, the path of action), of the powers of the emotional nature (*bhakti-yoga*, the path of devotion), of the powers of the mind (*gñāna-yoga*, the path of wisdom), of the will (*rāja-yoga*). To these will yet be added the disciplined development of the creative powers of the human spirit (*ānanda-yoga*). This is the path of art. We cannot here enter on a consideration of these more profound aspects of art, but must pass, with the foregoing matters as a justification, to an indication of some ways in which the transmuting powers of pure art may be used in the prevention and cure of disease.

In my experience as Principal of a large College for boys in India, I have found that the participation of boys in creative art gave them work which arrested their attention, imparted pleasure, released energy and helped them round the dangerous corner of adolescence. Where physical energy is abundant and crude, the more strenuous forms of art may be used, such as long practice in Boy Scout bugle-calls. I am convinced that organised art-practice in schools would elevate and sweeten the whole tone of school and college life and reduce if not entirely eliminate the physical and neural morbidity that exaggerates and perverts the physical creative impulses in boys. As it is, they crowd together in cramped positions in which the normal chemistry of body and mind is perverted and soured. The normally healthy processes of life

are defeated by being turned into a *cul-de-sac*. There is need for relief in some form of rhythmical exercises or of hearty choral singing between classes.

But, turning away from the repulsive but unfortunately inescapable aspect of human pathology that has necessarily occupied our thought, we find that in general conditions, the arts are of high service as medicine. In a state of fatigue the placing of the soles of the feet against a pianoforte on which good music is being played will bring a complete restoration of energy. I know a musician who, when depressed, brings herself back to normal cheerfulness by playing a series of pieces which rise from the mood of the moment by stages towards relief. Herein lies a hint as to musical "dosology". The remedy for a lethargic state is energetic music. The remedy for hysteria and fidgets is calm music. But the sudden application of the "Marche Militaire" to an individual in melancholia may only drive the patient deeper into the blues: and a sudden application of the first part of "The Moonlight Sonata" might drive a neurotic to desperation. There should be a gradation of application from the mood of the patient to that which is desired to be induced. The development of broadcasting makes possible the giving of regular doses of musical medicine. In private cases this can be regulated according to needs by reference to published programmes. The same can be done with the gramophone. But loud-speaker broadcasting to a ward of patients in various pathological states has obvious disadvantages. Once, however, the therapeutic value of broadcast music is realised it may be possible to have short programmes of special kinds of music, such as a dance programme, a march programme, a sacred programme, which hospital superintendents can utilise according to the needs of groups of patients who are in a fit state to hear music and can probably be assembled in a room for the purpose,



A similar use may also be made of broadcast speech. In private cases the old familiar use of fiction and poetry and fairy-tales can be scientifically adjusted to the patient's needs.

The therapeutic power of pictures and sculpture has hardly been touched. Hospitals look just like hospitals. They give a sick feeling to a healthy visitor by their trim efficiency, their undecorated neatness. If a picture is on a hospital wall it remains in the same place no matter what may be its relation to the state of the patient. A ship in a storm may make a good fill-up for a wall in the hospital of a sea-port. But if a patient is admitted who has arrived in a state of collapse after a bad voyage, the storm picture is obviously not calculated to help the patient. In the hospitals of the future there will be a decoration department, as carefully run as the dispensary, with a stock of pictures and pieces of statuary of various kinds, and the selection of these will be prescribed by the properly trained doctors of the future as part of case routine. A case of depression will not only be given internal tonics. The system of treatment will prescribe, for instance, the colour-print of "The Wave" by the Japanese artist, Hokusai, and the two-foot high bronze of the "Dancing Faun" of Pompeii, the one to be hung within sight of the patient, the other to stand within easy reach. For fever the prescription would be Hokusai's "Fujiyama," a beautiful expression of mountain-calm, and a statuette of a figure in repose such as the "Resting Mercury of Herculaneum". The Japanese know the power of the picture. They place only one in the picture-corner of their guest-room, and replace it as needed. When they expect a guest they find out his or her taste in pictures and hang one to suit.

That there is a natural relationship between pictures or statues and moods can be realised if one asks a number of people to close their eyes, imagine themselves in a particular circumstance, and then make an impromptu mark with pencil

on paper expressing their feeling towards the circumstance; say, watching a sunset, crossing a busy street, hearing a funny story, and so forth. There will be a similarity of character among the recorded marks, with certain variations. Suddenness will have one set of affined expressions, confidence another. These are the fundamentals of art. Every work of art has its characteristic line, which may be composed of a number of subsidiary lines, as a rope is composed of many strands. This fact rests on certain reactions inherent in the nature of humanity. The cave artists of France and Spain a millennium and more B.C. and the excavated temple artists of India of the first five centuries A.D. utilised the characteristic line as effectively as the most modern of the moderns. The creation of a piece of art is the turning of subjective states into objective form. The reverse process, the passing from the seen form to its unseen realities of thought and feeling, takes place in the contemplation of a work of art. But it must be true contemplation, not the casual butterfly movement from item to item that most people indulge in. To the convalescent, the æsthetical or subject interest of a work of art will at first probably be small. But the simple looking at Hokusai's Wave will induce a motion of the eye along its characteristic energy-lines. This motion will be communicated to the brain of the patient, and will gradually and pleasantly awaken dormant energy. On the other hand, the quiet steady lines of his Fuji will impose their calm on the disorder of the nerves. It is not at all unlikely that the wisdom of the future will extend this application of art by building rooms in particular styles to suit special needs, for there is a very marked difference of inner effect between an old English room with beamed roof and a modern villa drawing-room. The one induces repose, the other fidgets.

From what has been said it will be seen that the use of art as medicine is a matter of importance. It is not an

impracticable fad. It has been tried with good results, though not yet on a large scale. It will certainly be used extensively in the future; and one may visualise a time when the coming human life will be moulded in health and beauty, even as the Grecian mothers of old moulded their coming offspring by contemplating beautiful statuary; and when young life under education will be helped by true art to healthy power. With the influence of art thus free to exert itself in the elevation and purification of life, the need for art as medicine will be reduced to a minimum, and the office of the artist-physician will not be, as now, a struggle to defeat the natural consequences of wrong, and therefore inartistic, living on the part of humanity, but a gentle and happy leading of life, in its due season, towards a calm and radiant exit.

James H. Cousins

THE HAPPY VALLEY FOUNDATION

By ANNIE BESANT

AMERICAN anthropologists tell us that a new human type—"perhaps a sub-race" says the greatest of them, Dr. Hrdlika—is appearing in the United States, most numerous in California, and common observation here confirms the fact. History tells us that with each such new departure, a new civilisation begins, founded on the teachings of a great Prophet or superhuman Man. At such a point we stand to-day. Shall we copy the people of the past, and blindly ignore the law of evolution, or shall we co-operate with it, with open eyes, by creating the conditions in which can be sown the seeds of the New Civilisation, sowing them gradually and with thoughtful care, and planting the New Order,

To serve as model for the mighty world,
And be the fair beginning of a time?

One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round; it has remained secluded till recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the Valley. The climate is superb; orange-trees laden with golden fruit grow in parts of it, apricots and other fruit-trees in other parts. The sun shines out from a sky of deepest blue, and as it sets behind the mountain peaks, it paints the mountain sides in various purples and violets, and, when clouds float in the clear air, and stream across the blue, it paints them in deepest crimson and glowing orange, and through the gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendour that I have only seen rivalled in Egypt or, in the rainy season, in India.

The Valley itself has stretches of flat land broken by curving mounds and hillocks of considerable height, with the great mountains, barren and rugged, holding within their protecting arms the smiling Vale from end to end. Such is the setting for the cradle of the New Civilisation in America. It has already another cradle in the Old World, in Holland, where one of the Pioneers of the New Order gave his fine Castle of Eerde with its 5,000 acres of land,

and where a band of devoted workers is established, and is creating the conditions for the growth of the New Civilisation. The second cradle is here, in the midst of the growing numbers of the new sub-race. Already the Brothers' Association owns a small tract of land, on which Krishnaji lives—in preparation for this—with a little group of close personal disciples, devoted to him, and this suffices for all his simple needs; this was originally about five acres and has been increased by a gift from an English friend to about thirteen, in order to ensure a quiet home for himself and those who work most closely with him, and regard him as their Head and as the vehicle of the World Teacher. The land chosen for the new cradle is distant from his house about a mile as the crow flies, but about two miles by a rough road practicable for a car, in fine weather, and about five miles by a good but necessarily curving road over the ridge.

The Centre which is being formed here is to develop into the New Civilisation for the Americas and the Teacher will spend here some three months in every year. Those in America who seek His *personal* teaching can come here for short periods during those three months; the special discourses will be taken down and printed, as were those given at Eerde Castle last year, and will probably be given immediately before the Star Week in the Camp, which will be held on this estate. The whole Order of the Star the world over believes in the Coming of the World Teacher, who will found the New Civilisation, and accepts Krishnaji as His vehicle. It will therefore necessarily support this undertaking and will probably send hither a few representative settlers from abroad. The Centre of the Order of the Star for North, Central and South America including, of course, Canada, will hereafter be in Ojai, and its magazine, *The Server*, is already printed by the Ojai Publishing Company, and it will shortly be increased in size.

Settlers need not belong to any special organisation, but they must accept the following ideals which will be the bond of union between all the residents, to whatever Faith they may respectively belong. Such an ethical and profoundly religious bond is imperatively necessary for success.

We desire to form on this land a Centre which shall gradually grow into a miniature model of the New Civilisation in which bodies, emotions and minds shall be trained and disciplined in daily life into health, poise and high intelligence, fit dwellings for the Divine Life, developing the spirit of Brotherhood practically in everyday arrangements and methods of living.

For the launching of such a Centre as is proposed, it is obvious that very large sums of money are needed. For this reason, because there are many all over the world who know and trust me, I have been asked to take the responsibility of leading this movement and of guiding its policy through its initial stages, until it is firmly established. I have accepted the task, because I know that behind it are the Masters Whom I have served for 38 years, under Whose

directions I started in 1895 in Benares the Centre which is now the Headquarters of the Indian Section of the Theosophical Society, and in 1898 the educational institution which is now the Hindu University—a splendid Centre of Knowledge, where H.R.H. the Prince of Wales accepted its first Doctorate, the second being given to myself for my “unique services to Education”. Both of these enterprises began with a command from my Master, a handful of devoted men and no funds. Both are now stable and progressing. I only mention these as proofs that my trust in Those I serve is based on long experience. I am “risking” on this new venture a reputation based on nearly fifty-three years of public work and all my financial future, when I might, without discredit, at nearly eighty years of age, have had what the world would call an easy and pleasant life. And I do it joyfully. For this purpose I propose to spend in California (with some visits to cities outside the State) about three months each year until the Centre is secure, not only to help in its outer establishment, but also to help qualified students, as I have been doing ever since H.P.B. passed away, to tread the Path that leads to Discipleship, that has led many to the personal knowledge of the Great Ones I serve. Let me add here that the conditions of that teaching include active membership in the Theosophical Society in the country to which the applicant belongs, but that the taking of any money for it is strictly forbidden. Until now, I have been unable to pay such visits to the United States, though I have many students here, guided by written instructions, but if this Centre is established, I shall pay annual visits.

Let me sketch the Ideals which should be those of this Centre for the New Race, to be realised in time. Our first efforts may be clumsy and feeble, but none should be discouraged by this inevitable fact. “Hitch your waggon to a Star,” said Emerson, and we shall follow his advice, however far off the Star may be; it will even shine over us, inspiring and guiding us. We are “Gods in exile,” and we are striving to return to our native land. So our Centre must have high Ideals, and thus tread the homeward path.

We are candidates for perfection, and we must begin to aim at it. There is no failure save the abandonment of effort, and that can be resisted by every one of us. “Be ye therefore perfect,” was the command of the Christ, and He did not command the impossible.

Let me then sketch what are to be the Ideals of our Community.

The bodies of the members should be developed into beauty by healthful exercises, games, sports of a non-brutalising character, by purity and simplicity of daily life, by living the open-air natural life rendered possible by the climate, by the influence of the exquisite beauty of Nature surrounding them and by beauty in their homes, and refinement in dress, speech and manners. A perfect body must be aimed at and gradually developed. By such means ancient Greece developed men and women whose type of beauty still remains a model.

Their emotions must be developed by friendly brotherly living, by firm exclusion of all suspicion, distrust, imputation of evil motives, and abstinence from harsh judgments; all emotions that spring from love must be strengthened; all those that spring from hate must be destroyed. Even good emotions must not be allowed to weaken poise and balance; exaggerated physical expression, save the continual radiance that needs no words, should be gradually controlled. Emotions are best trained by high ideals and by daily practice in services of any and every kind. By those the life is made full of joy, and selfish emotions are starved out unconsciously. The emotions that find expression in Art and in the enjoyment of beauty, in music, painting, sculpture, should be diligently cultivated.

Their minds must be trained by study, by discussion, by strenuous thinking, and they must add to Education, Culture. Education can be given by others or gained by the study of books. But Culture can be attained only by the man himself, applying the results of Education to the understanding of human nature, by sympathy with human diversities and absence of prejudice. The outer graces of the body, refinement in dress and speech and manners, natural as beauty is natural to the flower, are the results of Culture. Without these a real Democracy is impossible.

For all this, our Centre must have a School for the training of future members of the Centre. In that the body must have its early training, and this must include manual accuracy and dexterity, and also vocational education at a later stage, fitting the boy and girl for the function they are to discharge later in life. Literature, Art, Science and manual occupations must all have their places. The Centre will send out many good citizens to the Americas in addition to those who remain in it.

This school will offer to parents living in the Centre an education which will train their sons and daughters to be fit citizens in the New Civilisation, developing the social virtues necessary for usefulness therein, and learning in the life around them the happy results of a truly brotherly association.

Among our institutions must be, in addition to the School—expanding later into a College—a Library, a Club, a Temple for Worship and Meditation, an Art Centre, a Co-Masonic Lodge, a Theatre, Playgrounds for adults (in addition to that of the School for children), and any others for which there is a demand, as funds permit. These should attract visitors of intellectual or artistic merit, men and women of originality and special type of ability, who might find inspiration in the atmosphere of the community and the beauty of the Valley for a time, though not desiring to become members.

For this foundation of a Centre for the New Civilisation large funds are needed. We have agreed to buy land, the area of which is 465 acres; it forms the beauty spot in a beautiful Valley. Some of it

is under cultivation, the rest of it not; it has a good water supply. Much of the land will of course be needed for residences for the settlers in the Centre and will bear a ground rent; and it will be necessary to mark this out in plots, to make the necessary roads and to plant avenues of trees along these; other trees will have to be planted, some fruit-bearing. It is proposed to start on the Estate a Co-operative Fruit Business (growing and drying), a Co-operative Store, and a Co-operative Farm, thus enabling some of the members to earn their living, and to show the future developments of small production and distribution on brotherly lines so that the Centre may, in the near future, become self-supporting.

For this, donations are appealed for, at once, and these may be sent by cheque either to Dr. Annie Besant, Ojai, California, U.S.A., or to the Security Trust and Savings Bank, Cahuenga and Hollywood Boulevard Branch, Hollywood, Calif., U.S.A., to be deposited in an account to be known as the Happy Valley Foundation Fund. This will be in the hands of Dr. Besant, Dr. John Ingelman and F. C. Holland, attorney of Los Angeles, two signatures being necessary for withdrawals.

Let me say here that while I appeal to the wealthy to give immediately and largely, the gifts of the less well-off will be equally welcome, for we need the love and support of the many as much as we need large donations from the rich. In fact, when a handful of Indians and myself started the Central Hindū School and College which became the Hinḍū University, and we appealed to the Indian public, as we appeal now to the public of the United States, the gifts of the poor middle class of India, clerks, teachers, and the like, on small salaries, bulked more largely than the big gifts of rich merchants and princes.

The funds will be held during the preliminary stages by an Organising Committee whose names will be found below. Later, when Dr. Besant passes away, or probably earlier, it is intended to pass the control on to the Brothers' Association, incorporated under the laws of California.

I am offering to the thoughtful and far-seeing class among the citizens of the Americas, who realise the possibilities and the dangers of the coming changes in civilisation, and who desire to help in the peaceful preparation for these, a unique opportunity of serving, not only their country but the world. For the work of preparation is easier here than elsewhere. Those who believe in the Coming of the World-Teacher now with us will eagerly help in laying the foundation of His joyous Message to the world: a new and brotherly civilisation to spread the leading of a more simple, more natural, and more beautiful life by all; the making of the surroundings of all more inspiring and shaped by Culture; the glory of the recognition of the One Life, the Divine Life, which is Bliss. Shall we not build a Community, the members of which shall live the above Ideals, in ever

increasing measure, as their Teacher already lives it fully, proving to the world the possibility of living in the Real that is Joy, in the Service which is Freedom?

Arya Vihara, Ojai, Calif

Annie Besant

11th January, 1927

ORGANISING COMMITTEE

The names of the Organising Committee for the New Centre are as follows: Dr. Annie Besant, D.L., President of the Theosophical Society; the Lady Emily Lutyens of London; Dr. John Ingelman, and Mr. Henry Hotchener of Hollywood; C. F. Holland of Los Angeles; Captain Max Wardall, Pasadena; D. Rajagopal of Eerde Castle, Holland; Mrs. George Porter of Chicago; Robert R. Logan of Philadelphia; Fritz Kritz, Frank Gerard and George Hall of Ojai, Calif., George B. Hastings of Buffalo; Louis Zalk of Duluth; Spencer Kellogg Jr. Eden, Buffalo; Miss Dodge; Muriel, Countess De La Warr, London.

As soon as conditions permit and settlers in the Centre are needed, announcements will be published. The Ojai Valley is sparsely settled and accommodations are difficult to obtain. No one should come to the Valley without previously arranging accommodations. An Information Bureau has been established and all enquiries should be sent to Mr. Frank Gerard, Ojai, California.

The Valley is about 80 miles north from Los Angeles and can be reached over paved State highways by auto. There are frequent stages and a train service.

SEEDS OF INTERNATIONALITY

THE Universities of America are now imposing upon the students lists of subjects ranging from the history of individual Nations to exhaustive studies of all the political, economic and social factors which enter into the subject of international relations.

Yale, for example, offers twenty-two courses on the subject of international relations and the University of Chicago no less than fifty-six. As neither of these institutions specialises in foreign affairs, they illustrate the general trend of the American mind. The international mind is in the making in America.

The Harris Foundation at the University of Chicago owes its existence to the conviction of the donors, that "a knowledge of world-affairs was never of more importance to Americans than to-day". It enables the University to draw a number of foreign and American authorities to Chicago for three weeks each summer, who by lectures and round-table discussions, examine in detail and from different points of view a given region of the world. During the first two years Europe and the Far East were thus placed under the microscope and last summer Mexico's problems were examined and discussed.

The Institute of Politics at Williamstown encourages each year a number of experts from abroad to meet those of America in a detailed examination of outstanding world-problems. The members of the Institute are selected with special reference to their qualifications to contribute to the scheduled discussions, so that the conferences are made up largely of special students of the subjects under consideration. The Institute thus becomes a clearing-house of knowledge and different points of view expressed on current world-problems.

The Institute of Pacific Relations at Honolulu and the Institute of Inter-American Relations at San Juan are striving to meet the needs of special regions of the world. The Institute of Pacific Relations held its first session at Honolulu in 1925, and brought together representatives of all people living on the shores of the Pacific to exchange views on the problems affecting their vital interests. It is proposed to hold such sessions biennially.

¹ Extracts from *The Century Magazine*.

The Porto Rican project is new-born. Its first meeting is to be held in September at the University of Porto Rico. The Spanish island under American rule has recognised its unique opportunity to serve as a lens through which Latin America and Teutonic America may the more clearly see each other, and the meetings of this Institute should afford a long-needed opportunity for a better understanding among the peoples of the Western Hemisphere.

The newly founded Walter Hines Page School of International Relations at Johns Hopkins University will make a genuine contribution to American thought on international affairs. In the atmosphere of scholarly research for which Johns Hopkins is noted among American Universities, a small group of professors and fellows will devote their time and abilities to research into the underlying facts and conditions of international life—including international law, international trade, economic relations, racial psychology, all the technique of international intercourse and diplomatic customs.

A promising thing, this, to begin the study of the science of amicable international intercourse in the same manner and on the same scientific basis as we have studied the science of war. The material accumulated through the years by the workers at this school should give to the world a new appreciation of the facts and forces underlying the life of the Nations and make it as distinctive an American contribution to international life as the Constitution of the Federal Government has already made to national life. It should do much to strengthen the arms of our diplomats in their efforts to substitute reason and justice for passion and might as the arbiters of world-affairs.

M. G.

BISHOP BROWN EXPOUNDS HIS HERESY

My Heresy, by William Montgomery Brown, 237 pages. (New York: The John Day Company. Price \$2.)

THIS is the story of "a new idea with a man" rather than its converse. The autobiography of this unrepentant Bishop, who through the power of an idea was catapulted into another world, may well cause reflection upon certain phases of ecclesiastical procedure that still linger, fossil-like, upon our planet. The title would seem to point toward the Middle Ages, but with a start one realises that the setting is A.D. 1926. It is a peculiarly stirring narration, this of the doughty, intractable old Bishop hurling defiance upon a shocked and pained episcopacy. One deduces that in the tight little world of human arrangements there are, apparently, no "last" heretics. Institutionalism will not be deprived of its "heresy case de luxe".

The dedication of this book is full of significance. It is given to "the crucified son of man regardless of his race, colour or creed". When through the study of Darwin and Marx this most orthodox of Bishops suddenly became the most audacious of heretics, he tossed overboard his entire cargo of theology as so much dead wood and in its place he put the actual "brotherhood" of man. He has told his story "all in one piece," as one newspaper correspondent advised him. "The more you put it together," said he, "the louder and funnier it becomes."

It is not strange that the Bishop's universe should have vanished completely upon his acquaintance with science. A glance at the background of this refractory prelate throws a searchlight on his sudden and dramatic "apostasy". In the light of his progress from Bill Brown the illiterate and half-starved farm-hand to the Rev. William Montgomery Brown, his long unquestioned acceptance of the theologian's foreshortened view is understandable. A Civil War orphan, he was "bound out" when less than 7 years old to a German farmer. Nine years later the county authorities, not liking his anemic appearance, removed him from the farm and placed him in a private family. At 21 he went to Omaha and began a desperate struggle for an education. Some years later he chose missionary work as a career and was soon appointed Archdeacon of Ohio. Following this, he was ordained Bishop and elected to the See of Arkansas. It was after his retirement in 1912, during a long illness in which he read Darwin and Marx, that he went through the inner

cataclysm which issued in "Communism and Christianity". Although a verdict of "guilty" was passed and he was deposed, through his ordination as Bishop of the old Catholic Church he has retained his rank.

With ample humour and sensitivity the Bishop describes his "coming down with heresy". The symptoms developed, strangely enough, through his reading "The Origin of the Species". His cherished conviction of his divine selection and of the monopoly of light contained within his bishopric began to seem childish to him. Then what did this naive, madcap Bishop do but write a letter to his fellow-Bishops, asking them how they managed to reconcile their creed with the known facts of modern science. The replies from his fellow-Bishops were a "considerable shock" to him. Before such simple questions, the whole Church seemed "bankrupt".

It is a moving and impressive drama, this mental cataclysm of a prelate, this emancipation and emergence from the morass of orthodoxy into an enlightened liberalism; from what to him now seemed a crude literalism into a larger and more satisfying symbolism; from belief in a capitalistic system to that of socialism. But what a monstrous heresy for a Bishop to "find Christ via Karl Marx"! Can one wonder that something had to be done about it? What to do with this weird metamorphosis of a Bishop? He must, of course, be brought summarily to trial. But—"there was no trial," comments the Bishop, "there was a rollicking ecclesiastical comedy."

It was in 1917 that the idea of the Church's sanctioning and aiding the war began to worry the Bishop. What did the misguided man now do but write to his Bishops about this matter, only to find out that "all were for war but Paul Jones, Bishop of Utah, and he later lost his job because of pacifism". Then came his further study of Karl Marx, until in "Communism and Christianity," he had thrown all of supernaturalism to the winds. "Ecclesiasticism," he thundered, "is a thrice damnable thing! Religion does not yet dare to face the realities of life." On its title-page appeared "Banish gods from the skies and capitalists from the earth".

One can hardly resist, but for restricted space, recounting stage by stage the metamorphosis of this man and the full progress of his "trial". He had, as he points out, followed in the path of Dr. Crapsey and of hundreds of enlightened clergymen over whom orthodoxy held its lash. Against this there stood the Church "reeking with the insincerity which this tyranny of orthodoxy had imposed". It was truth he was after. It could be attained only by an "untrammelled search for it". But eventually came the sentence that he be deposed from the ministry.

Dr. Brown recounts gratefully how at this time there came an invitation from Dr. William Norman Guthrie, pastor of St. Mark's-in-the-Bouwerie, to take part in a Sunday afternoon symposium on the question "Do Heresy Trials Serve Any Useful Purpose?" He appreciated this all the more because of the "unlimited courage of

Dr. Guthrie, who although he had had a controversy with his Bishop over purely ritualistic matters and was not himself a radical, wanted to see justice done". He unfolds how his speaking was blocked. An invitation by John Haynes Holmes, champion of liberalism, to speak in the Community Church followed. In a church filled to overflowing the banned sermon was given and followed by a benediction by William H. Francis, Archbishop of the Old Catholic Church. What was the horrendous message? Life, declared the arch heretic, cannot be fixed in a single formula. It is a progressive revelation.

Obviously, *My Heresy* is "made in fire, as nature makes". The author has spoken, as a Spanish poet would have men speak, through the mouth of his own wound. If he has not a finger for nuances, he does have the feeling for horizons. For him the Moloch of ecclesiasticism has given way to the temple of man. We may or may not go with the Bishop. There are undeniable inconsistencies. But it is an absorbing record of courage. The Bishop survived his change of belief and he "has no reason to believe that God did not. It is the search that is sacred".

MARY SIEGRIST in *The New York Times*

NERUPPUMEDITṬAL

By ARTHUR GLÜCKLICH FELIZ

WESTERN friend, I can see you smile. You always smile when you hear a story that you may not believe, though you do not know why. You do not want to appear impolite, and do like many others who simply deny everything that does not fit in with their ideas of this world. So you prefer, not to say anything but just to smile in your patronising way. That is a clever, uncompromising attitude. You do not say "no," but neither do you say "yes". And it does not prevent you from thinking over the story, does it?

Well, I do not mind your smile, and the best proof of this is that I am going to tell you one of those stories that you will not believe until you have seen with your own eyes, and then you will try to find out if there is any trick behind it.

It was the last day of October that a friend of mine invited me to join a small party to attend a Hindu festival for which he had been waiting two years or more. I was rather busy that afternoon, but he assured me it would be worth while going. You cannot see such festivals often; they are rare now-a-days and Westerners are seldom allowed to be present at them.

In a short while I found myself, in a small international company from Adyar, in the middle of the small village of Nungambakkam, near Madras. The cicerone of the little party had told us that we were going to see a religious feast where several people would walk through fire.

As we arrive, we see a large fire in the middle of the place crowded with people, both young and old. A drum and loud joyous shrieking around a merry-go-round—the universal by-feast of primitive feasts all over the globe—in one corner.

The place is about 300×270 feet, one of the shorter sides of it formed by the outer walls of the Temple. In the centre, or rather a little nearer to the Temple, on a space 30 feet wide and 30 feet long, the earth is dug about 6-8 inches deep. In the very middle of this square 6 to 8 men are busy keeping alive the fire.

Now that we are on the spot and surrounded by young Hindūs, we may as well try to get more information about the main fact of the feast. These young men proudly tell us that we shall see how sixty men actually walk three times through the fire. From their explanation we realise that it will take some time till the real feast begins, and we look somewhat suspiciously towards the sky. Let us hope we do not get wet, but one of the lads, who followed our thoughts, assures us that we have no need to worry about that. "It will not rain to-day, we have appeased the evil spirit"; forthwith he shows us the huge earthy bas-relief, representing the evil spirit, to whom with anticipation they offered sacrifice, in order that she should keep away the rain during the ceremonies. The sacrifice must have been sufficient, it did not rain.

The men, both young and old, readily inform us that inside the temple, 60 men and children prepare themselves to walk through the fire. We gather from their information and from that of our kind conductor, that this feast called *Neruppumedittal* (a Tamil word meaning: "to walk through fire") is dedicated to Drowpadi, the wife of the five Pāndavas of the Mahābhārata. She was dishonored by the head of the Kuru chiefs, and she made a vow that she would not rest until she had dipped her hair in the blood of the man who had abused her. After many years she succeeded, fulfilling her vow, and thus retrieved her honour. In commemoration of this, all who during the year were seriously ill and asked the help of the Goddess, made a vow to her that, if she would cure them, they would walk over the fire three times on her feast, thus expressing their gratitude to her. It should be mentioned, that if a woman takes this vow in the case of her own or her child's illness, in fulfilment of her vow in the latter case, the husband has to go through the fire with the child on his shoulder.

The men and children fast on this day, and take several baths, under the supervision of the priests who perform the rituals, purifying their body and soul, thus preparing themselves for the sacrifice.

The priests start their preparations the day before the feast, and are very active in seeing that everything is done in the proper way, as no mistakes must be made, and nothing left undone. They have an interesting way by which they assure themselves and the people, that everything is going on well, and that the Goddess is favouring them in their pursuit. Yesterday they put up a most impressive signalling apparatus, which indicates at once if something goes wrong or if the Goddess is annoyed, and has withdrawn her favour. Inside the Temple this curious signalling apparatus is placed, it consists of a big pot filled with water, and a long sword balanced on its point, perpendicularly on the shoulder of the pot. The sword balances without any visible suspension or aid, apparently by the magnetising power of the priest and of the Goddess. This is the description we receive from unanimous information and our conductor friend's account, who, as we are not allowed to enter the Temple, went in

specially to see this sword. So long as the sword stands erect by itself, they know no fear; if it falls down, nobody will dare pass through the fire; the feast must in that case take place at another time, starting everything anew. We were glad to hear that so far everything had gone well.

The time goes on, but they do not start the ceremonies until after six o'clock, because on Sunday the time is not auspicious earlier.

It is already dark, and so they place powerful gas lamps on the walls of the Temple. By the light of the lamps we see that the place is packed with men, among them a few women. A few missionaries arrive also to watch this impressive ceremony.

Though the fire has grown smaller, still we cannot stand very near the square in the centre, because of the heat of the red cinders which burn the face.

It is half past six when we are told that they commence with the main part of the feast. A few minutes later we see them coming out of the Temple.

Sixty men and boys appear among loud cries of "Govinda! Govinda!" The priests carry a small red statue of some lesser god. They go once round the fire, then round the Temple, where they disappear to continue their ritual. Very soon they come out again, carrying the statue of Vishnu. This is a statue about the size of a man, sitting on a white lion and decorated with a palm leaf, a peacock's feather and all his attributes. They go once more round the fire, then round the Temple, and return in the same manner. This procession is repeated twice more. The sixty men take a bath every time before they come out, and are decorated with flowers as they appear the fourth time.

They then go round the fire with the statue of Vishnu only. The men who are about to walk over the burning cinders remain at the one end of the square facing the Temple and the statue of Vishnu, while the priests stop at the opposite side of the square, nearest to the statue.

The logs are gone, the burning cinders are spread out in the open space, almost covering it, and forming a carpet of fire between these faithful men and their God.

Everybody is silent, and naturally a little excited. We notice that they throw a few flowers on the fire, and then the sixty bare-footed men and boys run over the fire towards Vishnu's statue. They wait until all have passed over, then they run back, wait again until all arrive, and then the third time run over the fire towards the statue of their God. There they remain.

One young man jumps out of the square after the first steps with burnt feet. Another is helped through by his friends. The little children are carried upon the shoulders of their fathers.

They have fulfilled their vow, and can now safely rest with their God.

The processions are over. We start on our way home, but not before our friend asks us: "Now, do you believe that these men can go over the fire? Did you see that all was genuine?" What could we answer?

I see you smile. You may smile, but do not forget to think about it very seriously as well.

Arthur Glücklich Feliz

THE SECOND FLOWER SHOW

THE second Flower Show was held at Adyar in March. Mr. Jussawalla is the guardian and manager of the gardens. We join in sincere congratulations that he secured four 1st prizes, for citrons, navel oranges, sapotas and papayas.

Last year we held the Show under the Banyan tree but this time another happy spot was chosen which could be named "the triangle" close to the river where the two main roads meet, one road to Headquarters and the other to other parts of the compound; a very convenient spot not far from the main entrance and under old and very beautiful casurina trees.

The gardens are worked under the usual difficulties of want of money and under these conditions we are very proud that these prizes have been gained, and we heartily join in the pleasure that Mr. Jussawalla must justly feel.

DRAGON FLY

THE WOMEN OF INDIA

By MRS. MALATI PATWARDHAN

IN the last month's issue of this Magazine there was a detailed account of the All-India Women's Conference, presided over by the enlightened Mahārānī of Baroda. It was pointed out that the part that India's educated women had taken in discussing the education of their young was of world-wide interest. To India it has been a great historic event of vital importance. Never before in India in recent years, have women assembled from nearly all the Provinces, women of different religions and views, women from the East and West, of all grades of society and professions. They came to Poona as representing India's women to discuss the training of their children. They came from their homes travelling, independently, several hundred miles, ready to give their views on education—religious and moral—literary and scientific, artistic, as well as physical.

As one listened to the various speakers and the views they expressed, it was most thrilling as well as inspiring. One realised that India needs the help of her women, intelligent, spirited and devoted, before she can achieve her true place in the Commonwealth of Nations. This Conference proved their capacities and their practicabilities.

People talk of India with her many classes and castes, her different religions, varieties of customs and dress, but no one who saw these women gathered together from nearly every Province of the country, including the Indian States, could help realising that, in spite of outer differences, Indians are essentially *one* in all fundamentals which make the ideal Indian woman.

M. P.

CORRESPONDENCE

THE COSMIC PLANES¹

STUDENTS to whom diagrams appeal must feel grateful to Mr. Jinārājādāsa for his many painstaking efforts to assist them. Those given in the article under discussion are exceptionally helpful.

The attached diagrams are only intended to supplement these and may help some temperaments to grasp the subject from a slightly different point of view.

Taking the Cosmos as a Sphere, a mode of thought astronomical and normal human intelligence can grasp, most readily, the Cosmic Planes become Cosmic Spheres.

These are composed of matter—varied combinations of “bubbles in Koilon”—with undifferentiated Koilon as the outer wall, the “ring pass not” of our Universe. The matter of each of these Spheres interpenetrates the one “below” or “within” it, those of greater “density,” having a lesser exterior diameter in some progressive ratio. Therefore, while the limits of any sphere “upwards” are its external diameter, yet “horizontally” or “through” it contacts all matter of lesser “density,” while “vertically” it contacts all matter of greater “density”.

This is of the greatest importance in trying to answer the points raised by Mr. Jinārājādāsa. *It is the compensation to each lesser sphere to enable its matter to contact the matter of all larger spheres and thus establish the necessary connecting link denied to it “upwards,” due to its lesser diameter.*

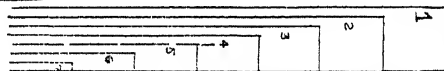
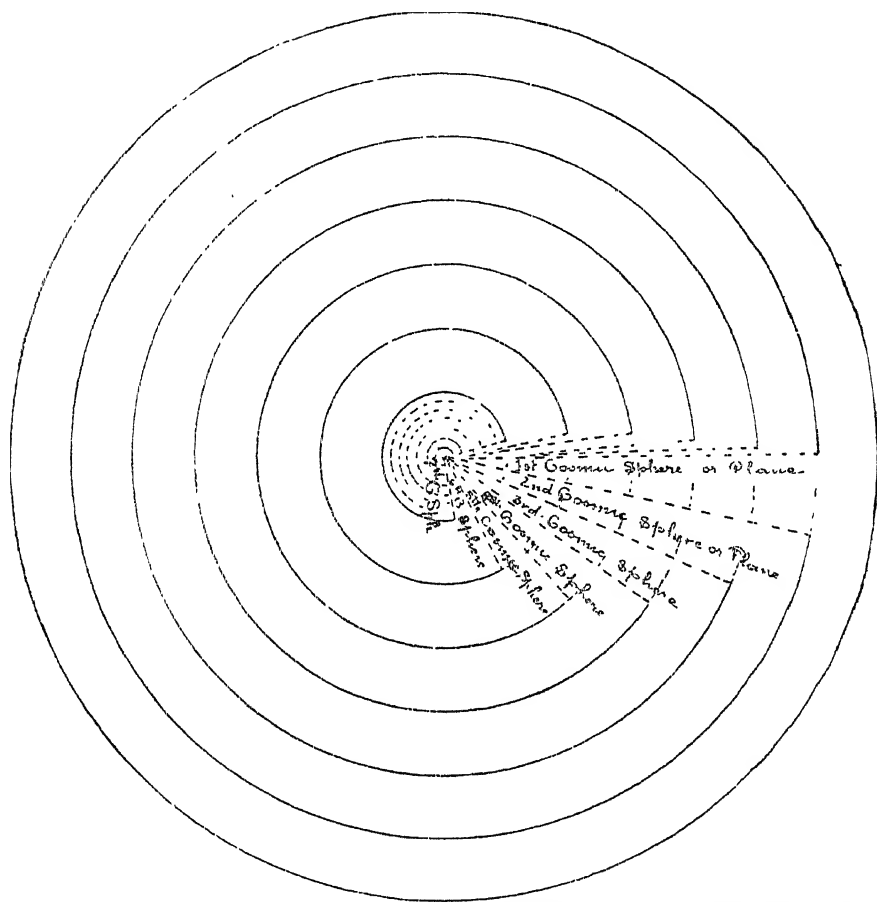
This can more clearly be established by reference to the diagrams.

COSMIC MATTER

When our revered investigators first informed us of the marvel of the ultimate bubble in Koilon, being the basis of our matter, some of us tried immediately, mathematically, to split it up still further, to supply the matter of the other Cosmic Spheres, but figures and even imagination failed us.

¹ See October, 1926, p. 39.

There appears however to be a simpler solution in another direction.



Section 7 Atomic Unit showing horizontal and vertical relationship between matter of all Cosmic Spheres or Planes.

Taking the matter of the 2nd Plane of our Cosmic Sphere—the 7th—we are informed that its ultimate atom is probably composed of 49 bubbles in Koilon—7×7—and that each plane below has as its ultimate atom increasing powers of this number of atoms: 49^2 , 49^3 , 49^4 , 49^5 , 49^6 .

Dare we not suggest—from analogy—that the ultimate atom of the 2nd plane of the 6th Cosmic Sphere is probably composed of 42 bubbles in Koilon: 7×6 , and that each plane below has as its ultimate atom increasing powers of this number of atoms: 42^2 , 42^3 , 42^4 , 42^5 , 42^6 .

Similarly for the 5th 35 bubbles: 7×5 , for the 4th 28: 7×4 , for the 3rd 21: 7×3 , for the 2nd 14: 7×2 , and for the 1st Cosmic Sphere 7: 7×1 .

It may be noted that the matter of the 1st Plane of our Cosmic Sphere appears to be built of simple multiples of 1 bubble, and this by analogy should hold good for the 1st Plane of the other Cosmic Spheres.

Apparently multiples of 7 are necessary to allow of the interplay of the 7 rays on the other planes but there is doubtless some compensating factor on the 1st Plane.

Turning to *The Secret Doctrine*, Vol. III, pages 533, 534, we find H.P.B. gives the multiples we have assumed of Koilon bubbles for building the Cosmic Spheres, as the multiples allocated to the relative rates of vibration of the senses.

To the 5th sense, "possibly that of geometrical form . . . its steps of progression would be 5×7 or 35". It is rather remarkable that this coincides with the figures assumed for the 5th Sphere, that of the Archetypal. Taking Mr. Jinarājadāsa's Problem 2 first: *how is it possible for a man still living on earth to come to the great vision of the Archetypes?*

If an ultimate atom of one of our planes be broken up, we are informed it resolves itself into 49 of the plane "above" it.

We can therefore assume that an ultimate atom of one of the planes of any of the other Cosmic Spheres would in similar manner resolve itself into the correct number of atoms, governed by the multiple of the sphere, of the plane above it.

In this way while the matter of the spheres interpenetrate in the manner shewn, yet the matter composing them would be strictly independent.

How therefore can the vibrations indicating the presence of the forms of any one of the spheres be conveyed to another?

It is pretty obvious that normally they will arouse no response.

Taking our own Cosmic Sphere and its planes, we find, communication takes place say between the mental and physical through the astral in matter of the order 49^6 — 49^5 —and 49^4 whether through more closely related combinations of atoms or directly through the atomic short cut especially referred to by Mr. Jinarājadāsa.

Taking the 5th, the Archetypal, Sphere with matter on its mental plane of the order 35^4 , the 6th with matter of its mental plane of the

order 42⁴ and our own mental plane with matter of the order 49⁴, it seems reasonable to suppose that the matter could be polarised so that communication "through" could take place, or even through their "physical" planes in the order 35⁶ 42⁶ and 49⁶.

Also they are linked to each other by their common basis; the bubble in Koilon, and its combinations of 7.

Taking Problem 3 next, Bishop Leadbeater's recorded observation: *Our mental plane is the lowest subdivision of a big mental plane. The atomic part of Arupa Devachan is the tail end of a Cosmic mental plane. The whole thing is like a chess board in four dimensions.*

If we take a section "through" the Cosmic Spheres imagining a slice 7 atoms thick with the atoms polarised horizontally in their order of density, a person stationed on the atomic level of our mental plane would have his own class of mental matter next to him of the order 49 while next to that mental atoms of the 6th Cosmic Sphere of the order 42⁴, and adjoining that mental matter of the 5th Cosmic Sphere, 35⁴, next 28⁴, 21⁴, 14⁴, and 7⁴. He might regard this "through" or horizontal view as "a cosmic mental plane of which ours was the tail end".

Also "vertically" the Cosmic Sphere mental plane would be related in their order.

To one viewing it in terms of *direction* it might be expressed as another dimension.

Taking Problem 1 last, that *when the consciousness functions in fullest freedom on the Adi Plane, the 1st of the 7th Cosmic Plane, the goal of age-long evolution is reached.*

Let us assume a visit to our Cosmos, of a Being from outside its limits.

Coming into contact first with the outer layer of our 1st Cosmic Sphere, he would have to appropriate vehicles from each of its planes in descending order, till he had reached the lowest or densest. Having gained all the experience needed in each plane, he would return upwards till he reached the surface or atomic level of the 1st Plane of the 2nd Sphere. He would then repeat the experience of contacting the worlds here, finally returning to the "surface" of the 3rd Sphere. He would then repeat this in the 4th, 5th and 6th finally returning to the surface of the 7th and then he would be engaged in experiencing our Cosmic Sphere.

When he had completed this he would return to the "surface," the Adi Level of our Cosmic Sphere, having completed his experience of our Cosmos.

The mystery of the Monad has aroused a good deal of speculation among students.

Is it possible he is completing his evolution in something of the manner crudely suggested in the above illustration?

If so, we see why, when his consciousness functions in fullest freedom on the Adi Plane, the goal of his age-long evolution is reached.

Darwendale, S. Rhodesia
S. Africa

JAMES COOK

SNAKES¹

I AM sending you a copy of a letter received in corroboration of the correspondence regarding SNAKES.

It is a matter of general knowledge in India that snakes are found guarding buried treasures, though no rat runs or other openings have been found to show how they get there. One of my aunts, who was told by an astrologer that some money was buried in a certain part of her house and was frantically digging for it, distinctly heard the hiss of a black cobra after a hole, some 10 ft. deep, had been dug. No access whatever could be traced to this place from outside, but the snake hissed again and again, and the operation had to be closed for fear of the reptile. My aunt says that she distinctly saw the edge of some utensil when the hiss was heard, but she did not see the snake.

The fact that the snakes change their skins every year, I think, denotes that they belong to a higher order of evolution, and should not be classed with the common herd of lower reptiles.

I think it is time that our revered Vice-President or somebody else who has got real information on the subject threw more light on the question.

Mohalla Khandak
Meerut City, U.P., India.

KANTI PRASAD VERMA

LETTER FROM OWO VANDER BERGE TO K. P. VERMA²

IN the January issue of THE THEOSOPHIST I read your correspondence with Rev. E. F. Udney about Snakes.

I wish to draw your attention to the following. I have lived for 7 years in Liberia (West Africa) and know of a wealthy Kroo-lady at Monravia (?) who is married to a snake. When I first heard of it, I disbelieved the whole story, but it seems to be an open secret. The snake is a black cobra and is very often seen by the other inmates of the house in the lady's private rooms, who does not try in the least to

¹ See THE THEOSOPHIST, October, 1926, p. 105; also January, 1927, pp. 488-9.

² Dated, 29-1-27.

conceal her secret. Moreover, the wealth she has acquired is attributed to this cobra.

Another story is of a former chieftain of Grand-less where I stayed for a year. The chieftain had to make place for a successor. The latter sent a snake to kill him. The snake actually came, but the chieftain expecting something of the kind was on the look-out.

Later in the day the snake assumed a human form, and then succeeded in doing his business. When the chieftain was killed, a black cobra was seen crawling away.

I have this story from a Roman Catholic priest who is a personal friend of mine and now Rector at the African Mission in North Ireland.

Trusting these stories may be of interest to you.

Grand Borsa
(Liberia) W. Africa.

OWO VANDER BERGE, F.T.S.

SIGNS OF THE TIMES¹

MAY I be allowed to correct one or two statements in the second letter of Mr. L. C. Soper, which rest on some misunderstandings and even on ignorance of facts?

1. The Russian Intelligentsia is *not* the "middle class" of Western Europe: it is a class of fighters for Freedom and Justice, recruited from *all* classes of the Nation. It is *unique* and cannot be likened to the ordinary "middle classes" of the West. Unfortunately it is very small in proportion to the 150 millions of the whole Nation. Before Revolution, it was said to be 3 millions only. It is not surprising that these were powerless at the critical moment of Russian history. The President of the Theosophical Society has given a beautiful testimony to the courage of Russian Intelligentsia in THE THEOSOPHIST and The Adyar Bulletin, 1921, 1922, "On the Watch-Tower".

2. Mr. Soper writes that freedom is refused only to those who plot to overthrow the Soviet Government. Apparently he does *not* know that the *entire* press is a Government-press and nobody has *any private initiative*. All who think otherwise than the Soviets are *not* people mixed in politics, they are peaceful culture-workers in *all* fields, but they are not allowed to speak or to write.

3. I think that tyranny is *always* bad, whether exercised by the minority or the majority. But I affirm that in the present time it is *not* the majority which rules, but a minority, a party which has

¹ See February, 1926, p. 610.

imposed itself on the people. We shall know the wish of the Nation, when it is allowed to speak freely, not now, when there is a state of slavery.

4. Of course I endorse entirely the call of the President of the Theosophical Society and *believe* in the final triumph of Peace and Freedom. I believe also in Socialism, but in a socialism of love, truth and co-operation, not in its caricature. May soon the great change come and may Theosophists be wise reconstructors of the New Age.

ANNA KAMENSKY,

General Secretary

of the Russian Theosophical Society outside Russia.

5 Pl. Claparède, Geneva.

A THEOSOPHICAL MAGAZINE FOR THE BLIND

THE Theosophical Book Association for the Blind started the New Year with a new service to the blind.

Realising the great need for such a periodical, this Association has at last published a free monthly magazine printed in Braille. This new service is sure to be a boon to the many sightless ones who are interested in Theosophy and the Order of the Star in the East.

In this way the blind may now be able to read for themselves all the latest Theosophical and Star news and reports, and also read lectures by the leaders in all branches of our many activities. It is earnestly requested that any one interested in helping the blind in this way communicate with The Theosophical Book Association for the Blind, 1544 Hudson Avenue, Hollywood, California.

F. A. BAKER (in charge)

THE THEOSOPHICAL FIELD

GREECE

THROUGH the *Bulletin Théosophique* we are able to give a few words about the Theosophical movement in Greece. Our Greek brethren have formed a Society of Editors, named "The Theosophical Publishing House of Athens". At the head of the Society are two prominent members of the Greek economical and scientific world, one of them director of the National Bank of Greece, the other professor at the University of Athens. Their first book published in Greek was *At the Feet of the Master*. Three other books are expected to be ready very soon. It should be noted, that though at present there are only four Lodges working, the Theosophical ideas have gained a comparatively large field during the short time since the T.S. three years ago got a foothold in Greece. Apparently there is a revival of occultism in Greece, for we are told many books on occult treatises are sold and different societies have been founded lately for occult studies. Let us hope that our brethren of the country, to which Western civilisation can never be thankful enough, will teach their people to see the Truth in Theosophy with equal and everlasting success as their ancestors taught the world to see God's Beauty in Nature.

FRANCE

Socrates is the name of the new Lodge, that has been duly established in Paris during last December. We wish the members of the new Lodge the full realisation of their aims as stated in their programme to spread the ideas of Theosophy among those who are ready to receive them.

MEXICO

With the new Lodge, called Flor de Loto (Lotus Flower), the number of Lodges in Mexico is increased to 25. This at the end of 1926. Our Mexican brethren are fast workers and we give

them the credit not only for the quantity, but also for the quality of the work done during the past seven years since the Mexican Section was chartered. When we celebrate the rapid growth of this Section, we may call the attention of the Theosophical World to the fact, that this success was obtained during a period of political and economical difficulties well-known to everybody. This success proves spiritual orientation of the Mexican people in the right direction, which will ultimately lead to a right-spirited political and economical reorganisation in that country. We are glad to know that one of the leading Mexican papers *El Dictamen* (Veracruz), which is of great value for the liberal thoughts promulgated in its columns, now regularly publishes Theosophical articles written by Augustin Ponte y Blanco, a well-known Theosophical writer. That this daily paper opened its columns to Theosophical articles is just one more proof that the Mexican public takes general interest in Theosophy. The Theosophical spirit little by little permeates every stratum of the Mexican people. Their Ex-Secretary for Education, Dr. Gastelum in his address at the last Pan-American Convention at Washington has expressed the following ideas: "The whole world tends towards the understanding of the new culture based on a universal spirit. The Western civilisation has not yet succeeded in freeing itself from flimsy nationalism, but gatherings like this are predestined to make us realise the great work of universality. Let us gather frequently, for every international assembly seems to destroy one frontier." The brethren in the Capital of Yucatan, in Merida, surprised their fellow people last November by fixing placards with Krishnaji's message: "Live Nobly, Be Happy," on all the sign-boards of the city, on the doors of the houses of the brethren, in the show windows and inside many commercial houses, and last but not least, by slides with the same words in the movie-theatres. These brethren in Yucatan spent last year in the acquisition of the nice sum of dollars 3,500, out of which sum dollars 670 went for charity purposes and the remainder to the Section. We cannot do less than congratulate our Mexican brethren on their work and leave the value of their right-spirited actions to be estimated by every member of the Theosophical Society.

NICARAGUA

The few members of the T.S. in Nicaragua are real pioneers in their country for the Theosophical ideas, who have to overcome the manifold barriers of inner and outer nature when they

want to participate in the teachings of Theosophy. Though they are few in number indeed, but strong in will to theosophise intellectually and spiritually the leading elements of Nicaragua. Our Nicaraguan brethren have a harder task than most of us realise. We send them our helping thoughts and good wishes for the success of their arduous work.

CUBA

The members of the Cuban Lodges are busier than ever, so as to enable them to fulfil a certain pledge they made among themselves with reference to the increase of members in their Lodges. We read in the *Revista Teosofica* of the Cuban Section that in this Section during the last six months eight new Lodges and nine new Centres were established, all working actively and increasing in membership. Thus our Cuban brethren have prepared more channels for the Blessed Powers of the Masters. The Cuban brethren are working hard but joyfully and they know well that every effort must have its result. In this spirit they are working for the sake of the Work; they do not expect admiration, but imitation of their deeds.

URUGUAY

The new National Secretary, brother Francisco Diaz Falp, in his appeal to the brethren of his Section, emphasises Harmony and Service as the leading ideas in order that the Section should fulfil its mission and that the same should be an efficient and living part of the T.S. Our very best wishes for the new National Secretary. May his appeal have a resounding echo manifested in hearty co-operation on the part of those who are interested in the welfare of the T.S. in general and especially in the Theosophical movement in Uruguay.

ARGENTINA

In the December number of the *Theosophia en el Plata* brother Arturo Montesano Delchi, General Secretary of the Argentine Section, in his character as a student of Theosophy—not as General Secretary—in an article entitled “To those who leave,” analyses the causes that are responsible for members leaving the Society. He groups them into four main categories: (a) Their weariness, (b) Economical reasons, (c) Temperament, (d) On account of their pride, dissatisfied ambition and vanity. He ends by saying:

"Notwithstanding all the desertions, deceptions, and even treacheries, our doors remain open for everybody. Anyone knocking we receive with love, and those leaving us . . . we see them off with love too."

The value of our membership depends upon us; their valuation of the same is not our business. Yet many do not care to give it any value and some there are who value their membership wrongly. They all will come back the very day they find out that the trouble, or reason why they left, was not in the Society, but just in their little selfish personality. They must first learn their lesson and then they will distinguish between their own little self and real Self which eventually must be the master.

A. G. F.

ROUMANIA¹

The International Correspondence League in Roumania is awakening vivid interest among Theosophists, especially among unattached country members, the correspondence bringing them rays of joy and encouragement, as they themselves say, enlightening their solitary lives.

The languages generally in vogue in Roumania are, besides the mother-tongue, French and Hungarian, so this is a hindrance to linking the correspondents with the countries where English is spoken, and chiefly with India, which is so interesting for our members. But in order to correspond with so many fascinating countries as Japan, California, and so on, we hope to form English classes in Lodges. In this direction we have been splendidly helped by the kindness of Mr. and Mrs. Hiller, of California, who have sent us about 50 back numbers of THE THEOSOPHIST, *The Herald of the Star*, etc. In the name of our Section I have expressed our hearty thanks and gratitude to our brothers from California, as also to Mr. Rogers from England and Madame Vincent, Paris, who are sending us Theosophical magazines. Being very young, our Section up to the present did not possess any English books or magazines.

Great attention has been given to creating steady correspondence with Hungary and to make the relation between these two peoples, so greatly separated after the Great War, more intimate and friendly. In short, we hope to inaugurate the League of Hungaro-Roumanian Approachment, having here in Roumania a number of people wishing

¹ From the International Correspondence League.

to join this League. I have published the information about our League and its work in various non-Theosophical Magazines.

I now hope to establish in every T.S. Lodge a special secretary for the work of the League and for holding "International News" discourses. (Miss Cotvici-Ghilevici, I.C.L. Secretary for Roumania, December, 1926.)

My ten days' tour through Gwalior, Nagpur and Akola leaves an impression of good Theosophical work being done in all these places, by an earnest set of men and women. A Hindi Magazine has just been started by a lady and has the inspiring name of *Hope* (आशा).

Gwalior Lodge has an ideal position on a hill, or mound, in the King George Park. The late Maharaja showed his broad-minded outlook by building in the same Park a Mosque for Muslims, a Temple for Hindūs and separate Temples for other religions. The Park itself lies at the foot of the Mighty Fort and the two well symbolise the peace and tolerant expansion of the future, as contrasted with the state of armed defence necessitated by constant invasions in the past.

Older members there help in the Schools and Colleges and in the jail—another contrast between past and present; for right teaching of the young will do away with mere punishment of faults in the future. A Co-Masonic Lodge is also contemplated and is prepared for.

In the same Park is a splendid example of refined art in the memorial to his mother by the same enlightened ruler. It is a dignified white marble statue, under a dome and on a platform, all of pure white marble. My first glimpse of the statue in the evening, lighted by unseen, silvery electric lights, was very impressive.

Nagpur is comparatively a flat place; although it also has a fort on a rock, the fortifications are largely excavated, so that very little is seen above the surface, and the chief landmark is the group of tall masts of the wireless within the fort. The country around has its own beauties in large tanks and well kept parks, gardens and upland drives, where the wide sweep of the country recalls the African veldt.

There is a good room where the T. S. Lodge has long met, but at present our members seem rather to concentrate on Star Activities and the Bhāraṭ Samāj.

Akola has a well kept and well stocked Library. The Lodge membership does not seem large, but contains many men of trained

intellect who could at any time start some helpful project and carry it through.

Some of the ladies there are being well educated and since 1911 Mrs. Manubai Bapat has concentrated her life's energies upon a Ladies' Home Classes Institute. It was started for grown up women and widows especially to meet and work together at drawing, needlework, to hear lectures and so on.

It has now moved into very good premises, cool and airy, and classes are opened for girls also. Much of the teaching is voluntary by ladies who have taken their degrees at Poona or elsewhere and the whole movement is full of promise.

A. J. W.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Rām-Siṭā, by A. Christina Albers (The Book Company, College Square, Calcutta); *Fiction in the Development of the Hindū Texts*, by C. Sankararama Sastri, M.A., B.L. (Vasanta Press, Adyar); *The Pythagorean Way of Life*, by Hallic Watters (T.P.H., Adyar); *The Science and Art of Speech and Gesture*, by Rose Meller O'Neill (C. W. Daniel Co., London); *Asoka*, by J. M. Macphail (Oxford University Press, London); *Indo-Āryan Thought and Culture*, by Prabhaker S. Shilotri; *Mary's Son*, by Ada Barnett (George Allen & Unwin, London); *Uharna*, by Gervey Baronti (Dorrance & Sons, Philadelphia).

OUR EXCHANGES

We acknowledge with many thanks the following :

The World's Children (January), *The Australian Theosophist* (January), *The Calcutta Review* (January, February), *The Herald of the Star* (January), *Theosophy in New Zealand* (January, February), *Service* (January), *Modern Astrology* (February), *Bulletin Théosophique* (February), *El Loto Blanco* (January), *Revue Théosophique*, *Le Lotus Bleu* (January), *News and Notes* (February), *Theosophie in Ned.-Indie* (February), *The League of Nations Summary* (January), *Light* (February), *Theosophy in South Africa* (January), *The Canadian Theosophist* (January), *Teosofia en el Planta* (December), *The Indian Review* (February), *The Servant of India* (March).

We have also received with many thanks :

Theologische Literaturzeitung (October), *El Heraldio* (November), *The Veṇḍāṇṭa Kesari* (January), *Rural India* (January), *Teosofesch*

Maandblad (February), *Teosofi* (January), *The Beacon* (January), *Australian Star News* (January, February), *The Theosophical Broadcasting Station*, *Rincarnazione* (October, November, December), *The Jewish Theosophist* (December), *Theosofisk Tedskrift* (February), *Pewarta Teosofie* (February), *Shama'a* (January), *Advance Australia* (February), *Excelsior* (January, February), *The Young Theosophist* (January), *De Theosofiche Beweging* (February), *Theosophia Jaargang* (February), *Teosofia en Yucatan* (November, December), *Japanese Magazine* (January), *Cherag* (January, February), *The Madras Christian College* (January), *The Scholar* (January), *El Mensaje* (December), *Yoga-Mīmāṃsā* (July), *Far Eastern Freemason* (February), *The Mahā-Bodhi* (March), *Prabuddha Bhārata* (March), *Yuga Pravesha* (February), *Revista Teosofica* (January), *Le Phoenix* (February), *Heraldo Teosofico* (January), *Co-operative Reader*, *The Purity Servant* (March).



Dr. Subramania Aiyer was a faithful and devoted servant of the Theosophical Society from early days and a most loyal, staunch friend and adherent to its leaders. He was Vice-President of the Society from 1907 to 1911.

He was a hero in his gallant devotion for the liberty of his Motherland, serving her interest with rare courage and fidelity. As Judge of the Madras High Court, he was an ornament to the Bench and the pride of the Bar. The G O. M. of South India cast aside his mortal body on December 5th, 1925, after prolonged illness and much suffering cheerfully borne, retaining unimpaired his splendid intellect up to the end. One of the Band of Servers, travelling down through the ages, he will come back soon to join his comrades in carrying on the work of the Masters in the cause of the New Civilisation.

Our Illustration is that of the bronze statue raised by the grateful public of Madras in loving memory of a great man; executed by M. S. Nagappa.

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes :

I was interested to read in the *British Weekly*, a London paper, a paragraph headed : "A Unique Prayer Meeting." It says :

Mr. Gandhi arranged that December 19 should be made a day of special prayer throughout India. At Salem—a large and important city in Southern India—a prayer meeting was called, and about one thousand people—Hindūs, Muhammadans and Christians—met in the open air in the centre of the city. The meeting was convened by Mr. C. Vizaraghavachari, ex-President of the Congress; Dr. Varadarajalu, who has been in jail for political propaganda; Mr. S. Tammana Chettiar, Chairman of the Town Council, and others. A Muhammadan offered prayer in Arabic, a Brahmin chanted a prayer, and the Rev. W. J. Hatch, of the London Missionary Society, addressed the audience and offered a prayer in Tamil—the audience all reverently standing and giving the greatest attention to the Christian prayer, a unique event in such a city.

The paper does not know that such prayer-meetings have opened the school-work for many years at Theosophical schools and colleges in India; nor does it know that at the Jubilee Convention of the Theosophical Society in 1925, at Adyar, Madras, such a prayer-meeting opened every day;

only there, instead of only three Faiths, seven were represented, and a prayer was offered by Hindūs, Pārsīs, Jainas, Hebrews, Buddhists, Christians and Sikhs, each in the sacred language of their Faiths, except the Christian, in which English was used. Many people who take up and practise Theosophical ideas, ignore or do not know their source. But that does not matter; the ideas spread.

OUR PLANS FOR THE IMMEDIATE FUTURE

It is dangerous to make plans these days. They have a habit of getting upset. But here is our latest plan, approved by the President, and likely to be final because it is the result of the upsetting of other plans. At the desire of the President we leave Sydney on June 1st by the Messageries Maritimes "Ville de Strasbourg," proceeding without stoppage at any intermediate port direct to Suez, which place we reach on or about June 30th. In the same vessel, of course, we proceed via Port Said, reached on or about July 1st, to Marseilles where we arrive about July 7th. We shall probably proceed direct to London for a short time, as there are dear friends there of whom we should like to have a glimpse. Then, with the Head's permission, to Ommen, possibly staying with Bishop Wedgwood at Huizen, with his permission, for a short time beforehand. After Ommen we proceed to New York *en route* to Chicago for the American Convention, which takes place on August 27th. After the Convention we tour America, and then may attend the Indian Convention, afterwards returning to Sydney where we shall remain until the 1928 Convention. After this our plans are not yet settled, and even the plans already made may be entirely changed before I write to you again. I think not, however, and I

certainly hope not, for I do not at all like changing plans, at least not more than once or twice!

If you can write to me either to Suez, to reach there on June 15th, or to Port Said, to reach there on June 16th, I shall be glad to hear from you. Letters should be addressed as follows:

The Right Rev. G. S. Arundale, 1st Class Passenger
or Mrs. Arundale.

Passenger on Board "Ville de Strasbourg"
(from Sydney to Marseilles).

AT SUEZ (or PORT SAID), EGYPT,
care of the Cie des, MESSAGERIES MARITIMES.

It will, of course, be a great happiness to us to see once more many old and dear friends in Europe and to meet for the first time in this life many old and dear friends in the United States.

GEORGE S. ARUNDALE

The South Indian Conference is just over. It was held under the Presidentship of Mr. D. K. Telang. Each Conference has its peculiarity or outstanding feature; this one was no exception. Each morning we met for the Universal Prayer in different parts of the Compound. On the first day on the beach at 6 a.m. the sun in all his glory showed the radiance of his face in a wondrous orb of gold from behind the shadow of a dark cloud, which by veiling his beauty added a wonderful zest, just as the Hindū prayer was chanted. The dark cloud drew her skirt, as it were, aside to reveal the great light and life giver, and all present, a large gathering, turned and beheld; each offering of his best in homage, in worship,

in love, in adoration. There was a wonderful impression to be gathered, a deep silence fell on all, a silence that is felt *within* the ordinary silence in the presence of a prayer sung.

The Conference had been opened on the previous day by the Mystic Circle ; around the great and holy Banyan Tree we clasped hands and joined hearts and sang the words well known to us all, "O Hidden Light, vibrant in every atom". We must have numbered more than four hundred and all was quiet and in order and still.

We had the usual lectures and talks, a Tamil Drama by the girls of the Theosophical College and School, also under the Banyan Tree. The next day we met for the Universal Prayer at the Bhāraṭa Samāj Temple. A ceremony, afterwards taking place there as is the usual daily custom.

The following day saw us once more assembled at the Buddhist Temple at 6 a.m. It was a happy thought that brought us together in these different parts of this centre and the whole was a great joy to all, for one and all felt as if they had received a Breath of the Mountain air of God, a response to their own silent prayer of—

"Breathe on Me, Breath of God,
Till I am wholly Thine ;
Until this earthly part of me
Glows with Thy Fire Divine."

This Conference was just about, rather more than less, double the size of the one held here at the same time last year and the spirit of friendliness seemed double the voltage so the whole was electrified; that is literally what many felt—that they had been electrified and must carry the current, so to speak, far and wide to their own lands and homes and friends and neighbours. The President is ever present at these meetings, seen by some, felt by most ; that one so near to her was the official president for the occasion makes this

the more natural. Sometimes we are a little untheosophical, inconsistent in the way that we take these happenings, they are so natural and each one of us can help to make them the more so by accepting them as such. We might make them a lasting happening, I believe, if we "expanded" ourselves to bring it about.

Several lectures were given during this Conference in six different parts of Madras, besides those given at Adyar, so the area of the work on these days spread in mileage far and wide.

We give below an extract of the account which we have just received:

Three public Lectures were given at the Tutorial College premises, George Town.

The first lecture was delivered on "A Sound Mind and in a Sound Body" by The Hon'ble Justice V. Ramesam Garu. The learned lecturer began by explaining how a sensitive and subtle mind can exist only in a sound body; by means of lucid illustrations he showed how a healthy mind and a healthy body were both interdependent. Then, citing a number of examples of men who had lived to the age of 100, 120 and even, longer, in very recent years, he said that what was possible of attainment for one man was equally possible for all men, if only they understand Nature's Laws and harmonised their lives with such laws. He accounted for the various ailments affecting humanity in special, for the unnatural way of living in respect of diet. Among other things, as a preventative measure against diseases and immature death, the learned lecturer emphasised three important principles to be observed by all;

1. That polished rice should be totally eschewed as it has lost all its vitamin, the vitality giving element in foods, in the process of milling it.

2. That refined sugar should be totally wrung out of the land and should be replaced by jaggery or native sugar.

3. That too much of pulses and chillies should be avoided.

The second lecture on "Theosophy and Service" was delivered by Mr. S. K. Parthasarathy Aiyanger, District Munsif, Kumbakonam.

The third lecture on "Islām and What It Means" was delivered by Mr. Gulam Ahmed, who briefly yet most enthusiastically touched on the various aspects of Islām—such as Peace, Brotherhood, Kindness to Animals, Self-sacrifice.

Nor must we forget a new feature in this Conference—a Meeting of the United Lodges of the Co-Masonic Order in South India. We gathered at our large and rather beautiful room in George Town, Madras, about one hundred and seventy present. The spread of this Order is very marked, new Lodges springing up on all sides and great enthusiasm shown.

* * *

The Vice-President attended the Italian Convention at the end of last month, details of which we have not yet received ; he goes on to preside over the Convention of the French Section which I believe is always held in Paris. England and France are alike conservative in this, they prefer their capital cities, for I think that England has only once held the Annual Convention out of London and then it was held at Harrogate.

The President is to preside in England at Whitsuntide when the Convention has of late years been annually held.

She is expected to arrive in England in the middle of May.

* * *

In the Editor's absence I take the responsibility, as I have not been able to consult her, of issuing separately with this number a letter from Bishop Arundale on " The Presidential Election " in which the subject is carefully dealt with, so that every member can make up his mind as to what he wishes, and by voting he will be able to show what he considers to be the best policy for the work of the Theosophical Society. If any one is doubtful in his mind, it would be well to read again " A Message to the Members of the Theosophical Society from an Elder Brother "—see page 436 of the January, 1926, number of THE THEOSOPHIST.

JULIA H. CANNAN,

Acting Editor.

THE LORD'S COMING

By V. SAVINKOV

IN all Beauty we seek only one thing—communion with the higher spheres of being. In some mysterious way man contacts through beautiful forms, the Kingdom of Heaven. Music, poetry, painting, all arts are roads leading to this kingdom. Nature, with its all-embracing perfection, is the widest, the shortest, the easiest of all the roads into that enchanted world, elusive, but not hidden from us; unreach-able, although we always live in the midst of it; so far from us, although this world is ourselves.

In one way or other we all long to enter that Kingdom of the Spirit; we all knock at its various gates. But not to everybody do the gates swing open. Few are those who are fortunate enough to catch a glimpse of the world beyond, through the door unlocked by the key of Beauty.

But here comes Krishnaji and flings those gates wide open. "Come along," he calls, "here is the heavenly Light; here, the Kingdom of Happiness; here the scents of the enchanted Garden."

He who hears and sees Krishnaji, sees this Light, inhales this scent, for Krishnaji is Beauty itself; in him live all the arts and the finest voices of Nature; for Krishnaji is a flower which blossoms once in a thousand years.

Krishnaji cannot be compared to anyone. Dr. Besant, the greatest of the greatest, who is ready to step into

Super-humanity, has yet lived as all human beings live ; has, perhaps, loved with ordinary human love ; has, perhaps, gone through ordinary human suffering ; has, perhaps, even experienced our ordinary human passions. The others round her are still overcoming human things. The stamp of labour and struggle are still on their faces. Karma does not know exceptions and notes everything.

But Krishnaji !

Krishnaji has never lived the ordinary human life. As a child he has led the life of a child, and that is something quite different. As soon as the ordinary human life became possible to him, he was taken. That is why Krishnaji is so different. He is light, ephemeral, he is transparent, he is clear and crisp as a sunny, frosty morning. There is nothing human in him and at the same time he is the perfection of humanity. He knows and sees all—every flash of human thought, however lightning-quick ; every shade of human feeling, in whatever darkness it may be hidden. And he knows them not because he has experienced all this, but because he has pierced it with his keen eye, has understood with his wisdom and love. He loves not the darkness and the sorrow. He loves us so fully, enters so deeply into our hearts, that in his presence one merges oneself into his light. This gives his beauty and harmony a special radiance ; his smile is the sun itself ; the blessing of a velvet southern night is in his look.

In the life of each one of us there was a time when on a hot, sultry day, we have worked without rest from morning until night. The day is over. The body is tired, the feet are of lead ; the back aches ; dust on the face, in the hair, inside the sleeves, behind the collar. And here is a river, deep and clean. In it, together with your fatigue, you leave all that oppressed you. You are tired, but the fatigue is no more heavy ; the fatigue is only a sign of its strength and fitness.

This fatigue contains the satisfaction of fruitful efforts. The fresh deep river has achieved all this.

Is not Krishnaji like that? Like the river, he receives all, he invigorates all. Through him everyone finds satisfaction in the labour and heat of life, and the readiness to begin a new day on the morrow.

It was said long ago: "Come unto me, all ye that labour and are heavy laden, and I will give you rest". The same thing was repeated on January 11th, 1927, in different words. And now it was said: "I belong to all, to all who suffer".

When these words were uttered, Krishnaji was not there. Another was in his place. His power drove away all feeling, all thought, all separate life. There was nothing but Him. All was He. No more a river; an ocean, an ocean of unfathomable depths, of unthinkable width, an ocean including all mankind, all creatures, all being, and still remaining itself; an ocean of stillness, light, love, and unutterable peace.

The birds grew quiet, the trees stopped waving, the wind stood still, as if entranced, the clouds were loth to go. Everything dissolved itself in an all-compelling, all-embracing power. No human voice was heard. Life itself sounded. Self-existing Being assumed an earthly voice, and this voice resounded not from one mouth, but rose as hymn from every heart, from every tree, from every cloud; every beetle, every insect sang with all their being the praise of the Lord of Love.

In Krishnaji's place stood Another. Through the familiar and beloved face shone other, still more familiar and beloved, features, the reflection of which has been caught by all the inspired painters of the world. It was strange to see those Features, secretly nestling in the heart of all western people, shining through dark eastern beauty.

He ceased speaking. Down here nothing stirred. Up there everything aspired and reached up to unsuspected heights; everything dissolved in love at His Feet; everything

lay blissfully in an embrace as wide as the world ; everything merged into One ineffable Life and Love.

But hark ! Krishnaji chants. As with rhythmic beats of wings he blesses with his radiant heart :

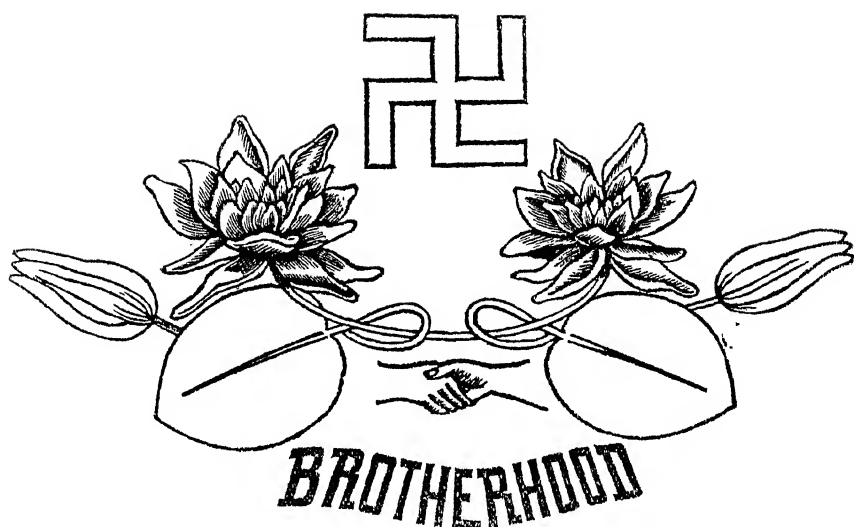
Shānti, Shānti, Shānti—i.

And everything stirred. The wind full of bliss, broke loose and carried along into space the blessed news, the clouds rolled ecstatically away, the trees silently shone with love and hosts of angels sped to all parts of the world. There was nothing, however small, however weak, however insignificant, which did not feel itself great, and did not burn with bliss, because He gave Himself even to the smallest ; there was nothing, however strong, however powerful, however great, which did not feel itself humble and was not consumed with bliss, because Boundless Greatness, the Lord of Love, was with us and spoke to us.

V. Savinkov

“EVERYTHING became part of Him, because all those who seek, all those who suffer, all those who are happy, are eternally His ; and being in Him, I understood.”

The Kingdom of Happiness, p. 103.



THE PATHWAY TO GREATNESS

By THE RT. REV. G. S. ARUNDALE

I BELIEVE myself, and I have believed for a very long time, that in greatness, or at least in a definite, sustained and determined approach to greatness, is to be found the solution of all the problems which seem to confront us so hopelessly in the world to-day. In India I have for a long time been carrying on a campaign for the recognition of greatness, and for the endeavour to strive after it. And we have to a certain extent been successful. I think no less in this country [Australia] we should put before ourselves quite definitely the need that there is for every one of us to aspire to

¹ Report of a lecture inaugurating the Fellowship of Pioneers, delivered in Sydney.
[Unrevised by the author.]

greatness, to recognise and reverence greatness, and to understand what greatness is and how each one of us may work in its direction, no matter who we may be.

If you look round you in the world to-day you see problems on all sides, and you see a definite incapacity on the part of our statesmen and politicians to find solutions for them. Look at the condition of the world to-day, after a war in which there was such great, such magnificent sacrifice. We are ever on the verge, if we are not already in the beginning, of a war which might prove to be no less disastrous than the war of 1914-1918. It is astonishing and in some ways depressing that there should be such a crisis in Britain as the coal-strike. It is astonishing that there should be here in New South Wales the possibility of an approaching conflict in connection with the 44 Hours Act. It is astonishing and it is depressing. What is the matter with us?

Of course it is quite easy for each side to blame the other. Personally I can heartily agree with the writer in *The Daily Telegraph* who said a day or two ago: "We are beginning to be a little bit sick of party politics, of the way in which the country is misled by our party politicians, no matter to what particular party they belong." One does feel a little bit tired of this kind of thing. But however tired we may feel, and however easy it is to say we ought to do away with party politics and this, that or the other, it is another matter when one comes to the active administration of law. When one comes to be a member of Government, as I have been, one realises it is easy to talk; but it is quite another matter to act. It is easy to pronounce a panacea and to be emphatic about it, to be quite certain that in your own party you have the one and only solution. But when it comes to being a member of Government, to having to deal with Cabinet meetings and to administer a great department, then you realise how easy it is for a Minister to get lost in his machinery, for that is more or

less the line of least resistance. Generally speaking the most fiery politician in opposition finds it easier, and in fact necessary, when he becomes a member of Government to allow the fires to die down to a considerable extent. It is much easier to attack than to defend. So one looks to see whether one can find other ways of dealing with this most difficult situation.

In all these problems there is always right on both sides. Neither side is absolutely and fundamentally and irretrievably and irrevocably wrong. There is always something to be said on both sides. But what we are face to face with is the fact that the more these crises take place, the more these disputes darken our sky, the more is the British Commonwealth affected. Whatever happens ten thousand miles away in Britain is in a condition of tendency to happen here. Whatever happens here is in a condition of tendency to happen there. Where there is disease there is the danger of it spreading. And so when one looks at this great crisis in Britain one realises, and it is not an exaggeration to say it, that the outlook is not quite all that we should like it to be.

Now I desire this evening to suggest a road to the solution of these problems. I am here to suggest that each one of us individually has a duty to perform in reference to all these problems of life generally, which, if attempted, would in the long run make an enormous difference. It is not in these arbitrations, in the actions at law, in the compromises that we endeavour to make and so unsuccessfully as it proves, that the solution of the problem will lie. It is true they are better than nothing. It is better to arbitrate than to fight in more animal ways. It is better to compromise than to be at loggerheads indefinitely. But there are even better things than those. We see how even arbitration, even compromise, is sometimes ineffectual, leads to nothing, drags down, as we have had evidence during these last few days.

I want all of us to inaugurate what I should like to call a Cult of Greatness. We are a small population here. We can be comparatively easily reached. It ought not to be difficult for a people with the temperament of the Australian—it ought not to be difficult for such a people to make up its mind to a certain course and then to follow that course, to pursue it relentlessly, whole-heartedly. At least if we cannot expect the whole population to take that course—we probably cannot—we can expect a certain proportion, the true intelligentsia, not the merely clever people, not the people who have read books and can juggle with politics and philosophy and scientific names and theories, but the simple, plain, direct, commonsense, intelligent men and women; more the intelligent, plain, commonsense woman than man. For I venture to think the hope of the world lies far more among the women than amongst the men—the men in the audience are at liberty to disagree with me if they like—if the women will rise to the level of their opportunities. Women can do so much more than men in many ways, and they can make us do so much more along many right lines if only they will take us in hand; and I think we need a considerable amount of taking in hand. I think we could do with it.

I want here in this city to start and make a definite pursuit of greatness, and in order to stimulate the spirit of greatness I am going to do a rash thing. I am going to give a series of readings on greatness and on the lives of great men, fortunately with the assistance of very kind musical friends. Music is very definitely ennobling. The reason for this venture is that we want to sound the note of greatness. And that brings me to the point as to what is this note of greatness each one of us has to endeavour to sound in his heart and in his life. Greatness from my standpoint implies two things: it implies first the capacity to attain it, and secondly the

certainty of its attainment. And I must quote at this point the lines from the poet :

Lives of great men all remind us
We can make *our* lives sublime.

And we can. That is the whole point. Not necessarily as sublime as the lives of the greatest men and women of the world, but we can make them sublime in a small way, perhaps not recognised as sublime in the outer world. The outer world has great difficulty in recognising greatness, but we can lead great lives in our own small surroundings and so definitely affect the whole of the world. It is what you do in the little field of your own personal activity that makes the most effect. It is the little things, sometimes done with difficulty, often performed with sacrifice—it is those little things that build up a great civilisation, because they come from a great heart, a noble soul, because they come from a dedicated life. Each one of you is divine in origin, in nature, in purpose, in goal, and has therefore the greatness of divinity implicit, inherent in him; and because you have that spark in you it is merely a question of fanning it into a great flame. You have to take hold of yourselves. You have to grip yourselves to make a determination, and then to begin to pursue that determination regardless of all outer circumstances, regardless of consequences. But we can do that because there is a certainty, a divine nature and capacity within us. Great men and women there have been in the world. God is justice and God is love, and therefore if there have been great men and women in the world it is divine logic, however little it may be human logic, that because there have been, therefore there are. Therefore we can be. Therefore we *shall* be.

Now let us look at one or two definitions of greatness to see what it is that we are driving at. One definition, a very familiar one, is: "An infinite capacity for taking pains." A

very excellent definition so far as it goes. But it is rather the drab, drudgery side of greatness that is stressed. "An infinite capacity for taking pains." That is the thing that people do not want to do. People generally want to get there without taking pains. "An infinite capacity for taking pains" sounds rather a hopeless proposition. Most people say, not unnaturally: "Then I will not trouble about it. I will leave it alone." I am going to suggest a better definition than that. My own private definition which I present to you—there is no copyright, the more you use it the better—is that *greatness consists in the future laying hands on the present*, the ideal clutching, attacking, permeating the present. I think that to be a very satisfactory definition. That is natural, because it is my particular "child". I hope you will encourage me in that. I will give you one or two more definitions so as not to appear too exclusive. Another definition from one of the poets: "A present intimation of immortality." A very beautiful definition. Perhaps I ought to bow before that. An intimation in the present of immortality, of the certainty of a glorious future, an including of it, an intimation of it, a sensing of it, a feeling of it. A very fine definition. Another definition. "An anticipation in the present of the future." The coming greatness casting its brightness on the present.

However, I will take my own: the ideal laying hands on, clutching, shaking up the present. That, practically speaking, means that to be great you must live in the world of ideals. You must have ideals. You must live in a world of purpose. You must live in a world of noble ambitions. You must live in a world of pure, fine, self-sacrificing, generous intentions. If you can live in a world of that kind you have no idea how happy it makes you. You have no idea how peaceful it makes you. The troubles of life matter so little, because you are living in the world of ideals. Then the obstacles, the

difficulties in the present do not matter. You take them in your stride. You remember how Kipling tells in his poem entitled "Nurses" of a young child driving a train, he has a chair for the engine and a row of chairs for the carriages; the train goes roaring through the tunnel. There is a great fuss and noise and hurry and everything else, and in the midst of the roar and rush of the express train, he sings. He has complete control of the situation. That is the whole point. If you live in a world of ideals you will see that it has far more power, it is far more real than the actual. It does not make you less effective in the outer world but more effective, because you cannot know despair. Comparing the ideal with the actual, does it not seem hopeless? No, because you know that sooner or later the ideal must become a reality. And since it is only a question of time, of energy, your energy and the energy of your comrades, you pour yourself into your work, no matter what the result, no matter how your efforts are met. So you pour yourself into your ideal; you stand for it. And either that ideal as it is, or some improvement or modification of it in your experience—something of that ideal will come down into the actual; and if in your particular life you do not see success or achievement, success or achievement of one kind or another shall still be yours, or better still it shall be the success or achievement of the whole world.

It is that type of individual that we need, the type of individual who has his everyday pleasures, who enjoys life, works hard; but works *from* the future. He works in the spirit of the ideal. He does everything from the idealistic standpoint, no matter how much what he has to do may to the ordinary person appear to be drudgery. If he is a clerk in an office with tedious work, he does not find it tedious because he is building up his character, he is thinking of the power that he is going to wield some day, and every stroke of the pen, every sentence that he writes and every addition

that he makes in the account books is a means to an end. Some day he will go out into the world and become a leader of men. It may not be this year or next year, it may not be for many years, but sooner or later because of his carefulness and efficiency and application and all those things done in an idealistic spirit he triumphs over the small things; he makes the small things great. There is nothing small; everything is great if you can give it the greatness, or if you can see the greatness that is in it. So it is not a question of changing, of not doing what you are doing, but of doing things in a big way, with a sense of determination and power, a sense of purpose, working clearly and definitely to a great end. We want everyone to do that in his own individual life, in his home, in his office, in his pleasures; to be discontented with the small things and to find satisfaction in the big things, in the things that represent ideals. In that way a great purification might take place in our lives, a purification of our home, in our work, a purification of our pleasures and in our political life. And in that way it might be possible to do away with party politics—not at one stroke—but because in course of time we shall become able to choose the type of people we want to be our leaders, our statesmen and politicians.

Now, going a little more into detail. There are three main types of greatness, to one or other of which each one of you probably belongs. Professor Jung has written a book—a very unsatisfactory one, it is true—on psychological types, and most people know something about the various psychological types which the ordinary psychologist deals with. The first is the man of genius which we will call the wisdom type, and the pathway to it is the wisdom pathway. The second is the hero type, the type of the man of action, and his pathway is the pathway of action. The third is the martyr or saint, the devotion type, and his path is the pathway of devotion. You will find if you examine the great people of the

world that some fall under the wisdom type—they are geniuses—some are men of action, and some are of the martyr spirit, the saintly type, those who dream dreams and have their wonderful ecstasies. Many books have been written about those various types. To one of these types most of you belong. Do you know yourself? Have you analysed yourself? Most of us think a good deal about ourselves, think a good deal of ourselves, individually perhaps. But do we analyse ourselves, do we know ourselves so as to take the path of least resistance so as to have some idea of the line along which we are going? Every single member of this audience is potentially a genius or a hero or a saint. Well, we may prefer not to be the martyr type at all events because that is rather messy and unpleasant. But the martyr does not think so. Some martyrs seem very unnecessarily to court martyrdom. Some people want to be martyrs at all costs. They are small great people, and if they cannot find anybody to make martyrs of them they make martyrs of themselves. Some people do sometimes think of themselves as martyrs and are very sorry for themselves because they cannot find other people to be sorry for them. Some young people when they read *Jane Eyre* say: "I believe my relation to my family is something like the relation of Jane Eyre to hers." And they go about with a feeling that they are enduring agonies under the delusion of that idea. It is an extraordinary thing!

I have therefore before me an audience of martyrs, of saints, of heroes and of geniuses, not perhaps having achieved those eminences, but at least working towards them. I am not myself a genius, even though I may look like it. (Laughter). Apparently I do not. Very well. I am not a genius. I tell you quite confidently I have not got the martyr-saint spirit about me, but I should like to be a hero. I am a man of action. I am really a politician. There is nothing I should like more than to enter into politics in this country.

The fact that I do not know anything about political questions, does not matter. I do not think many of our statesmen know more of the fundamentals of statecraft than I do—in principle at all events. I have been a politician. I am a man of action. Some day I shall be a hero in a large way. I am working to that end. I am trying to be a little tiny hero now. Some of you are trying to be heroes in small ways. Some of you are trying to be martyrs in small ways. Some of you are trying to be geniuses in small ways. That is what we want. We want to fan into flame the spirit of greatness in each one of us. So please do not forget what I am saying. It is so easy to forget. A lecture may be interesting, and you may be lulled into a comfortable state of coma; but afterwards the old life goes on just as before. What is the use of attending a lecture unless you become different for attending it? It does not help anyone to be soothed or, on the other hand, to be irritated. The only thing that helps is to get a move on.

Remember that the hero stage, the martyr stage, the genius stage are merely stages. There is something beyond that you and I cannot well reach, that we can hardly dream about, but which is the combination of all three. That is the ultimate goal—the great man, the hero, the martyr, the saint, the genius, all rolled into one. The very greatest are of that type—those on the summit. We need not bother about that. Let us take something smaller. Let us take one type and work towards that in our everyday life. Please do not think it is necessary to speak on a public platform to achieve greatness. Anybody can speak from a public platform if he has a little experience. I have a little; therefore I am speaking from a public platform. Anyone can utter high-sounding phrases; it may help a little if there is real sincerity behind the utterance. But the real value lies in the everyday life. If you live in the world of ideals you can do the difficult things joyfully. Nothing that happens to you from outside

matters in the ideal world because those things do not come into it. So if a person is abusive to you you do not care, because you are very sorry for him and not for yourself. We are supposed, I believe, to knock a man down if he abuses us. The really manly thing to do is to let those things go. What do they matter? If a man reviles me I am not going to answer him. I have my work to do and am going to do it no matter what other people think or say or do. We need not bother about what people think. We need not bother about what people do. We need not bother about public opinion. We need only to bother about our own business, and then we shall be really helpful, because then we shall never return evil for evil. If a person abuses or persecutes me the only way to get rid of it is to have positive goodwill. We do not listen to all these others—that only intensifies the evil. Our business is to stand against these things by not allowing them to have any shelter in our own hearts, in our own lives. So let people say what they like. You return goodwill, and goodwill must conquer over the distress and the doubts and the suspicions and the hatreds.

I have said to you that there is a goal beyond—all the three types rolled into one. That is the spiritual man. I want to stress the spiritual man. I want to stress the difference between the good man and the spiritual man. We are all of us very good people, some better than others. Nowhere is there anyone who is not good, neither here nor anywhere else. We are all of us respectable, we are all conventional. We are all that we could be expected to be. But we have got to be more than that. However much we may be from the outside standard, from the conventional, orthodox, ordinary point of view, there must be something extraordinary inside us, something that is a well of power and of purpose. We are already good men and women. Let us get on to something else. Let us become spiritual people. And the way to

become spiritual people is to see how great men have led spiritual lives.

Now the essence of spirituality is a very wonderful thing. I do not know how far people as a whole have attempted to grasp what it really means, what the science of it is. Spirituality is a very difficult word and it sometimes means so little. But I have a definition for spirituality which makes it a definite practical thing which you can get hold of and use. I put it in this way. Spirituality is not a matter of belief in or even approach to God. It is a matter of belief in and approach to man. If you can believe in your fellow-man it is far more important than to believe in God. Anyone can believe in God because it is worth while to do so. There is no credit in that. But it is creditable to believe in your fellow-man, so that your concern is to serve him. If much of the attention we pay to God were paid to our fellow-man the world would be a much happier and more peaceful place to live in; for the simple reason that God is not elsewhere: He is here. God is in our fellow-man and we are paying attention to God when we pay attention to our fellow-man, and only then effectually. That is spirituality. The most spiritual men and women in the world are those who are supremely consecrated and dedicated to the service of God—yes, but God in their fellow-men. That is the way to become spiritual. That is the way each one of us has to become spiritual and that is the road to greatness: to believe in your fellow-men and know what awaits them, not to be disturbed or depressed or shocked or pained, not to be troubled by the exterior, but to realise the nature of the fire within, which is gradually burning away all the dross and leaving at last the refined gold.

Whomsoever you see has divinity in him and is approaching along his pathway to God. Supposing that a person is not congenial to you and you do not like him—well then, he

ought to be congenial to you. Everyone who is not a friend of yours ought to become one, and it is your business, if you are treading the path of greatness, not so much to make friends amongst the people you do not know but rather amongst the people you do know and do not like and so enlarge the circle of your friends. If you do not like somebody, for very good reasons of course which you can no doubt express at considerable length, he most probably dislikes you for just as valid reasons. You may be quite certain that when you are talking against another person over there he is just doing exactly the same to a friend about you. We are six of one and half a dozen of the other. Every time that you say something unkind about someone else, every time you criticise someone else, take it for granted there is going on a criticism of you by someone else. We waste a lot of time discussing other people. It is not worth it. Let other people discuss themselves. Let us get on with the job. If only we could make up our minds to say a good word about everybody, if we could only find out some good point and stress that point and fan it, not into a point but into a circle, we should be doing that individual a great kindness and purifying ourselves at the same time. Try for a week not to say an unkind word, not a cruel word, (I hope no one is very cruel), nor a word of harsh criticism—excepting in the course of very definite duty. Try that for a week and you will get out of the habit. One is so much occupied in the world in the search for the good, that one begins to find it even in those one does not like nor approve. If a person says: "I do not approve of such-and-such a thing," I get a little shudder. You see the primness about it. It is so small to say: "I do not approve." Who are *you* not to approve? It does not matter whether you do or not. The person who says: "I do approve," or tries to understand, that person is treading the path to greatness. It sounds a strange thing to say, but it

does not matter whether you believe in God or not. It does not matter whether you attend churches or not, or regard yourself as orthodox. Those things are merely crutches on which you have to lean; they may have their value. They are only forms and ceremonies. I am a believer in forms and ceremonies. I believe that lame people need crutches. Throw them away or use them, the forms and the ceremonies, but realise they are but reflections, shadows of the bright light within. And the bright light within is the brotherhood of all men, the unity of all life. That is the thing that matters.

It does not matter whether you are a Protestant or a Roman Catholic or an atheist so long as you are dedicated to the service of man, because then you are sincere, you are honest, you are honourable. One of the greatest men who ever lived, in my judgment, was Charles Bradlaugh. He was persecuted; but he was a man. Nothing small about him. When we have our periodical celebrations in connection with the movement we have established called the Fellowship of Pioneers, to try to understand the pioneer spirit, we shall celebrate in this hall the lives of many great men and women. Charles Bradlaugh will be amongst them, and Abraham Lincoln and Joan of Arc, and men and women who have fought for freedom at all costs. We hope also to celebrate and pay reverence to Motherhood, so that the sacredness of motherhood may gradually become apparent. We want to do it here so that people may realise how the future of the race depends upon a beautiful and dedicated motherhood. If you are interested in the idea of celebrations, you will find a good deal about them in Dr. Hayward's "Book of School Celebrations," and there you will get the ways along which the quality of greatness may be pursued on idealistic lines.

Never forget that the recognition of greatness depends on its being aroused in ourselves. Emerson says: "That only which we have within, can we have without. If

we meet no gods it is because we harbour none." Like attracts like. People say: "Oh well, this is not an age of greatness. We have no outstanding great figures to-day." Part of the answer may be: "Is there anything in you of the nature of greatness? Have you the beginnings of greatness in you so that you can recognise greatness in others?" There is greatness in all parts of the world, and never so much as at such a time as this. Emerson again says: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude." He keeps in the crowd his ideals undimmed, and he makes them in the crowd the inspiration and motive power of all his activity.

George S. Arundale

THE DHARMA OF RACES¹

By P. K. ROEST

ANTHROPOLOGY is at present unable to find facts which confirm the popular belief of a direct connection between race and culture, between physical type and civilisation. The existence of national temperaments however is a matter of common experience, and a certain temperament will naturally colour the people's civilisation. The fact that most nations are made up of members of different sub-races, or even different root-races, makes it impossible to link up the existence of national temperaments with the biological concept of race. Scientists do not deny a correlation between mental and physical characters, but frankly state that our present methods fail to reveal it.² They simply give the Scottish verdict: "not proven," while hundreds of pseudo-scientific articles and books continue to drug the public with "yellow danger" and "Nordic superiority" pills. What light does Theosophy throw on this problem?

Occult researches have revealed that, at least in their original purity, racial types showed forth distinctive temperaments and qualities, which tend to colour any culture they may later build, or enter. In fact we find the Manu segregating

¹ Substance of a Brahmagvidyā Āshrama lecture.

² See *The Mind of Primitive Man*, by Franz Boas.

groups for long, long periods, giving them a special training for the purpose of fixing distinctive qualities of mind and body in his sub-race types. The possibility of doing is very apparent the moment we remember that our mind has a form side—our mental and astral bodies, which are definitely correlated to the etheric and gross physical forms. Such organic correspondence explains the coincidence of a certain temperament (or temper) with a certain type of body in the individual—the hobby of astrologers. It is the Manu's work to bring about this harmony of organisation in the bodies of a whole sub-race or Root-Race, and to build it in tune with a definite key-note. An almost infinite variety of over-tones (to use our musical symbolism still further), will leave room, within the racial group, for almost infinite variety of individuals. But the key-note is there!

When that has been firmly established, the sub-race is launched forth into the world, to contact and affect the other types and to enrich the choir of mankind with its own distinctive voice. This contact naturally results in mixture at many places, and mixture in apparent loss of the distinctive racial characteristics. But actually a blending of these characteristics takes place which is usually to the great advantage of both types.

Our subject now is the original racial character, which gives to each fully developed type its special dharma. We give the following not as the result of factual observation, but of careful speculation on the few facts that we have.

Each great Root-Race appears to concentrate particularly (not exclusively) on the development of a special principle or aspect of consciousness, and of a special vehicle. The first two Races (we consider only our 4th Round on this

planet) may be disregarded, since they were “embryonical,” not fully human. Perhaps they bear some correspondence, by reflection, to the “formless” planes, outside our five planes of manifestation—Āḍi and Anupāḍaka. Of the others we may say that they laid, or will lay, emphasis on the development of principles as follows :

3rd Root-Race: Physical development.			
4th	„	Astral	„
5th	„	Mental	„
6th	„	Buddhic	„
7th	„	Ātmic	„

We must not think of this, especially in the later Races, as reaching its perfection in all members of the Race, but only as achieving this in its highest representatives and giving the organisation of bodies, which makes this specific development possible, to all its normal members. We should never forget the fact that all principles and bodies are related and influence each other, so that the concentration on a single one can never mean exclusion of the functioning of others.

We may now consider the planes from which the Races are directed, on which apparently the forces of the Hierarchy which mould their life are chiefly poised. It seems that such direction is at present on the Mental plane, that in the 4th Root-Race it was (and is) especially through religion—which at heart belongs to the Buddhic world—and we may gather from Bishop C. W. Leadbeater’s description of the 6th Root-Race that it will chiefly be on the Astral plane that the Masters, through numerous devas, will influence its members. May we not suppose that, in the 7th Root-Race, They will walk amongst us freely, and that Their divine leadership will find no further obstacles even on the physical plane? If this be so, we find an interesting scale which runs in the reverse order

of the one just given for the principles, giving the effect as of a *fuga* in music :

RACE	DEVELOPMENT	PLANE OF DIVINE LEADERSHIP	CHARACTERISTIC
1.	Embryonical	(Ādi ?)	
2.		(Anupādaka ?)	
3.	Physical ...	Ātmic	Force ; instinct or fear.
4.	Astral ...	Buddhic	Priest-kings ; religion.
5.	Mental ...	Mental	Democracy ; science.
6.	Buddhic ...	Astral	Brotherhood ; intuition. (Socialism)
7.	Ātmic ...	Physical	Hierarchy ; realisation.

In the same way we may trace significant correspondences if we study the sub-races of the 5th Root-Race, the one best known to us. If we consider, respectively, which quality is particularly developed in each, what their religious ideal is, and who were the great Teachers that appeared in the world at the beginning of their ascendancy, we find the following :

SUB-RACES OF THE 5TH ROOT-RACE	SPECIAL QUALITY	RELIGIOUS SYMBOL OR IDEAL	TEACHER
1.	Spirituality (Will, Dharma) ...	The Self or the Sun	Vyāsa.
2.	Wisdom ...	Light ...	Thoth.
3.	Comprehension ...	Fire ...	Zoroaster.
4.	Harmony ...	Music ; Law ...	Orpheus.
5.	Knowledge ...	Truth ; Science ...	Buddha. Shri Kṛṣṇa. Jesus Christ
6.	Devotion to Mankind.	Goodness ; Brotherhood ...	Krishnaji.
7.	Service with Devas.	Beauty ; Art ...	?

Here too a regular gamut of qualities is run, at least up to the 6th sub-race, the rest being filled in by analogy. It is interesting to note that the order of qualities is exactly that of the seven Rays. The first three are "independent," introvert, concerned with consciousness more than with matter. The last three are "dependent" (on the manifested

universe), extrovert, concerned with the external world more than with the inner. The ancient Greeks are the turning point, where the harmony between the inner and the outer worlds is sought and expressed. While Hindūs sought the Divine in the Self, Egyptians in the Inner Light, Persians in the Inner Fire, the Race turned, in the Greeks and Romans, from the hidden God to God Incarnate, in seeking harmony of sound or life, in music and in law. Henceforth the True, the Good, the Beautiful, are the ideals towards which the forces of the later sub-races will bend themselves.

We find the Teachers emphasise the sub-race dharma until we come to the fifth. Although the note of science, detailed knowledge, is clearly struck by three great Masters—Hilarion (5th Ray) at Alexandria, Pythagoras (then 5th Ray) at Krotona, and most strongly by the Master R. as Francis Bacon, we see the World-Teacher strike another note. The 5th sub-race is namely that in which the 5th Root-Race mental qualities are developed to their greatest sharpness, and no special emphasis seems needed on this principle of Manas. Instead, the Great Ones try to balance the excessive growth of separative intellect by emphasising wisdom-love (Buddha, 2nd Ray), human love (Shrī Kṛṣṇa, inaugurating the era of 6th Ray predominance), and self-sacrificing devotion (Jesus, Head of the 6th Ray).

We are now at the dawn of a new era, which will flower with the maturing of the 6th sub-race, in which the seed for the 6th Root-Race will be developed (Intuition). This is likely to be best achieved by the cultivation of the higher emotions. Accordingly, we find the Great Ones leading up to this development in several big ways.

First: The Christ Himself, through Krishnaji striking the key-note of practical love: Brotherhood, which will

characterise the new sub-race. Second: The inauguration of the predominance of the 7th Ray, that of beauty, grace, ceremonial and social service. With it comes the revival of the mysteries. This 7th Ray will highly cultivate the finer emotions, at the same time balancing that development by physical action in harmony with others, so creating a strong sense of co-operation (Masonry!). Third: The launching of a Theosophical World University, which will infuse scientific thought with appreciation for Religion, Philosophy and Art, and which will be a radiating centre of dedicated, beautiful and at the same time useful living.

Fourth: The regeneration of India, the guardian of the spirituality of the Mother-Race, and her association with the leading sub-race in the British Empire.

Fifth: World-Movements for peace, such as the World-War itself, which smashed a false ideal of national growth, the World Court, and the League of Nations.

Finally we may point to the increase of community life all over the Western World, and especially to Dr. Besant's newly founded community at Ojai, which will try to *live* the spirit of the Future.

All in all, there is a fascinating music to be heard in the majestic movements of the Ages. The Dharma of the Races is one mighty composition of the Master-Artist.

P. K. Roest

THE INDIAN YOGĪ

I AM free; I break through the resistance of self;
No dark Mâyā may hold me; my soul is with Eternal
Truth;
Light and the rhythm of stars are in my veins;
I reach out; I breathe deep draughts of star-ethers;
The Elder Gods are my comrades; I go where I will
in the three worlds; there is nothing that I fear;
I have come home; the Universe of Light and Truth
is my habitation,
And beauty is my garment.

PETER GRAY WOLF



WHAT IS MORAL PERFECTION?

AN ANSWER FROM EUROPE AND AMERICA

By W. J. HEYTING

I. THE PROBLEM STATED

IF ethics be defined as the science of human conduct in relation to a mode of life which is conceived as ideal, it will be seen to embrace two distinct though related problems. We at once ask what the ideal mode of life is. We also ask how that ideal can be, or as a fact is being, attained. The two questions involve each other. The second cannot be answered until we have a satisfactory answer to the first. It is impossible to say whether we are approaching an ultimate goal until we know what that goal is or in what direction it lies.

Much interesting though unproductive discussion has for centuries been expended in the attempt to define the ethical ideal as some objective thing that has an independent existence apart from us and our lives, instead of as a mode of conduct or state of existence. Such a definition, if it is attainable at all, is a metaphysical one and has really little to do with ethics. The main difficulties which have beset such attempts are due to the fact that the ideal is thought of as something external to us and as something which would be there even if we did not exist. Moral progress comes then to mean the approach of humanity towards this thing with whose creation or existence humanity has had nothing

whatever to do. The ethical ideal of a perfect humanity is thought of as being set before it by some external agency. Then having realised what this ideal is, humanity is thought of as striving after it and the approach towards it is moral progress.

Such a conception of the moral ideal and moral progress expresses the same idea as that which an infant in its physical growth is striving after, a goal of maturity which is set before it. This goal takes the form of the exact appearance which the child will have when it is full-grown. Such a statement is of course meaningless. When the idea is so stated, its absurdity is obvious, but when exactly the same process of reasoning is applied to moral growth, it seems sufficiently plausible to have exercised the minds of thinkers for centuries. Such a statement does not at all express the fact of progress, growth or striving. The whole sequence is inverted. We attribute to the past a knowledge of future conditions which have as yet no existence, and then we say that in the past those conditions were deliberately striven after. In the first place, neither the child nor anyone else has the remotest idea of what he will actually look like when he is full-grown, and not knowing what that appearance will be, it is meaningless to say that in growing he is striving after it; he would then be striving after something unknown. Secondly, even if that appearance of the mature child were known in every particular, the word *striving* has no meaning; we are saying that the child is striving after something which is inevitable, for the appearance after which he is striving is none other than his own appearance. It is impossible to say whether he is striving or not; in any case the result is the same, for the child cannot grow to look other than like himself. It is equally meaningless to use the word "successful" in such a connection, when the possibility of its being otherwise does not exist.

Since however the future appearance is not known, it is impossible to say whether the child is striving after it or not, or whether he is successfully striving. The impossibility of the argument is obvious, yet it lies at the root of the many attempts made to define the ethical ideal as an impersonal *summum bonum*—the greatest good; attempts dating from classical times have periodically been revived under different guises. The supposition that whatever the ideal may be it is necessarily outside ourselves, has made the attempt to define that ideal, even were such a definition possible, entirely unintelligible and meaningless.

Let us make it quite clear, before we proceed further, that it is in the nature of things beyond the capacity of a finite mind, which is capable only of dealing with finite and therefore relative concepts, to know in the first place whether there is an ultimate final goal or ideal to human progress and moral development, and in the second place, if there be such an absolute end, what its nature is. If we were asked such questions, we should have to answer them by defining something absolute; being absolute it must be the end of all change and progress. We cannot conceive such a state. The only states of which we have any experience are states of change and becoming, states which are not final because capable of further change. We are ourselves involved in a process, which we cannot, while involved in it, watch from outside. We cannot even conceive of the possibility of there being a state not involved in the process. We are faced with the same difficulty which confronts the mind when it tries to imagine a beginning or end to the universe of which it is, itself, an integral part. If such a conception has any meaning at all, it can only be for a spectator from outside the universe who existed prior to it, and will endure after it, otherwise such a spectator can observe neither the beginning nor the end. But this means that he cannot himself be part of the universe, for if he were

part of it he would have come into being when it did and not sooner.

It will be asked: If we do not know what the ultimate ideal or end, if there is one, is, how do we know whether we are approaching it? We are in fact driven back to our first proposition that that question must also remain unanswered. We may state the position like this: We do not know whether there is an absolute end—a finality to moral progress. If there is, we do not know its nature. Therefore we do not know whether we are approaching it. Are we then forced to the conclusion that we do not know whither we are going, or in what direction moral progress lies? Fortunately we are not. A direction can be ascertained in two ways. One is by discovering the ultimate end at which we aim, this we are precluded from doing. The other is to discover in what direction we have been going—from what direction we have come—and then figuratively extending that direction in front of us. In this way, by continuing in the way we have been moving—the direction of moral progress in the past—we can arrive at the nature of the proximate end, if not the ultimate end, before us.

This method, which may be called the empirical or inductive method, as distinct from the speculative or deductive method, is one on which the predictions of all the exact sciences are based. It was first introduced into scientific thought by Bacon. All experimental sciences predict what shall be, not from a knowledge of a perfect totality but from what has been in the past. To apply this method to ethics will make that a science in the true sense of the word, and though it will cease to be normative, the experimental method cannot fail to do for it what it has done for all the other sciences, namely, make thought expended upon it fruitful instead of entirely unproductive, as the speculative method has thus far proved. What we do then, is this: By an

examination of the successive changes in human conduct in the past, in their proper sequence, we predict the nature of human conduct in the proximate future, and then we can turn back to see whether we are approaching that state. In this way we do not arrive at a theoretical, absolute end, but we arrive at a proximate "end," which is the only "end" that has any practical value or meaning.

When we speak then of the ethical ideal or end at which moral progress aims, what we mean is a proximate and not an ultimate ideal or end. Though we use those words, we use them not in an absolute but in a relative sense—the only sense in which they convey any meaning. And further, when we speak of this ideal, we do not mean some self-existing and independent objective thing, external to humanity, towards which we strive. We regard the ethical ideal as a mode of conduct which must depend in its nature upon the factors of conduct, the things whose acts constitute conduct—upon human characters.

Putting the proposition in another form: we regard the ideal as a certain form of conduct; conduct is a particular kind of varying but continuous relationships under changing circumstances between human characters *inter se* and between human characters and other objects. The nature of such relationship, like the nature of every other relationship is determined by, and depends on the nature of the things between which it exists; that is, upon human characters and the objective things by which they are surrounded. Principally, however, it depends upon human characters because conduct is that particular kind of relationship which is, through behaviour, established and initiated by human character. That this was long recognised as the basis of ethical science is evident from its very name—ethics, derived as it is from the Greek *ἦθος*, (ethos) meaning character, or in the case of moral philosophy from the Latin *mores*, meaning customary behaviour.

Before going on to discuss the differences between the ethical ideal at which the European and American character aims, it is necessary to draw attention to a few fundamental principles which follow from what has gone before and which must be carefully borne in mind. In the first place, the reason for any differences we may discover must be sought for in the past histories of the two peoples, and in the second place, it is futile to attempt to say which of the two ideals or proximate ends is to be preferred, which is more in conformity with the ultimate end, for the simple reason that we do not know what that ultimate end is. Naturally the two ideals are respectively regarded by each as being the ultimate and only possible ideal. This arises from the fact already stated, that each is involved in his own system and cannot, in the nature of things, conceive of there being another. That they are neither the ultimate nor the absolute ideal in its totality is clear from the fact that they are different. They may be, and probably are, each a different aspect of the same absolute ideal—if indeed something absolute has aspects—but neither is it itself that absolute in its totality, nor is it complete or ultimate. If I were asked which of the two systems of ethics, that of Europe or that of America, approximates more closely to a perfect state, I have already given my answer, namely that such a question cannot be answered. If, on the other hand, I were asked which system appeared to me to approach more closely to a counsel of perfection, whatever answer I should give, even though I put it in the absolute form, that the system in whose favour I pronounce, apart from my own opinion, really *is* deserving of greater merit, could have no authority whatever, except as indicating into which system I happen to have been born and by which my conduct has, in fact, been governed. Whatever answer I give to the question, “which system is better?” the only question I have really answered, however it is worded, is “by which system has your

conduct been governed ?", *i.e.*, "were you born in Europe or America ?" If an answer to such a question, devoid as it is of any interest, can be of any satisfaction, I state quite frankly that I was born into neither system, though both have played their part in a curiously mixed way in moulding my outlook. This however is a matter of personal biography which is not the object of this article.

II. THE EUROPEAN AND AMERICAN CONCEPTION OF THE ETHICAL IDEAL

In Europe the ethical ideal is a perfectly regulated form of conduct in absolute conformity with certain fundamental abstract principles of conduct. Human character, it is thought, will itself become perfect, if its behaviour, which constitutes conduct, is perfect. Conduct is perfect only when it conforms to certain principles. Such a conception necessarily subordinates personal inclinations towards certain types of action or certain kinds of behaviour to the abstractly conceived perfect system of conduct and may often mean the suppression of some tendencies to action altogether.

In America, on the other hand, a very different view is taken; namely that perfect conduct is a secondary consideration which inevitably results from perfect human character. Perfect conduct, it is thought, can only be arrived at by giving the greatest possible freedom to human inclinations towards action, no matter what the action is, because there can be no perfect conduct (which is an internal as well as an external thing) on the part of partially developed, suppressed or hypocritical characters such as tend to result from an outward conformity in behaviour to abstract principles of conduct against inner inclinations. The ethical ideal cannot possibly consist in perfect conformity to a perfect system of conduct by equally perfectly miserable characters. Perfect conduct is

the result of perfect characters which are of primary importance in ethics. An unhappy character cannot be a perfect character, and no character can be happy which is not free to act as it pleases but is restrained by outer checks. Therefore perfect human conduct and the perfect outer regulation of conduct in conformity with an abstract system of conduct, however perfectly conceived in itself, are two opposed conceptions.

In a word, the difference between the two systems may be characterised by saying that the one is Platonic, the other Aristotelian; the one is deductive, the other inductive, the one impersonally abstract, the other personal and particular. When so stated these ideas may convey only little, but when their practical consequences are examined enormous differences will be seen to exist. This we shall accordingly proceed to do.

It must however be made clear that it is not intended to convey the idea that these two ideals are consciously aimed at or indeed definitely and precisely formulated in the minds of the people of either Europe or America, for they are not. When I say, that in Europe the ethical ideal is thought to be arrived at by a regulation of conduct in conformity with certain abstract principles, what is meant is that the behaviour and general attitude of the people in Europe is such that if they thought about the matter at all, that is what they would say. The conclusion is rather inferred from their behaviour as it actually is, than expressly formulated by the European himself, but when asked for an explanation of that conduct they would undoubtedly justify it by a reference to such a principle as we have enunciated, though it would probably be nearer the truth to justify the aim or principle by a reference to conduct as it actually is and of which it is an *ex post facto* rationalisation. All this is in conformity with our preliminary remarks.

The corollary to the European attitude is the subordination of individual interests to the abstractly conceived interests of that abstraction of human beings known as society, of personal happiness to what is conceived to be the good of the social order, of personal inclinations to a duty owed to the generality of mankind. From these results also follow the extolling of duty as having in itself moral value ; the supremacy and sanctity of law which endeavours to regulate human conduct and which is thought of in much the same way as Cicero thought of it in his *Pro Cluentio* when he said " We are the slaves of the Law that we may be free " ; the lack of spontaneity in action ; the respect to established institutions ; the subordination of the emotional life which is essentially spontaneous, not regulated by principles and entirely absorbed in the thing of the moment, to the mental life which finds the absence of continuity and uniformity characteristic of the emotional life, intolerable ; the absence of imagination ; the lack of originality ; the raising of the idea of personal self-sacrifice to the level of a religious virtue—a conception so entirely characteristic of European Christianity, in which the central idea is the self-sacrifice of the personality of the Christ to an abstractly conceived principle ; the lack of personal courage in the face of public opinion, which is in truth nothing more than the greatest common factor of the individual conceptions of what the ethical standard is ; and finally, the logical consistency which underlies European international affairs in time of peace—a consistency carried to such lengths that it may well be conjectured as being itself one of the causes of war in which it utterly breaks down, and perhaps justifying Emerson's remark that a foolish consistency is the hobgoblin of little minds.

The effect of extreme logical consistency, superimposed upon an evolving and progressive humanity, is familiar to the legal historian and shows itself as Sir Henry

Maine points out, in the fictions to which men have resorted to modify the law to suit changed conditions without appearing to have altered it at all—fictions from which modern law is not free yet, and which when resorted to in ethics we dub with the far less dignified name of hypocrisy, where an entire logical consistency is rigorously adhered to in the face of circumstances which are continuously in a state of flux and do not necessarily change according to human conceptions of logic. An increasing discrepancy results between conditions as they are and as they are thought to be, resulting ultimately either in the deadlocks so familiar in political and economic affairs—deadlocks which from this point of view are the clashing of opposed and inconsistent ethical systems, each carried to its illegitimate logical conclusion; or in the more serious national disaster of war when the whole system utterly breaks down, when there is a re-shuffling and when a modified system is embarked upon. The process is familiar to all, and the great changes in outlook and ethical conceptions after such an event are common knowledge even if they were not evidenced by the numberless new economic, political, religious and philosophical theories which pullulate from the press at such times.

What, however, is important in this connection is that it may with good reason be contended, that if the European mind had less regard for stubborn consistency and did not so painfully feel the necessity of having a logical reason for its actions, such difficulties might well be greatly minimised. It may be urged that this does not apply to Latin Europe, and it is probably true that the Latin peoples are less influenced by abstractly logical considerations.

The American attitude however is entirely different. The American does not act in conformity with a logically consistent scheme of ethics, and does not pretend to. He does not feel the necessity of being consistent in that sense and

looks upon acts not in the light of a logical scheme into which they either do or do not fit, but rather from the actor's point of view and as being their own justification. The American mind sees nothing incongruous in acting one way on one occasion and under apparently exactly similar circumstances in a different way on another occasion. If this proposition be carefully considered it will be found to lie at the root of the difficulty which the European mind has in attempting to understand the mind of the American. The difference in practical result is very striking. The American acts spontaneously nor has that Nation an abstractly conceived and consistent national policy in the way that the European Nations have. It is therefore with difficulty united, but when it is, the interest of the Nation is not regarded as an honourable duty to uphold but as an intensely personal thing, becoming for the moment, part of, and one with all individual interests.

Being more spontaneous, the American is more sympathetic and displays all those characteristics of the emotional life which is at once illogical but intensely sincere and real. Sincerity is probably regarded as one of the greatest personal qualifications, and the happiness of the particular individual far more important than an abstract ideal line of conduct. For this reason the American is impatient of conventions and sees no virtue in obeying a law merely because it is law. The absence of respect for law is only a reflection of the distrust and suspicion of the validity of abstract principles governing conduct. Self-sacrifice to such a conception has accordingly no merit attached to it and tends to become laughable rather than worthy of admiration. Self-sacrifice for something for which one has no respect whatever, is ludicrous because, foolishly ill-proportioned, rather than sacred or virtuous. Christianity, accordingly, is in America a curious anachronism, and Christian Science with its self-sure confidence, is far more in harmony with its outlook. A religion in which the key-note

is not self-sacrifice but sincerity, which is not negative in its profoundest climax as the yielding in self-sacrifice implies, but firmly confident as is characteristic of intense sincerity—if such a religion could be evolved, it would be far more in agreement with the American temperament.

On the whole the American is far more confident and mentally courageous than the European. Public opinion has little moral force, nor is it feared. Progress is rapid and often sudden because not tied by unchanging conventions, conservatism of which cautious movement is characteristic does not exist and, for this reason, experiments made on the spur of the moment are often fatal while frequently they lead to unimaginably wonderful results. Not being the slaves of an abstract logical system of conduct or ethics, the serious discrepancies and conflicts which in Europe lead to deadlocks and war, do not exist in the same way. Their place is taken in America by the catastrophes which result from the opposite extreme of not being guided by any consistently logical system of conduct at all and recklessly experimenting in total disregard of any ethical principle. Such catastrophes are generally of lesser magnitude but occur more frequently.

But it is a mistake to suppose that the American mind is cynical; it does not regard the whole universe as being entirely fickle or irrationally fortuitous as a superficial knowledge of American ethics might lead one to suppose. On the contrary, it is convinced that to set up a system which presents a logical appearance to the human mind, and to suppose that it is therefore really logical and perfect is an audacity of which none but a circumscribed intelligence could be found guilty and is tantamount to laying down the law for the governing of the universe by the puny intelligence of man. No such system therefore can inspire overmuch confidence or can be taken too seriously, and a far asfer guide is the spontaneous sincerity of human motives,

which means that the ethical standard is in the last resort emotional or æsthetic rather than intellectual or logical. In this respect the difference between the two is somewhat similar to the difference between the ethical systems fundamental in the civilisations of Greece and Rome, that of Greece being comparable to that of America.

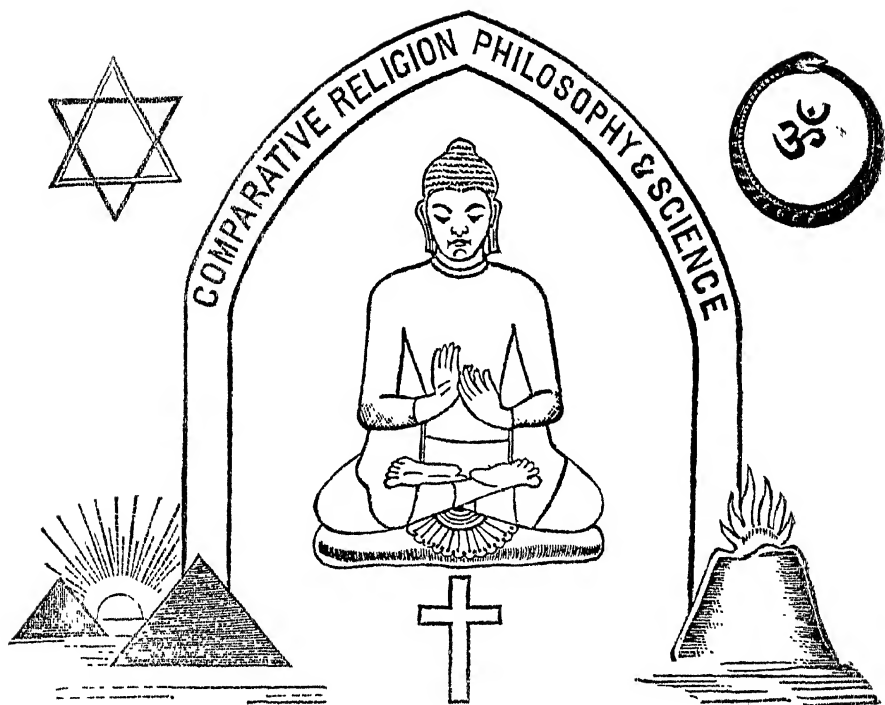
If it now be asked what the causes of this far-reaching fundamental ethical difference are, our answer, in accordance with what has gone before, is that they must be sought in the history of the two peoples, and if it be objected that the American Nation originated in Europe and that therefore our proposition must be wrong since their histories are to this extent one and the same, our answer is that such argument is inconclusive. It would be equally logical to content that because the best paper is the product of the purest linen, there is therefore no difference between them. While it is true that the American people sprang from European stock, there have been a great many intervening factors which have materially affected it. That these factors are for the most part purely physical, due to the nature of the land which the American people inhabit, cannot be denied, nor is it in contradiction to the principles we have laid down that moral concepts take their rise out of the particular facts of life and the situations with which human characters are faced. Indeed, were it otherwise, ethical science could never be empirical or inductive. Nor is there anything distasteful in the idea that morals should be in part determined by purely physical factors. The science of ethics is the science of human conduct viewed in relation to a mode of life conceived as ideal, but no mode of life can be in any sense ideal, which is entirely unadjusted to the physical universe in which that life is spent, while this very adjustment must needs depend upon the nature of the things to which it is adjusted—to the physical universe of objective things as well as to the moral universe of other

human characters which are in turn themselves modified by the problems which physical facts present and with which they have habitually to deal.

Nevertheless, an explanation of the fundamental ethical difference we have been discussing, which attributes it to the physical and climatic differences between Europe and America, is not complete. It must also be remembered, that the very people who founded the American civilisation and who might be said to have given it an impetus in the particular direction it has taken, were themselves those who found the European ethics intolerable. While the avowed reasons for the coming to America of the different groups, who originally founded that civilisation, are entirely different, yet fundamentally they had this in common, that the European ethics or intellectual basis of civilisation was not conducive to the free development and expression of their own ethical conceptions. Whether they were justified in supposing that a civilisation can be built up on an ethical foundation so entirely different from that prevalent in Europe—if indeed the problem ever presented itself to them in such specific terms—has been more than adequately answered by subsequent facts. If, on the other hand, they ever thought that the result would be a perfect civilisation, for reasons already discussed, they must be taken to have been in error, as the facts again show.

Each ethical system possesses qualities not found in the other, while both, when carried to their logical conclusion, result in difficulties. We may fairly set one against the other as corrective of each and must leave it to the superb moralist in laconic judgment to decide which reflects the absolute ideal more perfectly, knowing full well that the task is beyond the capacity of the human mind.

W. J. Heyting



THE PHENOMENA OF BRAIN DIRECTION¹

By A. E. ELLIS

DIAGRAM I

What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.²

¹ The substance of a lecture delivered at the Brahmagvidyā Āshrama, Session, 1926-27.

² *At the Feet of the Master*, by J. Krishnamurti, p. 3, 6th Indian Edition, 1924.

OUR knowledge of consciousness, its nature and expression, depends on phenomena which we label according to our limited capacities. The moon's direction round the earth

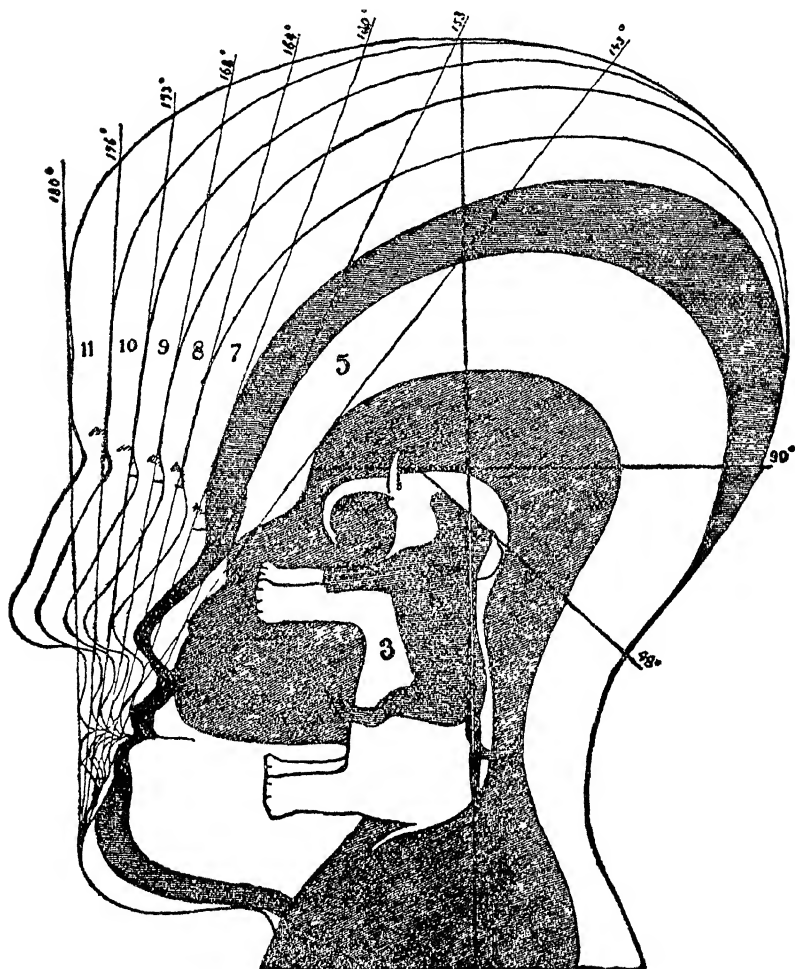


DIAGRAM I

FACIAL ANGLES AS REVEALED BY VARIOUS STAGES OF EVOLUTION every month, the earth's direction round the sun every year, is admittedly from design, and as each brain cell is a

microcosm in the macrocosm, we may say its direction as to time and place is also from design to carry out the function destined for it to do; so it will be with the group cells and the completed being. These are phenomena which have not received the attention they deserve, and some of them relate to the phenomena of brain direction.

In looking for external physical signs as evidence of the arrangement of form and the corresponding unfoldment of consciousness in the animal and human kingdoms, the brain and brain case will be found to be one of the most significant, indicating the way to a more perfect development.

The curriculum of the Brahmavidyā Ashrama at Adyar sets us an example how to study the phenomena of consciousness expressed as substance, form, vitality, consciousness and super-consciousness, in all the kingdoms, from mineral to superhuman, so that some synthetic conclusion may be arrived at.

It is from these points of view that we will consider the form and direction of the brain and the corresponding unfoldment of consciousness.

This arrangement of form, for the unfoldment of consciousness in the scheme of evolution, is exemplified in the arrangement and direction of the development of the brain in the animal and human kingdoms in relation to the spinal column as shown in Diagram I.

It is an established fact that man has a larger proportion of brain weight in relation to the weight of the spinal column than any other vertebrate animal. He, however, has not the largest brain in proportion to the size of the whole body.

Cytologists tell us that protoplasm is of the same substance and form so far as they are able to judge from the microscope, whether it be the protoplasm of a plant, an animal or a human being.

The protoplasm of a brain cell, is the same as a bone or muscle cell, and is in that form an expression of consciousness which arranges itself at a time and in a place and in the direction required to fulfil the purposes required of it in the plan of evolution.

It therefore would appear that direction has much to do with function and the course of further expression.

It is interesting to observe that in the human embryo the cells are first arranged into forms resembling the lower kingdoms¹ and eventually develop more into line with the form required for the unfoldment of human consciousness.

It was Dr. Nelson Sizer, a celebrated American phrenologist, who many years ago drew attention to the various angles of brain development between the animal and human kingdoms as illustrated in Diagram I, and a few years ago *Modern Astrology*, contained my observations on the subject, but not till the present, so far as I am aware, has the Theosophical application of these angles, in relation to the unfoldment of consciousness, been expressed.

It will be observed in the diagram that eleven figures, ranging from the snake to the highest form of human development, are illustrated.

Figure 1. Introduces us to the spine of the snake, and in the group occupies the place of the spine of each of all the other figures of the diagram. In the snake the face forms no angle with the spine.

Figure 2. Shows the brain and face of the dog out of line with the spine by about 45 degrees.

Figure 3. The face of the elephant is at right angles with the line of the spine, and there makes an angle of 90 degrees.

Figure 4. The face of the ape is turned beyond the right angle of the spine and lacks only 37 degrees of being

¹ *The Secret Doctrine*, Vol. 2, p. 198, 3rd Edition, 1893.

parallel with it, and on a line with the front of the body. It is separated from the snake by 143 degrees.¹

Figure 6. Shows the brain and face of the bushman. The head and face are still further turned towards the perpendicular, lacking only 20 degrees of the Caucasian, figure 11.

Figures 7, 8, 9 and 10 run through several grades of human development to the highest, figure 11.

Figure 11. Shows that the face instead of being on a line with the spine of the snake, has performed half a complete revolution, and is now directly opposite the back on a line with the abdominal surface, and parallel with the spine. The body is erect, the spine and face being perpendicular, the face having been carried around 180 degrees by the development of the brain at the top of the spinal column.

These angles form one of the means of estimating the stage of evolution of form and consciousness to which an individual has attained, and demonstrates the remarkable fact that in the evolution of form, the face is shown to eventually become parallel with the spine, in proportion as the brain develops in the same direction, at the top of the spine.

It will be observed that from animal to human, a brain has been evolved capable of being a vehicle of response to even superhuman vibrations. By slow degrees it has developed with use, limbs develop by exercise, always tending upwards. The cellular constitution is hereditary, and in its new form still grows in the upper areas, becoming gradually a fit and proper vehicle for a sixth sub-race people.

Those who are ethical and mystical are an aristocracy in advance of the democracy, and hence are not generally fully appreciated, and will not be fully appreciated, until a similar brain development is evolved in the democracy.

¹ The ape is not introduced here as evidence that man developed from the ape, but as evidence of brain direction. See *The Secret Doctrine*, Vol. 2, p. 195, 3rd Edition, for information on this question of man and ape.

Brains are growing larger in every generation, larger as a whole, and larger in certain areas, so much so, that the standard average measurements of 40 years ago have now to be revised.

We cannot, of course, confine consciousness to the brain or any other part of the body, because it fills all space, but in particularising the phenomena, we may take any particular part of the body and observe the direction it takes to express particular phenomena, and to draw our deductions therefrom.

That is exactly what we attempt to do with the brain, which is recognised as the chief instrument of the mind.

We will next demonstrate that according to the direction in which the brain develops so will the ray or rays of development on which the individual is evolving be revealed.

KEY TO DIAGRAM II¹

- P. B. Pituitary body.
P. G. Pineal gland.

INSTINCTIVE SECTION

- I. Self-preservation area
- II. Sex-attraction "
- III. Propagation "
- IV. Conjugation "
- V. Continuation "
- VI. Ambition ..

DEVOTIONAL SECTION

- VII. Volition area

NON-INSTINCTIVE SECTION

- VIII. Observation area
- IX. Cogitation "
- X. Creative "
- XI. Discrimination area
- XII. Compassion "
- XIII. Adoration "

¹ A non-detailed description will be given in Part III.

DIAGRAM II

On the road to Perfection every soul passes through the stages of the savage, the civilised man, the idealist, the disciple of a Master, an Initiate of the Great White Brotherhood, to become a Master of the Wisdom.¹

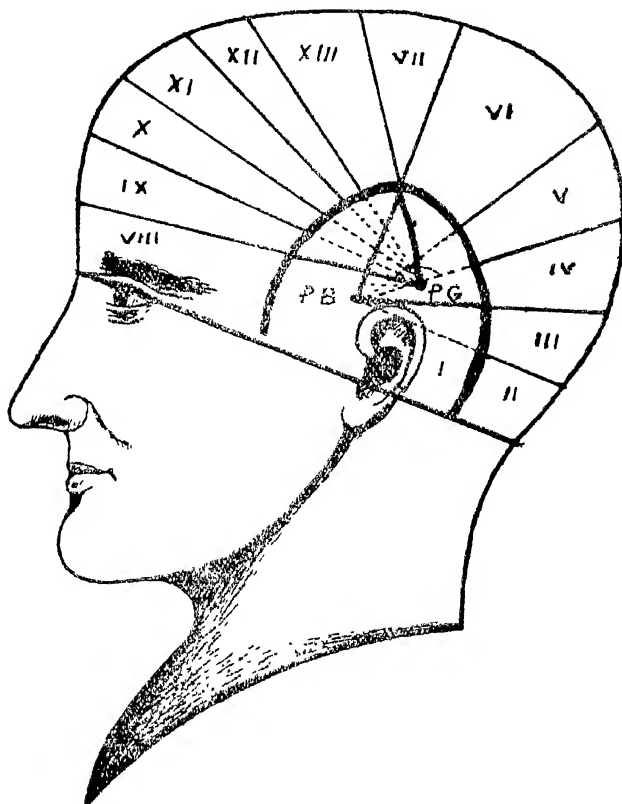


DIAGRAM II

In introducing Diagram II to demonstrate the various areas of brain development in the course of evolution, it must not be supposed that anything really new is here presented. Dr. Joseph Franz Gall discovered from observation about the year 1770 the localisation of certain brain centres, since when,

¹ *In His Name*, by C. Jinarājādāsa, p. 40.

other discoveries have been made by others who have continued to build up his great work.

The division of the brain centres into groups, sections, or areas, has been variously made and labelled from time to time to satisfy the attitude of mind of his followers, but in no case has any change in the location or function of the forty-two established brain centres been made.

The division of the brain centres into the thirteen areas shown in the diagram is the result of over forty years of personal practical application of the principles laid down by Gall and his pupils, and these divisions have been carefully revised with the assistance of Dr. J. H. Cousins, the Principal of the Brahmaviḍyā Ashrama, Adyar, and the students who attended the lectures, and who have on many occasions considered the theory and practice of the subject in its Theosophical application.

Not for one moment do we aver that the method is perfect. As every generation adds to our knowledge of science, so we leave it to the next generation to perfect what we believe to be the expression of a law of direction and function.

We, however, do aver that the potential occultist, philosopher or idiot is in the cell, but the number and quality of cells and their direction in time and space determine which will be expressed. H.P.B. refers frequently to the functions of the brain in *The Secret Doctrine*, and students are recommended to search out these references, and discover for themselves the correspondence between the Theosophical statements there made, and the facts herein set forth.

To carry out the plan of evolution, it will be seen, as we proceed, that the brain centres are placed in an environment most suitable for the phenomena demanded of them, and that all extremes of function are accompanied by suffering.

It will be obvious to the observer, that the lines of demarcation on Diagram II are approximate only, and do not actually divide one brain area from another, as each line will be found on investigation to pass through the irregular margins of some of the brain centres which encroach on the adjoining areas. Thus, it will be seen that each area merges into the adjoining one.¹

In dividing the head into areas, the two glands in the head, located in the vicinity of the top of the spinal column and called the pineal gland and the pituitary body, are taken as the base on which the lines are constructed. See Diagram II, P. G. and P. B.²

If lines are drawn from the pineal gland and pituitary body (the functions of which are not known to physiologists but recognised by many Theosophists as the nucleus of new faculties), it will be observed that XIII areas are formed. Five lines proceed from the pituitary body, six lines from the pineal gland, and a semicircle around and about the ear, having as its apex the point where the two lines forming the area marked VII intersect each other.

In this way seven areas are formed at the side and back of the head, and six areas at the front of the head, making a total of thirteen areas. These are duplicated on the other side of the head.

It will further be observed that area VII, formed by the interlacing or crossing over of the two lines from the pituitary body and pineal gland, form a funnel-shaped area the function of the upper portion being volition, determination or firmness.

¹ To be more correct, it is necessary to know the position of each brain centre, and even then, the boundaries are difficult to define with precision. This detailed information is not required for the present purpose.

² These glands as well as the optic thalamus and pons viroli are of such importance to the student of occultism, that a detailed description will be given by the writer at a later date.

Probably H.P.B. refers to the same portion of the brain when she writes :

That portion of the Divine which goes to animate the personality, consciously separating itself, like a dense but pure shadow, from the Divine Ego, wedges itself into the brain senses of the foetus, at the completion of the seventh month . . . This detached essence or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct, thinking principle in man, its chief agent being the physical brain . . . The Divine Ego tends with its points upwards towards Buddhi, and the human Ego gravitates downward, immersed in matter, connected with the higher, subjective half only by the *Anāhkarana*.¹ As its derivation suggests, this is the only connecting link during life between the two minds, the higher consciousness of the Ego, and the human intelligence of the lower mind.²

This centre is connected with all the cranial nerves. We therefore have the will to smell, taste, see, feel and hear : the will to love, perceive, think, construct, discriminate, sacrifice and realise, just as we will or determine. The highest attainment being to realise the real from the unreal, or emancipation of the self and the realisation of the Self. Just as we have external organs of sense, so we possess internal organs to manifest other qualities.

It would appear in the arrangement of form and the unfoldment of consciousness that areas I to VII, which are common to both man and animal, evolved in the animal with a group consciousness, and areas VIII to XIII are normally successively developed in man with individualised consciousness.

As certain as the space occupied by, and the direction of the hands of an ordinary clock reveal the relative time of day, so the space occupied by, and the direction of, the cells of the brain within the skull, indicate to the observer the state of the unfoldment of consciousness, whether it be instinctive or non-instinctive.

¹ The centre through which the lower mind may reach up to the higher manas as the controlling power of the senses and the reflection of *Ātmā*.

² *The Secret Doctrine*, Vol. 3, p. 511.

The location of each area indicates its place in the plan of evolution of life and form.

The areas nearest the trunk have functions dealing with the physical phenomena of life, whereas the areas farthest from the body have functions dealing with mental and spiritual phenomena.

If heads are viewed from these angles they will exhibit the ray on which Egos are expressing themselves through the physical forms of the brain, always remembering the fact that it is the attitude or direction of the will which determines whether the area is used for self or Self.

The future development of the brain is just as much a matter of evolution as the past, and therefore it may be expected that the upper areas of compassion and adoration, or the ethical or mystical rays of development will be expressed.

When one form dies, it reappears in another form, death being merely birth into another plane of being.

May I be allowed to express the one thing that really matters, namely, to control through area VII the instinctive areas I to VI and the intellectual knowledge gained thereby from areas VIII to XII, both purified by sacrifice to area XIII (adoration, emancipation, realisation). This is the goal of all our effort in the physical and mental: the realisation of the kingdom of happiness and liberation.

In the next article will be given some particulars of each area that have some practical application to everyday life, and which may be demonstrated among members of our own families, of whom we are expected to know the most.

A. E. Ellis

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

[SECOND SERIES]

By G. E. SUTCLIFFE

(Continued from Vol. XLVIII, No. 6, p. 690)

XX. HYDROGEN

221. It was pointed out in Paras 218-219, that Hydrogen occupies a special position in the periodical table of elements, and that, since all the elements are apparently built up from Helium, we may expect it to have some special function in the economy of Nature.

According to *The Secret Doctrine*,¹ Hydrogen, in Alchemy, is "Spiritual Fire," or the Ray that proceeds from its Noumenon, the Dhyāna of the First Element; it is gas only on our Terrestrial plane; it is fire, air and water in one, hence the chemical and alchemical trinity under three aspects; it is three in one.

222. It was by the study of the spectrum of Hydrogen, that Rydberg was led to the discovery of his famous constant R which, as we have shown in equation (56)², bears a definite relation to our Great Tone frequency n.

¹ Vol. 2, p. 111.

² Para 181.

It may be remembered, that in deducing the mass of Hydrogen from the electron and the number of spirillæ in equation (49), there was a small discrepancy, which we said would be explained later.¹

It would appear that this discrepancy is in some way connected with the relationship between Rydberg's constant R and the auroral frequency n , which we will now attempt to account for. Let us suppose that the masses of the earth and moon were added together so as to form one body, as western science assumes was formerly the case, then from (55), the joint mass, instead of unity would become $p = 1.012278$. If further, all the Protons in the combined mass were changed into Hydrogen the atomic weight of which, when the Proton is taken as unity, is from (57) $y = 1.007586$ then the joint mass would become

$$py = 1.019956 \quad (89)$$

in terms of the earth's mass as unity. We shall see later that there is reason to believe that the mass of the earth in its effects in space, is such as would be given by transforming all the contained Protons into Hydrogen. Now, from (56), we have for the relation between Hydberg's constant and the auroral frequency n

$$R/6n = py \quad (90)$$

which is the same relationship as given in (89); if therefore, we understand this to mean, that one of the functions of Rydberg's constant is to transform the earth's mass to py , or inversely, to transform py into 1, we may, perhaps, look for the mechanism of this within the Hydrogen atom itself.

¹ See Para 165.

In searching for light on this problem, we find in *Occult Chemistry*¹ that Hydrogen has 6 triplets in its constitution, and that each triplet is supplied from an emergent centre of force, so that there are 6 emergent centres of force.

If, therefore, we assume that each centre of force supplies ne charges per second into space exterior to the atom, whilst the interior supply is given Re' charges, so that

$$Re' = 6ne \quad (91)$$

$$\begin{aligned} e' &= 6ne/R = 6ne/6npy = e/py \\ &= 4.68059 \times 10^{-10} \end{aligned} \quad (92)$$

the value of the electronic charge $e = 4.774 \times 10^{-10}$ being the same as given in Para 160.

223. Now, as was shown,² if the mass of the electron is of electro-magnetic origin, its mass varies as the square of the charge, so that, instead of the electron of mass

$$m = 9.00496 \times 10^{-28}$$

carrying the charge e , we shall have an electron of mass m' , and charge e' given by

$$\begin{aligned} m'/m &= (e'/e)^2 = 1/(py)^2 \\ m' &= m/(py)^2 = 8.6560 \times 10^{-28} \end{aligned} \quad (93)$$

$$e'/m' = 5.40732 \times 10^{17} \quad (94)$$

$$e'/m'c = 1.80328 \times 10^7 \quad (95)$$

¹ P. 7.

² Para 163.

where the ratio of charge to mass in (94) is in electro-static units, whilst in (95), where c is the velocity of light, this ratio is in electro-magnetic units.

It should be understood that in outer space the electronic mass is m , whilst within the globule of space containing Hydrogen, the mass is m' , and the charge e' .

It is, of course, only in outer space that the mass and charge can be measured, so that observation gives the electronic mass and charge as m , and e ; moreover, it is only in the open space of the enclosing globule, that the charge is e' , and the mass m' .

When the electron enters the spirillæ of the occult atom, then, as shown in (43) and (47), the charge e' is changed to $e'/4\pi$ and the mass is changed to

$$\begin{aligned}\mu &= m' / (4\pi)^2 = m / (4\pi py)^2 \\ &= 5.4815 \times 10^{-30}\end{aligned}\tag{96}$$

If now we take the number N of spirillæ in Hydrogen, or what is the same thing in the Proton, as given in (48), where $N = 302,400$ we have for the mass of the Proton,

$$P = N\mu = 1.6576 \times 10^{-24}\tag{97}$$

The accepted mass of Hydrogen is 1.663×10^{-24} and that of the Proton 1.6495×10^{-24} both of which are very near to the value given by (97).

224. One of the conclusions that may be drawn from the above, in connection with the factor py , which occurs in several of the equations, is that there is something in the mechanism of the Proton, or of Hydrogen, which is concerned with the distribution of matter, between the earth and moon,

since p is the sum of the masses of these bodies, and with the transformation of the Proton into Hydrogen, since y is the atomic weight of Hydrogen in terms of the Proton taken as unity.

It is possible that this mechanism may receive some explanation from the thickening of three out of the ten coils of spirillæ, of which the atom of occultism is composed.

As stated in the Appendix to *Occult Chemistry*¹:

The atom consists of ten wires, which divide themselves naturally into two groups—the three which are thicker and more prominent, and the seven thinner ones which correspond to the colours and planets . . . The ordinary sevenfold rule works quite accurately with the thinner coils, but there is a very curious variation with regard to the set of three.

As may be seen from the drawings, these are obviously thicker and more prominent, and this increase of size is produced by an augmentation (so slight as to be barely perceptible) in the proportion to one another of different orders of spirillæ and in the number of dots in the lowest.

This augmentation, amounts at present to not more than

$$0.00571428 = 1/175 \quad (98)$$

225. Some further light may be thrown on the meaning of this thickening, by the results of clairvoyant observations which have recently been made in connection with these researches.

When travelling to Ommen, Holland, in the summer of 1926, Mr. Hodson and the writer agreed to meet periodically, and by means of Mr. Hodson's clairvoyant powers, investigate some physical phenomena; the idea being, that these mathematical researches and the clairvoyant observations would be mutually illuminative; the results of these researches being intended, if found suitable, to be a contribution to the work of the Theosophical World University, now in course of formation.

¹ P. iii.

The subject first chosen to investigate, was magnetism, and for this purpose, a steel spherical magnet was procured, of about $2\frac{1}{2}$ inches in diameter.

The poles were first examined, from which important information was obtained—this, however, may be deferred to a later article, specially dealing with magnetism—but at the centre of the sphere, there was found to exist, a central globular structure (named by us, the central globular vortex, or the c. g. v.), which from the description, appears to be identical in structure with the atom of *Occult Chemistry*, enlarged to about half an inch in diameter.

After examining this on the physical plane, it was again observed on the astral and mental levels.

On the Causal level there was seen to enter the atom, a stream of energy from some higher plane.

This stream of energy had a dark core, composed of a substance from a plane higher than the investigator could reach.

A co-operator on these higher planes informed us, that this stream of force was from the Ātmic Plane, and we have given it the name of the Ātmic Shaft.

Who this co-operator was, we were not told; it may, of course, have been a friendly Deva, or some One still higher. In this connection it is of interest to note that Mr. Hodson learns, that since the coming of the World Teacher, the Deva-evolution is now preparing to co-operate with humanity, as in ancient times, and this help, so opportunely given, may be one of the early results of the new order of things.

226. Below the causal level of the mental plane, this Ātmic Shaft is not visible, being apparently absorbed by the atoms of the four lower sub-planes, which it vitalises or renews.

This process continues downwards to the astral, and finally reaches the physical plane, where, having reached the densest matter, it rebounds and re-ascends to higher levels, presumably to the Ātmic, to begin the cycle once more.

We thus have a continual circulation through the five planes of our system, such as is apparently hinted at in *The Secret Doctrine*.¹

The globular atom seen in the centre of the magnet, on all three planes, is whirling with great velocity round its axis, which is at right angles to the line joining the poles of the magnet, and in the process, throws off streams of energy through the interstices of its surface, like whirling jets of water spray; these outrushing streams of energy induce the magnetism of the plane. Each plane thus has its own characteristic magnetism, which it would seem, are known in practical occultism as the seven radicals.²

Information received intuitively during the process of clairvoyant investigation, was to the effect that what occurs in the magnet, is identical with what occurs in an atom, a planet, a solar system and in a universe; so that a magnet is a little universe complete in itself, as is also an atom.

When Mr. Hodson placed his consciousness within the central globe of the magnet, the effect perceived was not that of the receipt of a continuous stream of energy, but of a succession of exploding "bombs". These explosions however, were cushioned by the walls of the central globular vortex, which received or absorbed the expanding energy of the explosions, so that the energy of the whirling globe was fed by the contents of the "bombs".

227. The above facts of observation may give us a clue to the function of the thickened wires in the atom, since an

¹ Vol. 1, p. 167.

² *Secret Doctrine*, Vol. 1, p. 169.

atom is simply a magnet on a much smaller scale. Let us assume by way of hypothesis, that the Ātomic Shaft passes along the axis of the three thicker coils of the atom, and thus causes the slight thickening given by (98).

In the process of exploding, this central core expands outwards until it eventually constitutes the whole substance of the atom.

If we observe a stream of water falling from a circular pipe, we note that as the water descends the diameter of the falling stream gets less and less, the greater the distance from the issuing pipe.

This is due to increasing velocity in the course of descent, but the quantity of water passing any part of the descent in unit time, is the same.

If we measured the relative thickness at different points, we could at once ascertain the relative velocities at these points.

Similarly, by the relative thickness of the core in the three thickened coils, we can measure the relative velocities of the core and the coil of the atom, but this measurement will give, not the relative masses of the two, but the relative energies, that is, the respective masses multiplied by the squares of the respective velocities of core and coil.

Thus if m is the mass of the core, and M the mass of the atom, and if C is the velocity of the core, and c the velocity of M and of the coils, we should have

$$Mc^2 = mC^2 \quad (99)$$

$$M/m = [C/c]^2 \quad (100)$$

This of itself is not sufficient to determine either m or C , but from the relative thickness of core and coil as given by (98), we might say on the assumption of equal density, that

$(C/c)^2 = (175)^2$ for the three thickened coils, but if the Ātmic Shaft supplies the energy, not only of the three thickened coils, but that of all ten coils, then in place of the above we should have, $(C/c)^2 = (175 \times 10/3)^2$.

There is however, a further modification to take into account, and that is, the change of m into m' , as given in (93), which is concerned with the distribution of matter between the earth and moon, and the reduction of Hydrogen into the Proton, which was the prime reason for this investigation, as stated in Para 224. To make this reduction we must multiply the right hand term by (m'/m) , so that we have finally from (93), for the relative velocities

$$\begin{aligned} (C/c)^2 &= (m'/m) (1750/3)^2 \\ &= (1750/3py)^2 \end{aligned} \tag{101}$$

228. Now let us suppose that the velocity C , is the radiation velocity of some body at present unknown, the mass of which is S' , then from the law announced in the pamphlet *Einstein's Theory*,¹ that the square of the radiation velocity is proportionate to the mass of the body, we shall be able to ascertain from (101), the mass of this unknown body, since the value of the right hand term is known, and c is also known, being the measured velocity of light. We need, however, to take another point into consideration; it was stated in Para 222, in connection with equation (89), that there is reason to believe, that the effect in space of the earth, is increased in the ratio y , the atomic weight of Hydrogen, a change which, though small, is important where accuracy is desirable.

We will, therefore, assume that c^2 is based, not on the earth's mass E , but on this mass, with all the Protons

¹ P. 34.

transformed into Hydrogen which is equivalent to making the effective mass yE .

We should then have from (101), for the relative masses of the two bodies,

$$S'/yE = (C/c)^2 = (1750/3py)^2 \quad (102)$$

$$C = c (1750/3py) = 1.71496 \times 10^{13} \quad (103)$$

$$\begin{aligned} S'/E &= y(C/c)^2 = y(1750/3py)^2 \\ &= 329573 \end{aligned} \quad (104)$$

In the *Smithsonian Physical Tables*,¹ the mass of the sun S , in terms of the earth E , is given as

$$S/E = 329390 \quad (105)$$

which within errors of observation is identical with the mass of the unknown body S' , as given in (104).

229. It would be difficult to enumerate the consequences, and describe the sweeping nature of the conclusions that can be drawn from the above result, for they are in many respects highly revolutionary.

But in the first place we may note, that in this central core, and its relationship to the spirillæ of the occult atom, as a thickening of three of the coils, we have apparently a mechanism which distributes the energies of our planet in such a form, that a suitable proportion goes to our satellite the moon, and the Proton is either changed to Hydrogen, or Hydrogen deprived of its surplus mass, and transformed into a Proton.

¹ P. 416.

On comparing the solar velocity C in (103), with the earth's distance from the sun $D = 1.495 \times 10^{13}$ we see that a particle carried from the sun to the earth with the velocity C would arrive at the earth in less than one second after leaving the sun, and from this we can understand, that elements created at the sun's centre, can appear simultaneously at the earth's centre, or what would appear to be simultaneously to an observer.

According to a statement by Bishop Leadbeater,¹ the centre of the earth is utilised by the Third LOGOS for the manufacture of new elements, and from there is a direct connection with the heart of the sun, so that, elements made in the sun, appear immediately in the centre of the earth.

From the above observation of Bishop Leadbeater, and from equations (103-5), we may safely conclude that the Ātmic Shaft as seen by Mr. Hodson has its source in the sun, and travels to the earth with the velocity C .

The interchange of energy and matter between earth and sun above implied, may be regarded as a partial confirmation of the conclusion arrived at in our first volume,² that there is an interchange of matter between earth and sun, so that the whole mass of the earth is transferred to the sun, and *vice versa*, once every year, and this is probably the occult reason why in all religions the order of ceremonies and services has an annual cycle, in which it repeats itself.

230. Since the emergence of the solar radiation velocity C , and its operation on the terrestrial atoms, introduces an entirely new factor in physics, it may be useful at this stage to search for other evidence of its existence.

An interesting and important feature of the velocity is, that the matter or energy brought by it, does not come in a

¹ *The Inner Life*, Vol. I, p. 357.

² *Studies in Occult Chemistry and Physics*, pp. 69-84.

continual stream, but in the form of bundles or "bombs," just as in the case of light there is a transference of bundles of energy or "quanta".

The question naturally arises: What amount of matter is contained in each "bomb"?

Let us assume by way of trial that this amount of matter is the electronic mass m , as given in Para 160.

Such a mass having the velocity C , would strike the terrestrial atoms and impart to them a momentum mC .

If a constituent of an atom was held within it with insufficient force, it might be driven out of the atom.

This at once suggests that radio-activity might be one of the effects of this electronic bombardment; now, our own investigations, and those of western science, agree in concluding, that all the elements are practically built up out of Helium.

Let us therefore suppose, that a loosely held atom of Helium in Uranium was struck by one of these "bombs," then, if no momentum was expended in extricating itself from the atom, the Helium of mass A , would leave Uranium with a velocity v , and a momentum

$$Av = mC \quad (106)$$

$$v = mC/A = 2.34182 \times 10^9 \quad (107)$$

It should be noted however, that all the Helium contained in the chemical elements must be held together with some amount of cohesive force, so that no Helium atom could leave the element with a momentum quite so great as the above, hence the velocity v in (107), must be always a little greater than any observed Helium or Alpha-particle.

In other words, v is the maximum velocity, which Alpha-particles may approach closely, but never reach.

The following are a few of the highest velocities observed in Alpha-Rays:¹

ALPHA-RAY RADIATION VELOCITIES

ELEMENT	VELOCITY	
Thorium C'	2.22×10^9	
Radium C'	2.06×10^9	
Actinium C'	2.00×10^9	
Actinium A	1.98×10^9	
Thorium A	1.94×10^9	
Actinium Emanation	1.91×10^9	(108)

All other Alpha-Ray velocities are less than the above, but the velocity of Thorium C', is very close to the maximum velocity given by (107), which implies that its cohesive force is only just sufficient to hold it together. This is also indicated by its extreme instability and shortness of life. The life of Thorium C' is so short that the half of it vanishes in one hundred thousand millionth of a second. Even Radium C', the next lower in velocity, has only a life period of one millionth of a second, during which, the half of it is battered to pieces by the solar "bombs".

The half of the period of Actinium C' is not given, but the next to it, Actinium A, has half its mass dissipated in one five hundredth of a second. We thus see that the length of life increases rapidly as the difference from the maximum velocity v increases, and this remarkable law continues down the list, for the half life of Thorium A is 0.14 sec., and Actinium Emanation 3.9 secs., but it is only when the cohesive force is so great that half the velocity v is lost in extricating the Helium atom, that the element possesses a respectable life period.

Thus Radium is so stable, that half the velocity of the Alpha-particle is absorbed by the Radium, leaving a balance of

¹ Taken from *Smithsonian Physical Tables*, 1920, p. 396.

1.61×10^9 and Radium retains the half of its initial mass for 1730 years.

As the velocity falls still further, the half period increases enormously, and Uranium with an Alpha-particle velocity of 1.45×10^9 has a half life period of five thousand million years.

Thus for a change of velocity from 1.45×10^9 for Uranium, to 2.22×10^9 for Thorium C', the half life period is reduced from five thousand million years, to one hundred thousand millionth of a second, a truly enormous difference.

231. This rapid decrease of life of the radio-active elements, as the velocity of the Alpha-particles increases, has been a great puzzle to western physicists, and can be best understood, perhaps, by an illustration from engineering.

If an engineer built a bridge able to carry a load of ten tons, and only five ton loads were allowed to pass over it, the bridge might last for a thousand years, but if loads of 9 tons 19 cwt. and 111 lbs. were allowed to pass over it the bridge might not last a day, perhaps not even for a minute. There would be a similar rapid fall in the life period of the bridge, as is shown in the life periods of the elements, as the velocity of the Alpha-particles approached the maximum velocity v , and from this, we can legitimately infer, that the velocity of the Rays from Thorium C' with its exceedingly short life, is very close to the velocity v , so that the velocity v , and the velocity C , in (106), cannot be greatly in error. Moreover, if in place of one bridge, there were a million bridges, the life of these million bridges would follow the same mathematical law as the life of the radio-active elements.

On the assumption, therefore, that the solar "bombs" are electrons of mass m , the reality and correctness of the solar radiation velocity C , can be deduced from the observations of western science, as well as from the observed facts of occult investigations.

CONCLUSIONS AND SUMMARY

232. The modern chemical elements, as determined from occult investigations, supplemented by those of western science, consist of 96 elements, only 92 of which are recognised by western science.

In the periodic table the 96 elements distribute themselves in sets or cycles of 18 elements, in which the chemical character of the element repeats itself.¹

By means of Moseley's Law, which shows that the characteristic X-Rays have frequencies proportionate to the square of the atomic number, it is shown that the number of elements from Hydrogen to Uranium is 96, as determined by occult investigation.²

Hydrogen occupies an unique position in the table of elements, and its existence as one of the elements, is not taken into account in applications of Moseley's Law.

In Alchemy it is termed "Spiritual Fire," and the alchemical trinity, or fire, air and water in one.³

There is something in the internal mechanism of Hydrogen that distributes matter in proper proportion between the earth and sun, and transforms Hydrogen into Proton, or *vice versa*.

The investigation of this mechanism enables us to remove the discrepancy in the mass of Hydrogen, obtained theoretically in Para 164.⁴

By means of the clairvoyant observations of Bishop Leadbeater and Mr. Hodson, assisted by a co-operator on the higher planes, a further study of the three thickened coils of the occult atom has been made.

¹ Paras 214-218.

² Paras 219-220.

³ Para 221.

⁴ Paras 221-223.

From this it has been deduced that these thickened coils are an essential part of the mechanism which distributes the matter between the earth and moon, and between Hydrogen and the Proton, and that the thickening is due to Ātmic Shaft, seen at the causal level of the mental plane.¹

This Ātmic Shaft renews and revivifies the matter of the three lower planes, and rebounds when it reaches the physical. Its origin is traced to the sun, since it travels with the solar radiation velocity C, as given in 103.

By means of the law that the radiation velocity of a body is proportionate to the square root of the mass, the correct value of the sun's mass is determined from the velocity C.²

The correct value of the velocity C, and its action on terrestrial phenomena, is further inferred by the explanation it gives of radio-activity. The whole of the matter and energy of the earth's physical plane, is apparently brought to us from the sun with the velocity C, and elements formed within the sun's mass immediately appear within the mass of the earth.³

G. E. Sutcliffe

¹ Paras. 224-227.

² Paras 103-105.

³ Paras 227-229.

THE ETERNAL VERITIES

A DREAM FRAGMENT

I TRY to glimpse Them through the Gates of Song
When I return to earth from Morning Land
Great Austere Presences that sweep along
 With Smile and uplift Hand!

As ocean breaking on a rock-bound shore
In this our human world bears unto me
Its shell and seaweed trophy evermore
 But yet remains THE SEA!

So with the vast Emotion, Wondrous Thought
Smiting the heart and brain in space and time
A fragment here and there of each is caught
 Whereon to sink—or climb?

But could we see Their Archetypes Beyond
That vision were the Ages' one Desire!
God's erring lovers in last Rapture fond
 Would flamewise meet in Fire! ¹

DAPHNE

¹ The idea on waking imaged Itself as Something Vast in Beauty and Power which flung Its (geometrical) Shape against the boundary of first one plane and then another, each time breaking into a greater number of fragments, and the human being beholding, taking in (as a rule) only one of these at a time, either hung on to it (if pleasurable) or else fled from its touch alarmed (if tragic to itself); and thus failed to perceive the Mighty Archetype behind, but the idea (gathered with some effort as one 'came back'), imaged That which, could It be held permanently and *applied* down here, would for once and all reveal everything dear (and dreamt of as lost) as still present, and all shrunk from as most desirable!



THE FERRYMAN

By DUNCAN GREENLEES

AT last the Pilgrim King draws near the lotus stream or pool, worn out with his long journey through the western deserts. Beyond the silent waters of the stream he sees the glory of the Gods, far on the shores of the Field of Peace and shining with Their radiant beauty, while tethered to a tree upon the beach there floats the boat wherein he must travel to know Their Being and Their Power.

This is indeed a wondrous boat and full of every mystery, for every part of it has been endowed with separate and

conscious life ; its rower is the Divine Ferryman of the Gods. His name is strange,—the “Looker Backward” is He called, or “He with Face behind Him,” because His eager eyes are always turned upon the scorching desert compassionately searching for some who fain would join the Gods within the realms celestial.

And long before the tired wanderer may see the waters gleaming in the Sun’s bright rays, His keen eyes have viewed him toiling slowly through the wilderness of the world, and joyously but patiently He waits the coming to the shore. For the King of this heavenly land has wisely made a law that the Ferryman shall hold His anchorage until invoked with due authority by one who knows the Words of Power which give admittance to the Field of Peace. Who then may gauge this gracious Being’s eagerness as He sits waiting for the pilgrim’s advent and wonders if he knows the answers to the questions and if he bears that knowledge of his own divine ancestry which alone admits him to the company of the Gods? And as at last He sees the dawning of a happy smile upon the wanderer’s face at the first glimpse of stream and glory and the boat for crossing to the further shore, what joy must fill His own most gracious heart who yielded up the heavenly glories thus to ferry others to the Realm Divine!

Now on the crystal air rings out the glad and confident appeal :

*He, Looker Backward with Face behind Him! Behold! I am coming and bringing to Thee the Eye of Hóre which was gathered in the Field of Confusion.*¹

And again :

*O Thou Ferryman of the Field of Reeds, bring that for me ; it is I the King who run, it is I who come.*²

¹ Egyptian Pyramid Texts, 1227.

² Ibid., 1193.

Adding to this words of praise and homage :

*Thou art a Flame which knoweth not its Father and Thou knowest not Thy Mother . . . ferry me swifter than running unto the land adjoining the Field of the Making of Gods wherein the Gods grow young again.*¹

Sometimes the comer adds that in his hand he bears the mystic pot or Graal which is the Ferryman's true home, and claims to be His worker in the world He left so long ago.

*I am Thy cowherd, the guardian of Thy birthplace.*²

For ever has the Master's service been the first and chief of titles for our entry to His world of truth.

Yet other tests await the candidate for a celestial destiny. Before his feet may touch the sacred boat he must be able to claim a "tongue of good report" upon the world he leaves behind him.

*I am just before Heaven and Earth . . . this indeed is what Thou hast heard in the houses and on the streets in the day of my summons.*³

*As He is pleased with Hôre because of His tongue, so shall He be pleased with me.*⁴

When asked from whence he came, he proudly answers :

*I have come forth from the city of wide gates. O, I am the serpent come forth from God, the Uraeus come forth from Rê.*⁵

His virtue and the knowledge of his divine origin avail him for the password. He is admitted to the Ferryman's boat and takes his seat toward the stern and so is safely carried to the further shore.

Sometimes the Ferryman's place may be taken by the Four Sons of Hôre, the curly-headed Ones of waving tresses ; and often the wanderer must threaten to reveal Their hidden

¹ *Egyptian Pyramid Texts*, 1186-7.

² *Ibid.*, 1183-5.

³ *Ibid.*, 1188-9.

⁴ *Ibid.*, 1088.

⁵ *Ibid.*, 1091.

Name to men, before These may be persuaded to bring the ferry over for him. Sometimes the Ferryman comes with His friend, Heqror, the "Hungry One," whose Name is drawn from His hunger for bringing souls safely over the waters. Sometimes the courage and faith of the candidate are tested by the apparent heedlessness of the Ferryman to his cry, and then it must be addressed to the oars themselves to bid them bring the boat across, and should they refuse this service the King would have to fly over the stream upon the wide wings of Thout, unless perchance Rē^c, Himself, will come to fetch His son.

Thus is "the Kingdom of Heaven taken by storm," for the dauntless will of the King may not be impeded by any God or any Spirit, and nothing may avail to hold him from his heritage.

Safe arrived at last, the King lands in the Field of Reeds, wherein Rē^c, bathes daily, and takes his seat among the Gods. He is welcomed by Them on the beach—

*Standing wrapped in their cloaks, Their white sandals on Their feet . . . "Our heart prospered not until thy coming to shore," say They as he comes among Them.*¹

Then he shares Their divine immortal food and—

*drinks of the fountains within the Field of Peace*²

whereof They drink, and puts upon him Their robes of finest linen; his life with Theirs is derived from the Tree of Life over which the undying stars do hover.³

There he abides for ever among Them as Their Brother; in the holy presence of Rē^c, in the land where the Gods are born and are ever young, as one among Them a Shining Spirit for ever and ever.

Duncan Greenlees

¹ *Egyptian Pyramid Texts*, 1197-8.

² *Ibid.*, 1200.

³ *Ibid.*, 1216.

THE MASTERS :

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

CHRISTIAN people sometimes feel considerable difficulty with regard to the statements which Theosophists make about the Masters, Their place in the Divine Order, and Their work. The object of the following brief sketch is to suggest considerations which may lead to the removal of these difficulties. Logical proof of the Masters' existence, and of the truth of Their nature, is, of course, impossible. Proof lies not in the region of the intellect, still less in that of things which can be demonstrated physically. The men of His day who had frequent intercourse with the Lord Christ could not know Him and "see Him as He is," because they were not "like Him". (I. John, 3.2). Like can only be truly known by like. Even His disciples only came truly to know Him as a result of long experience and spiritual illumination.

Spiritual teaching and influence, moral excellence and works of power brought no conviction to the hostile or to those who demanded infallible proofs. They only misconstrued them and were confirmed in their hostility. So if the Masters openly and regularly walked amongst men, They would not be recognised as such, except by the few who are on the way to become "like Them". But it has been promised that earnest seekers shall find, and that promise has always in the end justified itself. The writer is one who, as to many of the

things asserted by Theosophists, has passed from scepticism and doubt to inner certainty and knowledge; and it is his hope that a brief statement of some of the principles which have guided him, and lines of thought which he has followed, will be of use to others who are seekers, and who are willing to welcome Truth from whatever quarter it is manifested. So perhaps they may be helped to find the Masters for themselves. He is conscious how much has been left unsaid on a vast subject and how many questions may be suggested by that which he has said; but it is his hope that that which follows may not be without its use in suggesting lines for further thought and study. It should be noted that most of the Scriptural quotations follow the Revised Version of the Bible, except in one or two instances where a still more literal rendering of the original has been given.¹

THE NATURE OF GOD

For the sake of clearness we must start with fundamentals and ask what we really believe about the Nature of God. Popular theology is often a form of idolatry. Idolatry is essentially the limitation of the object of worship to a form. Negatively it is the practical denial that He transcends the form which represents Him or through which He is manifested. Many people, and even some teachers, seem to think of God the Father as a great man, God the Son as another man, and God the Holy Ghost either in a vaguer way as still another man, or as a mere influence. This is Tritheism, and it is the result of an anthropomorphism which is unaware of its own limitations. A certain measure of anthropomorphism is, of course, inevitable. Knowledge is only possible because of an essential kinship between the knower and the known. Man's power to know is, and must

¹ These must be taken as references only; as quotations they are not accurate.—ED.

always be, conditioned by the content of his consciousness and the measure of the development of his faculties. So man can only see in God that of which he is in some measure conscious in himself; and when he tries to represent to others that of which he is conscious, he is almost entirely limited to the use of terms which are strictly appropriate only to the description of sense-impressions and their objects.

It goes without saying that God must always be to man the Most High. To put it in another way, man's greatest, highest, purest and best ideals, thoughts, experiences and perceptions must always approximate most closely to the truth of God. Man himself is essentially infinite. This is proved by the fact that the concept of infinity is always part of the content of developed human consciousness. Man's mind cannot encompass infinity, but neither can he escape the conviction of its reality. The categories of time and space are forms by means of which he tries to make real to himself that which he is able to perceive of infinity, either as duration or extension. One need only try to imagine either an absolute maximum or minimum to realise the impossibility of postulating a limit in either direction to time or space. The Infinite must be One; therefore all that exists must exist in Him, not as a Self-limitation, as theologians sometimes say, but as a limited manifestation of the infinite wealth of His Being. Existence (that which stands out, from ἐξίστημι) is manifestation, and is necessarily limited. It is to Being as the relative to the absolute. Man's essential infinity is also to some extent indicated by his capacity for endless progress, by the fact that he never reaches a goal without at once beginning to aspire to something beyond it. His attainments are always starting points for the accomplishment of something greater. If it be asked: How can a concept within the consciousness of man, which itself is limited in so many directions, be taken as a

proof of infinity? it can only be said that it is in the nature, not in the measure, of the concept that the proof lies. Man perceives infinity much as a lens receives and focusses the rays of the sun; the nature of that which is perceived indicates the truth of that which lies beyond perception.

Man knows himself, so far as his manifested life is concerned, to be a derived and relative being. It follows logically that the source of his being, the Absolute to which he is related, must be at least equal to all that is in himself. God must be infinite. He must be in Himself all that man can conceive of in the way of consciousness, of truth, goodness, love, wisdom, and power, and infinitely more. Creation must necessarily consist in His self-manifestation, in the outpouring into the multitude of existences of the wealth of His Being. That is what we mean by love, the outpouring of self as a free gift to those to whom one is spiritually related. Therefore God is Infinite in every sense.

Here we may quote the first of the Thirty-nine Articles of Religion as set forth by the Church of England. It reads as follows :

There is but one living and true God, everlasting, without body, parts, or passions ; of infinite power, wisdom, and goodness ; the Maker (Lat. Creator) and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity ; the Father, the Son, and the Holy Ghost.

Two things are to be noted here. In the first place there is no trace of the crude anthropomorphism of popular theology. Besides the explicit ascription of "infinite power, wisdom, and goodness" to the Godhead, terms are used to safeguard the faith of the believer from any limited conception—"without body, parts, or passions". The negation of "body" and "parts" implies infinity; that of passions, the denial of capricious changeableness, implies eternity. In the second place, the Three Persons are quite clearly regarded as relative

Existences or Manifestations, relative, that is, to the Godhead, the Absolute. The significance of this will appear later.

Compare with this the first two articles of the "Summary of Doctrine" set forth by the Liberal Catholic Church, which is frankly Theosophical in its teaching, and the entire agreement of the two Confessions will be noticed.

1. The existence of God, infinite, eternal, transcendent and immanent. He is the One Existence from which all other existences are derived. In Him we live and move and have our being.¹

The word "God" here seems to be used of the Manifested God, not of the Unmanifested Absolute.

2. The manifestation of God in the universe under a triplicity, called in the Christian religion Father, Son and Holy Spirit, three persons in One God, co-equal, co-eternal; the Son "alone-born" of the Father, the Spirit proceeding from the Father and the Son, the Father, the "Great Architect of the Universe"; the Son, "The Word Who was made flesh and dwelt among us"; the Holy Spirit, the Life-Giver, the Inspirer and Sanctifier.

Compare again these statements with that of S. Paul:

There is . . . one God and Father of all, who is over all, through all, and in all.²

And that of S. Bonaventura:

His Centre is everywhere, His circumference nowhere.

From the point of view of Christian philosophy these statements seem to be necessarily true.

A great deal of confusion exists in some minds owing to the different senses in which the word "person" is used. The word itself is of Latin origin, and is compounded of two words *per* and *sona*. It was applied to the mask which a Roman actor wore when he assumed a particular part on the stage. One man might assume a number of different parts and wear various masks. The word *persona* meant that through which the sound came when the actor spoke. In

¹ Acts 17-28.

² Ephesians, IV, 6 (R.V.).

popular language now it is used to denote the living being who speaks through his material embodiment, because most people are so materialistic in their ideas that they confuse the real man with his physical body. Philosophers, on the other hand, when they speak of a person, mean one who possesses personality, that is one who manifests self-consciousness, self-determination, and love. When Theosophists deny that God is a person, they mean that He is not a limited being to be confused with any form, however great and noble ; but they do not mean that He does not manifest personality in the sense in which the term is used by philosophers. They would subscribe whole-heartedly to the statement of Bishop Brent of Western New York, one of the foremost men in the American Episcopal Church, in *The Mount of Vision* :¹

The beginning and the end of everything is to be found in God, He is the Author of Life—From Him we came, in Him, consciously or unconsciously we live, to Him we go. A First Cause who is responsible for the existence of personality must and does include and contain in Himself, in addition perhaps to much else, all that personality means and connotes. Possibly it is quite legitimate to speak of God as Personality—not as *a* Personality—though it is more accurate to think of Him as being the source of personality.

They would also adopt some further words of the same Bishop.²

The real reason why Christendom, is divided is because of diverse and static conceptions of God. It has been rightly maintained—and this is the meaning of catholicity—that safety so far as fundamentals are concerned is to be found in the universal.

The force of this statement will be more fully seen when we come to the consideration of man's relationship to God.

CHRIST, THE ETERNAL SON OF GOD

The truth of God's infinity compels us to realise that Creation is necessarily God's Self-expression on the various

¹ P. 5.

² *Op. cit.* p. 7.

planes of manifested existence. To put it in another way. All things owe their existence to God's Self-Sacrifice, the outpouring of the essential Being of the One to become the many. There is, as Noyes phrases it in *The Answer*, "One Life in many lives". It is not at all true to say that in creation God "made all things of nothing," if by "nothing" is meant an absolute void; for there cannot be an absolute void in view of God's infinity. But the phrase really means that out of "no-thing," the undifferentiated all, He brought into existence "all things," the differentiated many. This is really the view of creation expressed in the Prologue to S. John's Gospel.

In the beginning was the Word (The Logos), and the Word was with God and the Word was God. The same was in the beginning with God. All things *became* through Him, and apart from Him did not even one thing become—(πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν).

See also Westcott,

The Word *became* flesh.

It should be noted that with different writers and schools of thought the word Logos has not always the same connotation. It is not necessary here to notice the different senses in which "the Word" is often used, but only to remark that S. John uses it of the Eternal Son, the Second Person in the Blessed Trinity, the Divine Agent in Creation or Manifestation, He who is spoken of in S. Paul's Epistles as Christ, simply, without the article or the personal name Jesus.

It necessarily follows from the foregoing that all creation is an embodiment or incarnation of the outpoured life of the Second Person of the Ever-blessed Trinity. God's work of creation through the Logos is, as it were, a dual process. First there is involution, the infolding of the Divine Essence in matter, then there is evolution, the unfolding of its potentialities, the manifestation and ministration through

myriads of forms, qualities and powers of "the manifold grace of God"¹.

In this connection the following passage taken from Dean Inge's *Personal Idealism and Mysticism*,² is both interesting and instructive; he says:

I wish to show, that S. Paul gives us a very complete and explicit Logos-theology, though he never uses the word. I wish to lay special stress on this point, because none of the commentators on S. Paul, so far as I know, do full justice to it. I am convinced that the conception of Christ as a cosmic principle—that conception which is enunciated in S. John's prologue—holds a *more* important place in S. Paul's theology than in that of S. John, and that it may be proved, not only from his later Epistles, which some critics, partly on this account, consider spurious, but from those which are not disputed. I will collect the chief passages which, taken together, comprise S. Paul's teaching on this subject, naming in each case the Epistle from which the words are taken.

In relation to God the Father, Christ is the Image (εἰκὼν) of God. (2 Cor., Col.). This is a Philonic term with a well-defined connotation. An εἰκὼν is a copy, not only resembling but derived from its prototype. It represents its prototype, and is a *visible manifestation* of it. Christ is the εἰκὼν of the Invisible God (Col.). In Him dwells bodily (σωματικῶς) the Pleroma, the totality of the Divine Attributes (Col. Eph.) . . . In reference to the world, Christ is the Agent in creation; through Him are all things (1. Cor., VIII, 6) and we through Him. He pre-existed in the form of God (Phil., II, 6) from the beginning. He is "the first-born of all creation"; in Him and through Him and unto Him are all things. "He is before all things, and in Him all things hold together" (Col., I, 15, 17). All things are to be summed up in Him (Eph., I, 10) He is *all* and in *all* (Col., III, 11). His reign is co-extensive with the world's history. "He must reign till He hath put all His enemies under His feet. The last enemy that shall be abolished is death." Only "when all things have been subjected unto Him, shall the Son also Himself be subjected unto Him that did subject all things unto, Him, that God may be all in all" (1. Cor., 15, 24-28).

In reference to the human soul, "The Lord is the Spirit" (2, Cor., III, 17), He is "life-giving Spirit" (1. Cor., XV, 45). As such He is the possession of all true Christians, living in them (Gal., II, 20); forming Himself in them (Gal., IV, 19.); transforming them into His image (2 Cor., III, 18), enlightening their understandings, so that they

¹ 1. S. Pet., 4, 10.

It was the late Canon Body who somewhere remarked that "grace is the imparted life of God". As such, grace has its work even in the sub-human realms of Nature.

² Pp. 38 et seq.

can judge all things, even searching out "the hidden things" of God (I. Cor., III, 15), and uniting them in closest union with each other and with Himself.

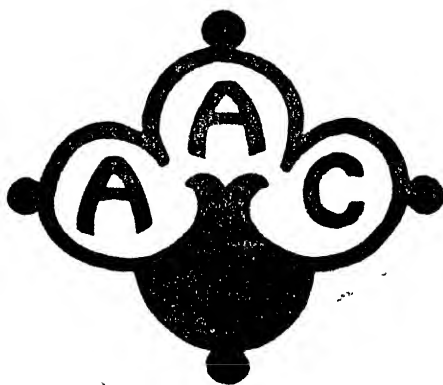
These quotations, which might easily be multiplied, seem to me to contain all the elements of a complete Logos—theology: and it is a constant source of surprise to me that critics continue to say that the Pauline Christ is only "the heavenly man," and that for a complete recognition of Christ as the Logos we must wait for the fourth Gospel.

A certain ambiguity will be noticed in some of the passages quoted by the Dean, and it is not always easy to say whether the primary thought in the Apostle's mind when he wrote them was that of Christ the Logos or of the Historic Christ in whom the Logos "became flesh". Probably both thoughts were struggling for expression in his mind, in a way not altogether unfamiliar to those who try to make that which they are able themselves to perceive of the manifold treasures of Divine Wisdom available for the instruction of others, including both wise and simple. A careful analysis of the passages in which S. Paul speaks of "Christ" will show that sometimes he speaks simply of *Χριστός* and sometimes of *ὁ Χριστός*. Unfortunately in the English Version the article is sometimes omitted in translation, and confusion results. Generally speaking, it will be found that when he speaks of "Christ" simply, the dominant thought is that of Christ the Logos, and when he speaks of "the Christ," it is that of the Historic Christ in whom the Logos "became flesh". Sometimes he speaks of "Jesus Christ". It may possibly be that he has in mind a distinction insisted on by some Theosophical writers, between the Christ the World-Teacher, the real Founder of religions, who claims that His sheep are not all of one *fold*, although they are to become one *flock* (S. John, X, 16.), and the disciple Jesus who was possessed by the Christ, and used as His vehicle for His appearance and work in Palestine. This, however, is a question which does not concern our present purpose, as it

relates not to the *fact* that the Logos "became flesh," but only to the *manner* of the Incarnation. The fact being admitted, the manner in which the body was prepared (Heb, X, 5) does not involve a vital question, but rather one of convenience or expediency; and only those who are more concerned with letter than with spirit, with form rather than life, will wish to excommunicate one another because of a difference of view upon the matter.

A Seeker

(To be continued)



AIM IN ART

By AN ARTIST¹

ART seems to be considered nowadays as a mere pleasure-giver, whereas it used to, and should still, exist only to help in spiritual evolution.

A work of art which is to be useful in that way requires to be sincere. For us, sincerity in art is a subjective representation of a human figure, landscape, or still life, or, in other words, an interpretative reproduction of these objects. As Taine says of Titian :

He had the talent to imitate objects closely enough to create in us a sense of reality, and to transform them deeply enough to awaken the immaterial in us.

Such works of art are subjective or interpretative because the artist has something to say. A purely objective image is not a work of art. It is of no use to humanity, for people see things objectively for themselves, and require the artist

¹ This article is written by a living and practising painter who prefers to remain anonymous.

to draw their attention to what escapes their notice or what it is good for them to gaze upon for their spiritual progress. This is our sincerity in the West; the sincerity of oriental and Egyptian artists was of a different quality.

Art rises to a sublimity of expression, when conceived spiritually, which far surpasses the perfection of form attained, for instance, by the artists of the classical Greek epoch. The superior Gothic statues of the cathedrals of Amiens and Rheims show more artistic expression than an equally excellent example of classical Greek statuary, and they are deeply human as well. When a work of art representing subjectively a human being retains in the feature it desires to depict (grief, joy, serenity, etc.), its unexaggerated and natural appearance, with the intended character expressed to its fullest power in face, attitude, clothing or drapery, it reaches a summit of art not to be approached by a figure born from the love of material beauty alone. The latter may evoke thoughts of rhythm and form in an intellectual minority, ideas which, highly elevated as they may be, are not spiritual. A Gothic statue which represents a person such as we are accustomed to see around us, but breathing a feeling in so intense a spiritual manner that physical materiality is almost relegated to oblivion, appeals to our real selves. It is human, it is sincere.

Thus there is a material, an artificial or mental, and a spiritual art. The art of classical Greece is material. The art which Paris is to-day spreading over the world under the name of advanced art is mental.

One wonders how it is that artists no longer produce masterpieces as they did only a few centuries ago. The answer is that the artists of those times were employed to paint scenes and figures associated with their religion, their highest spiritual ideas. I have heard it said that art to-day has no aim, hence its decadence. But art has an aim which

only needs to be recognised for its productions to rise in quality: the *raison d'être* of art is to help humanity in its spiritual evolution. Let us consider how this can be done in our days when there is no longer the need for art to "illustrate" a religion.

Though art has always an aim, there is at present no exterior direction; artists are not at present shown by others the way in which their art can be of use to mankind. There is interior direction in art, as in all spiritual matters, for those who require and seek it. A heavy responsibility falls on the artists of talent: he must guide artists of lesser talent to that spiritual utility. The effect of the pictorial or other artistic creations of a master on the minor artists and on the generations which follow is remarkable. Masterpieces in themselves have to-day no direct influence on evolution: that is the province of the humbler works of art and even mere echoes of it.

The artist of value, whose efforts are concentrated on painting pictures which he hopes will go down to posterity, is on the wrong road, excellent as his productions may be. This does not, however, mean that he should go to the other extreme and be careless in the execution of his work, employing, for instance, media which he knows not to be lasting, though he is paid for his canvases. He must be sincere in the material part of his work as well as the spiritual. He ought to concentrate all his efforts on expressing what he feels he has to say. He must not consider whether his work will sell or not. No idea of material welfare should poison his inspiration. He must labour hard to acquire the craftsmanship without which he cannot attain freedom of expression. In the obtaining of this craftsmanship he will be inspired. Inspired? Yes, when an artist has discovered his natural and sincere mode of expression (and there are in Europe many different schools of

art, each sincere in itself) then his mind being desirous to receive the teachings of the masters of the school which he feels is his, will be uplifted, and, if the masters are no longer alive, he will be helped by their spiritual guidance and inspiration. Reynolds, in his "Second Discourse on Art" says :

Instead of treading in their (the masters') footsteps, endeavour only to keep the same road. Labour to invent on their general principles and way of thinking. Possess yourself with their spirit.

One day, in recommending a brother artist to study the great masters closely, I was told that to do so would have the effect of merely imitating them. That itself might not be so bad a matter. But there is no likelihood of such a standstill, as the great artists themselves know what is necessary for the evolution of an artist's generation, or for the influencing of minor artists by great artists ; and they will inspire him, their disciple, to a mode of expression different in aspect, and yet of the tradition of their school ; they will help him to paint such pictures as they would have painted if they were still here, making allowance for certain differences in individual temperaments which, though producing different kinds of pictures, are yet essentially of the same school.

The work of the artist of great talent has usually no *direct* influence on mankind because it is beyond the comprehension of those of the lesser degrees of spiritual evolution. Those to whom it is comprehensible do not, as a rule, require its aid. A sentimental chromo can have a direct, spiritual effect, but in order to have that effect it must be conceived in an order of spirit derived from the works of a master who himself, consciously or unconsciously, has been bent on an art useful to spiritual evolution.

A recent example of the influence of the work of a great landscape painter on the art of at least two nations, England and France, is that of John Constable, who took up the tradition

of landscape painting for landscape's sake where Hobbeman left off, historical landscapes having been the custom in the interim. He attained such a degree of truth in the perfection of his art, full of the divine beauty of landscapes, that he quite naturally took the place of guide to the following generation of landscape painters. So profound is the influence of sincere expression in art that when once an artist is given the means, he himself aiding, to achieve it, it strikes other artists so strongly as being the only logical way in which to interpret nature, that to the master falls the rôle of guide, and to the lesser artist the rôle of disciple.

A picture by Constable can be fully appreciated only by highly developed souls, artists of course excepted. Masterpieces are too austere to have any direct effect on the less evolved. What one commonly calls a daub, representing in a certain sentimental manner a landscape based on Constable's principles, can awaken in an ignorant person the desire for the more simple pleasures of country life in exchange for the artificial or perhaps immoral ones he is indulging in at the time. Thus a lower form of egotism may be destroyed by a higher one, and an individual may be helped a little in evolution, as Dr. Besant remarks in one of her lectures on *Dharma*. This of course is an extreme case mentioned to show that the lowest of art productions has its utility in spiritual evolution as well as the highest.

I am therefore convinced that a very important fact to be remembered is that every work of art, whatever its degree of quality, is of value to humanity, and when confronted with a work of art, even one that is of the lowest scale, it is wise not to judge it by its appearance only.

The occultist who knows the beneficial effect of thoughts of affection for a departed person will realise the importance of portrait painting which usually depicts a face at its best and so draws out thoughts of appreciation of the good points of the

sitter. In this branch of art a certain artificiality still adheres from another age when costume and other accessories were considered in good taste to give social importance to the person painted. When such is not in evidence the attention of the spectator is often attracted by the visible virtuosity of the artist in the execution of his work in imitation of Franz Hals' later productions. A great portrait painter is required to-day in order to give to that art the necessary reminder to subordinate the means to the end.

Chardin, with his pictures of home-life intense in its simplicity, and the magic of his still-life pictures, is probably the inspirer of to-day's *genre* picture, which is the branch of art that has the greatest effect on the largest number of people. Greuze, particularly in his large compositions, gave fresh impulse to the school of Chardin who was himself no doubt inspired by Le Nain frères and certain Dutch masters. Later, Millet continued the tradition. His "Angelus" is found in all kinds of reproductions in the humbler French homes. Its spiritual effect must be wonderfully powerful; and yet the original, from a purely artistic point of view, is one of the less happy efforts of an excellent artist.

This train of thought is applicable to all branches of art. In literature the influence of a great writer's work seems to be less on book-writing, however, than that of a master-painter on picture painting in general. This can be reasonably explained by the fact that ideas can be expounded by writing words without having to turn to a great author for the means of their employment, whereas the art of painting is more complicated, and one has to learn how to paint a tree, the sky or a face by methods mastered by the masters, and something of the nobility of the master's conception remains in each modest effort even if hardly perceptible.

The drama plays no longer the important rôle it used to have in the spiritual evolution of humanity since the ability to

read has become universal. Hence, no doubt, the fall of play-writing and acting in the West from what is noble to what amuses, and worse. Acting has, besides, something painful in it. A man's physical body, gestures and voice should be the visible means of transmitting his invisible thoughts. To employ them to express what one does not feel is a crime against sincerity.

With regard to what is usually termed black and white work—the execution of political cartoons, comic drawings and the illustrating of harmful reading matter—I cannot help considering it a mistaken application of the gift of drawing. Posters, however, can be very helpful in the diffusion of a useful idea.

House decoration, if conceived in simplicity, and, where children's rooms are concerned, in cheerfulness, will help to keep away an atmosphere of materialism from the home.

And now to the home itself. Here architecture has a double duty, for it must provide air, light and cleanliness for our bodies, and seek simplicity in appearance which should be harmonious in itself and in harmony with its environment. The wonderful architectural monuments of the Middle Ages in Europe have presumably played their part in spiritual evolution where the masses are concerned. The low materiality of to-day must be fought by reasoning; awe-inspiring methods are no longer spiritual weapons.

To conclude, we shall assume that there are four types of artists: First, he who is entirely dependent on the teaching of others, and who delights in loud colours and violent contrasts, the *Shūdra* painter; second, he who is strictly objective, who paints as he sees, neither adding nor omitting, who teaches the lesson of craftsmanship—the *Vaishya* painter; third, he who sacrifices all considerations to that of maintaining and proclaiming the truth and sincerity of his school, whose characteristics he will insist on to the neglect of other parts,

who shows imperfections but is eloquent—the *Kshatṛiya* painter; fourth, he who carries the lamp of artistic truth, which is the knowledge of the magic that permits the creation of what is spiritually beautiful, and the love that engenders that knowledge, he who is the guide—the *Brahmin* painter.

Certain nations can be seen to produce artists of one of the above classes according to the nation's spiritual development. More youthful nations delight in vivid colouring. A commercially inclined country like England produces artists of the *Vaishya* class with an occasional *Brahmin* painter to show the way. The *Kshatṛiya* painter appears in lands of intenser artistic production. The mechanical objectivity of the *Shūdra* painter is different from the objectivity of the *Vaishya* painter, the latter having a good deal of unconscious subjectivity.

In being sincere an artist will paint in the class he is born in, and several generations are necessary to attain perfection. When the aim of artists is outside their proper class they cease to help the spiritual evolution of humanity, and chaos ensues. We have chaos to-day, and it is called "advanced art"!

An Artist

THE TEST BY FAITH

By HAROLD ROBERTS

STUDENTS of the Path know that one of the required attributes for the Chela is faith and confidence in the Master, simply because He knows what you do not. I heard the other day of a well known occult writer in the world, whose spiritual progress was considerably retarded because he believed that one whom he looked to as a Teacher, to what extent I do not know, was false in a certain episode. The length of retardation seemed altogether out of proportion to the incident, but it proves the power of subtle forces, which appear insignificant in comparison with more manifest facts, and yet are infinitely more important, just as a thought may alter the whole of one's life, by turning the course of evolution.

Since I first entered the Society in 1906, there have been several crises in the Theosophical Society, turning on the character and actions of leaders in the Society, and I believe I can say that these have had no effect of any importance upon me, and I should like to bring to others, something which they probably know in themselves, but perhaps have not concretely formulated in their own consciousness.

Why is there a serious result in the occult life, because of an apparently insignificant act in physical life? Because the trifling physical event showed the permanent, or rather the actual and definite stage the real Self stood at. For instance, to me it seems an elementary principle in occultism that we cannot believe what the senses tell us as a final and necessary fact, and yet we find all these divisions and crises occur because we believe what we see or hear, have been told, or read in print, what a certain somebody has done. Surely it is quite elementary occultism that occult powers can always create delusions that will deceive the closest of friends. We know enough also that a thing is not necessarily true because it is in print, and it also appears to be a stage on the Path where it is necessary that the aspirant should appear to be guilty, even of the most atrocious acts, so that it can be seen whether he can stand the scorn and contempt of the whole world, and even of his nearest friends. Knowing these things and knowing also that the majority of us are not in a position to have first hand knowledge of most of these things that cause these crises in the Society, and therefore cannot judge, it seems the right thing to do is to abstain from forming any opinion on the matter, and certainly not to judge or condemn. If one is giving his life to serve Humanity, that should be sufficient for us, and in any case, the criterion of a teaching is not the Teacher, but the teaching itself, *per se*.

Harold Roberts

I AM

AND the picture of the Passion was before me.

Man on the cross—in the centre, Man on the cross—agony on the right.

Man on the cross—torture on the left.

Man crucified—Man—Man—Man.

One left behind—he on the left goes on higher and the Passion lifts them on

And the story unfolds before me.

Humanity on the cross—alone—unwept.

The Looker-on wise in His unweeping.

Humanity tortured but on a cross of his own making.

On the right he who robs it of its inheritance, greed—who knows Plenty only by seeing Want.

On the left he whom we repent on, the unfailing physician of Failures, Self-respect, Self-praise, Vindication—"I did my best".

And the high gift of the Truth is gone

And the thief is none the richer and mankind hangs on in Despair

Having not Plenty nor Tranquillity.

When the hour has struck, together they go, on, higher—and Humanity, Agony lifts it on again—One thief dies and the other goes on.

And I hung on space in Agony

And the Spirit within me rebelled. Peace. Is there no peace?
Let us hence!

And "I Am" repeated within me—bell-like and dim and real and the Thief on my right was dumb—the Spirit of dependence on Things—and like things he was void of expression.

But he on my left would not die,

The Spirit of Dependence on Teachings—Help from Him who Helps

And I was as another—re-born and re-made and new.

And the Cross of Spiritual Darkness was the greatest boon
I knew.

"I Am" stood in the centre (of all things, not of a few)
And the thief of my strength died fading—died into nothingness.
And the thief of my soul went with me—died into helpfulness.
And "I Am" became the essence of all that I do and achieve;
Dependence alone could rob me, who has gone out for aye;
And the other great Thief is in me—the power to Help when
I may.

Face the great awakening,
Know that the twain are these,
One the traitor of matter and
T'other the traitor of Prayer.
He who can help is within you,
He who can say "I Am."
Nought else really in being
But what in you doth say "I Am"!

A. F. KNUDSEN

SEEDS OF INTERNATIONALITY

A HISTORIC MUSICAL EVENT

By M. E. COUSINS, B. MUS.

INTERNATIONALISM is a state of the mind of humanity that has to be developed in many different ways. The League of Nations has quite remarkably recognised this along the lines of Political, Labour, and Social Reform activity. It has also formed the International Committee of Intellectual Co-operation, but the title itself shows its limitations, for there is a region of human nature deeper and wider than the intellect, namely, the emotional, which expresses itself in the arts.

We have not yet heard, for instance, of anything that the League has done for Painting, Sculpture, the Drama, etc., and yet without some comparative study and understanding of these and allied areas of national self-expression, the springs of many lamentable effects in world history will remain unexplored and misunderstood.

Music is particularly the language of the emotions, and as so much action of the world springs from emotion rather than from intellect, music will be one of the subjects which will receive attention from the Committee of Artist Co-operation which must be organised by the League of Nations in the near future to complete its sphere of international service to the world as one joint family system.

In India the honour belongs to an advanced Indian State, the State of Mysore, of having recognised that a master artist is a World Citizen, and of having honoured him as such through giving a wide publicity to his best work. On March 26, 1827, one of the very greatest musicians in the world's history died. His name, Beethoven, is for Western musicians what Thyagaraja is for South Indians or Tansen for North Indians. He was born in Cologne on the Rhine, but achieved fame and spent most of his life in Vienna, the metropolis of Austria.

At first sight, one wonders what possible connexion this German creator of noble music can have with India. That the Mysore Ruler, his Band Conductor, and the music loving public of Mysore and Bangalore saw the centenary date as an occasion on which they should do public honour to Beethoven shows how far ahead in culture, in broad-mindedness, in musical appreciation Mysore actually is, for it seems to be the only part of India which has, in this way, organised a regular Beethoven Festival lasting practically a week and including a concert for school pupils, an evening Grand Symphony concert, and a Chamber Concert. This State has spontaneously and naturally made an authentic gesture of deep international significance.

In Bangalore art circles, West and East meet on terms of equality and enjoy the specialities of each. His Highness the Maharajah became Patron of the Festival in conjunction with the Resident and the General of the British Army commanding Madras Presidency. His Highness willingly lent his Palace Orchestra for the Festival and it was supplemented by players from the Bangalore Branch of the British Music Society. There were forty Indian bandsmen, several Britishers, an Irish solo pianist, a German conductor, all sharing in the happiness of recreating the great compositions of the master-musician Beethoven. Music became the medium for an Eastern League of Nations, a Committee on Artistic Co-operation of the kind one longs to see repeated constantly during the future. There were 50 players in the Orchestra and 16 different kinds of instruments.

A very valuable educational use was made of the Festival for school children. About 400 pupils were brought to the final rehearse

of the Symphony Concert and before the programme began a melody was played by each kind of instrument to demonstrate to the boys and girls its special quality of tone-colour.

Months ago, when the suggestion was put before His Highness the Mahārājāh that such a festival should be held, he saw how increased its effect would be by some representation of Beethoven himself, the man, and he placed an order for the sculpturing of a bust of the composer. This has been cleverly executed by Mrs. Alderton of Mysore almost double life size. It stood on a pedestal by the piano, draped with the Mysore State colours, and crowned by the conductor's daughter with a wreath of laurels. That strong worn face with the noble brow and the atmosphere of victory over deafness, ill-health, loneliness, poverty, and the ingratitude of his loved nephew, was an inspiration to the work of the festival. It was a dramatic touch and seemed almost a ghostly visitor, grown to super-human size by virtue of his greatness and his hundred years' sojourn in the higher world. What a noble action was the Mahārājāh's in thus honouring the Mahārājāh of Western musicians and introducing his human appearance to the thousand people who attended the three concerts of the festival!

“Wisdom is wisdom only to the wise,
Thou art thyself the royal thou hast crowned,
In beauty thine own beauty thou hast found,
And thou hast looked on God with God's own eyes.”

Beethoven would have been surprised to hear a band of Indians playing his great and difficult symphony so worthily. For these men to have conquered the technique and spirit of a system of music, utterly different from their native Carnatic music, is a proof that music can indeed become a universal language, if only there is the fostering patronage of educational authorities big enough to include all kinds of musical culture in their musical training. His Highness also supports an entirely Carnatic band, and a Hindustani band, and his Music Director, Mr. Otto Schmidt, has studied and appreciates also these systems of musical expression. Months of hard work had been given by the Palace Orchestra to the practice of the Egmont Overture, the Piano Concerto, the Romance and the 5th Symphony. The latter is one of the noblest classics of musical literature and brilliantly conducted by memory, as it was by Mr. Schmidt, its nobility, its varieties, its gamut of emotional expression, its beauty, genius and power, were given forth in conditions of race, climate, novelty, and achievement over difficulties that truly made it “an historic event”.

From The Madras Mail

THE THEOSOPHICAL FIELD

THE following report of a lecture by Sir Oliver Lodge needs no comment; but we may well remind ourselves of how this distinguished and real scientist has progressed, step by step, to his present views.

THE ENLARGING UNIVERSE

"As far as I can judge," said Sir Oliver Lodge, delivering the fourth Halley-Stewart lecture in the Memorial Hall, Farringdon-street, London, "the progress of science is tending towards a strengthening of theology in all its really vital aspects; that certain occurrences which have been doubted—shall I say the direct voice at the Baptism, the Presences at the Transfiguration, the vision on the road to Damascus?—were true happenings.

"True, that is, not merely because of historical evidence, about which many are better judges than I, but because things like them can happen.

"I look to the time when the Incarnation can be rationally recognised as both a Divine and a human fact. The Divine and the human are truly interrelated; they do interact; the spiritual world is a reality."

... His subject was "The Human Quest for Truth". Tracing the history of scientific development, he said that in this revolutionary age new ideas were everywhere dominant.

"The permanence of the everlasting stars is questioned; the birth and death of worlds, their ages, and the processes by which they have come into being, are being calculated and critically examined," he proceeded. "The process of evolution is being studied throughout thousands of millions of years. More is known about the interior of a star than about the interior of the earth. The constitution of the atom of matter is unravelled. The nature of energy and of the ether—if indeed there be an ether—is becoming the supreme question."

The result, so far as we had gone at present, was, first, an enlargement of the universe beyond all previous conception; and, next, a

detection of law and order running through the whole—the same laws ruling in the furthest star as in this little solar system; a constant flux and activity, constant and inexorable; change and development, with a possible recurrence and perpetuity of an unexpected kind.

“There is no impiety in the proceedings,” he declared, “Humanity is stretching its powers to the uttermost, and is, I believe, preparing the way for a perception of spiritual truth which has not yet fully dawned on the scientific horizon, but of which I catch the glimmerings that precede dawn.”

In these revolutionary times, he counselled, we must be scrupulously careful about what we denied. Let no generation think that they were coming to an end of discovery, that their facts were final and unassailable, that their theories were complete. Infallibility was not for men.

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A HEADMASTER'S VIEW ON SPIRITUAL DEVELOPMENT

Mr. P. F. Calow, acting headmaster of Barker College, Hornsby, N. S. W., in his annual report, delivered at the prize distribution yesterday afternoon, referred to the spiritual development of the school.

“I now wish to refer,” he said, “to that which for every schoolmaster must constitute the greatest glory, if it is also the hardest part of his profession, the development of the spiritual tendency . . . I feel that parents could do more to deepen and strengthen the essentials of the boy's character if they would join hands with us in stimulating the boys' spiritual life through reading, and the avoidance of distraction . . . There is a constant stream of invitations to picture shows, to concerts, to exhibitions, and performances of every possible kind, to anything and everything that can distract and divert the pupil from his legitimate business of slow development. It is futile and disastrous to seek to engraft upon a boy of fifteen all the worldly experience of a grown man. Such things can come later. I am convinced that the essentials of character must be slow in growth if they are to be strong. It can do the average boy no good to attend the cheaply sentimental entertainments incessantly thrust before him. There is a store of spiritual strength in mere spaciousness, and silence and beauty.”

* * * * *

An organisation, called "The Fellowship" has been formed in Calcutta, India, to fight the increasing communal and racial conflict in the country and promote harmony and goodwill among all the communities. At the inaugural meeting, presided over by Mr. Hirendra Nath Datta, a prominent member of the Theosophical Society, messages from Lord Lytton, the Governor of Bengal and Dr. Rabindranath Tagore were read. The former wrote:

"The surest way of removing communal tension was of ensuring a sympathetic study and understanding of the contributions which various religions and cultures had made to the progress of civilisation." Dr. Tagore's message was: "The time has come when we must cultivate world-wide spiritual comradeship by training ourselves to realise the inner core of Truth in all religions, feeling glad when we discover spiritual wisdom which we find in our creed expressed in those of others with special characteristic idiom, accent and emphasis."

SCHOOL FORESTRY ENDOWMENT SCHEME

The love of gardens and nature study generally are interesting features of Australian State Schools, and the scholars are also encouraged in the planting and care of trees. A large number of schools throughout Victoria are now working under the School Forestry Endowment Scheme. Plantations have been made and are reported to be in a healthy condition.

The object of the Scheme, says a recent report in the "Age," "is to instil into the minds of the children a love of trees. At present these plantations vary in size from one to seventy acres. The first was planted in 1923, and many of the trees are now eight feet high. When the planting of the first area had been completed, a second area was secured in 1925, and 1,400 trees have been planted. A nursery has been established and sufficient seedlings are being raised for next season's planting. The Frankston High School has secured 10 acres. It is intended to fence the area and do any necessary clearing so that planting can be done next season. It is likely that pine trees will be planted. In commenting upon the scheme the W.A. Forest Department in *The Parents and Citizens Broadcaster* quotes:

"A people without children would face a hopeless future. A country without trees is almost as helpless; forests which are so used that they cannot renew themselves will soon vanish and with them all their benefits. If you help to preserve our forests or plant new ones you are acting the part of good citizens."

"Wise forest protection does not mean the withdrawal of forest resources, whether of wood, water or grass, from contributing their full share to the welfare of the people, but, on the contrary, gives the assurance of larger and more certain supplies. The fundamental idea of forestry is the perpetuation of forests by use. Forest protection is not an end of itself; it is a means to increase and sustain the resources of our country and the industries which depend upon them."—THEODORE ROOSEVELT.

* * * * *

SPAIN

Dr. Manuel de Brioude has been elected as General Secretary of this Section, in which is an indication, not only of a general sympathy towards him, but of the trust his fellow-members have in his qualification and ability as a leader. We wish him sincerely the best for his work, the understanding and co-operation of every member of the Section in his difficult work. As a result of the experiences gathered in the passed trials we hope that the Spanish Section will have a more peaceful and fruitful future than ever before. The Presidential Address delivered by Dr. de Brioude in the General Council was a fine message of understanding and of love.

CUBA

Our brethren in Cuba are making more and more use of the daily papers, reaching thus the remotest places, where otherwise it would be difficult to spread the Theosophical ideas and teachings. Some of the Cuban newspapers publish a Theosophical article every week; there are two in Manzanillo which publish daily one article on Theosophical topics. In the April number we said that in Cuba during the last six months eight new Lodges and nine new Centres had been established. Since then two more new Lodges were established. We do not know how many new Centres were formed, but it seems to matter very little, because we will find them very soon in the list of Lodges. The February number of the *Revista Teosofica* gives the list of 32 Lodges and 9 Centres in Cuba. There are other 11 Lodges outside of Cuba, belonging to this Section. We think anybody sufficiently advanced in mathematics, may follow the connection between the effort and work done, and results obtained in this Section.

BRAZIL

We have received the first number of a new monthly Theosophical magazine which bears the title: *Lucifer*. The articles

published in the first 16 pages of *Lucifer*—so far as that is possible in such a small space—give something of almost every field of the main Theosophical activities. We hope that in time we shall find more news in it concerning the work in the different Lodges of Brazil.

CHILE

We are glad to announce that the Theosophical Centre “Loto Blanco” as a result of the zealous work of its members has grown to the stage when it can be transformed into a Lodge. We see at the head of the list of the Lodges of Chile “Loto Blanco”. Warmest good wishes to the new Lodge!

PORTO RICO

The “J. Nityananda” Lodge is organising a League against “analphabetism” which in co-operation with the Mayor, Inspector of Schools and other officials of Aibonito, where this Lodge is working, wants to put an end to this anomaly. We think it is an excellent contribution in the education of future Theosophists. In the list of lectures given by the Lodges in the capital of Porto Rico, we see that in addition to the lecture they deliver the first Wednesday of every month in the Anti-Tubercolotic Sanatorium we have written about some time ago, they are giving two lectures per month on Theosophy for the inhabitants of the penitentiary, and a class for those among them who are more interested in Theosophical teachings. Here we have a beautiful example of true and good work which eventually must become the method of future in dealing with delinquents—instead of merely punishing them—to teach and improve them and thereby making useful citizens of our younger brothers.

SOUTH AMERICAN THEOSOPHICAL CONFEDERATION

In order to give some information about one special and interesting movement in the countries of South America I send this short account of what is being done. The movement aims at creating a Confederation among the Spanish and Portuguese speaking Sections of South America.

We understand that the idea of a Federation of all the Latin-American Sections which, was dealt with in 1922 by brothers Adrian A. Madril, Argentine, Raimundo P. Seidl, Brazil, and Armando Zanelli, Chile, is taking fresh vigour. It was formulated in 1922 as a project

and referendum for the respective Councils of the then existing three Sections of South America (Brazil, Argentine and Chile). To-day the Uruguay Section must be taken into consideration. We have not the slightest doubt that Uruguay will join this Confederation.

The idea, due to the growing feeling of the necessity and usefulness of such a Confederation among the Spanish and Portuguese speaking Sections of South America, is now ripe for realisation. Those who are at the head of this particular movement postponed the actual formation of this Confederation till the possible visit of the Vice-President, Mr. C. Jinarājadāsa to South America, so that it may be inaugurated in his presence and under his advice. Whilst writing this we do not know, whether his manifold activities will allow Mr. Jinarājadāsa to satisfy the wish of the South American Sections and permit him to make a tour in those countries and be present at the formation of this Confederation, we hope so.

Mr. A. de la Pena Gil (Mexico) suggested the idea to form a Hispano-American Confederation in order to bring together all the Spanish and Portuguese speaking Sections of America. We are in favour of this wider form of the Confederation. Should the Portuguese speaking Brazil have any objection to this name, we would suggest "Latin American Theosophical Confederation". This would probably satisfy the Spanish as well as the Portuguese Sections. Anyhow names are of little importance and make no difference to those who can see the idea behind them.

Unity and co-operation among the different Sections of Latin America, and within the Theosophical Society, can also be the aim of such a Confederation. Then the dispersed forces of to-day will be co-ordinated and the result will better show the importance of these Sections. . . .

We have just received from brother Edelmerio A. Felix, General Secretary of the Cuban Section, a letter proposing its formation, and informing us that the same has the complete approval of our beloved President, Mrs. Annie Besant, with whom he had the privilege to treat this point in New Orleans, where he went to visit her last November when she was making her tour in the United States.

Conscious of its importance, our Section will give this idea her most decided assistance.

ARTHUR GLUCKLICH FELIZ

HOW URUGUAY RECEIVED THEOSOPHY

REPORT OF AN ADDRESS BY SEÑOR RADAELLI, CONSUL OF
URUGUAY IN CAPE TOWN

I AM afraid that my little talk about persons and places, far away, none of which are familiar to you, may not be very interesting. However that may be, we have to look upon the Theosophical Society as a *unity*, a great whole, which is the same in all countries much as though it were a human being, with a nervous system as wide as the world. An abnormal being shall we say, having in all parts of its vast body both heart and brain. For this reason, to speak to the Members of the T.S. in Cape Town, of the Members of the T.S. in Montevideo, is much like telling an ear or a nose, what is happening to the feet.

We have to-day, in the Uruguayan Republic, the thirty-eighth Section of the T.S., with eleven Lodges and more than two hundred *active* members, although when our present General Secretary, Mrs. A. M. Gowland, came to Montevideo for the first time, we had only one Lodge with about ten passive members. That Lodge had been founded 20 years previously and after a brief success during its early days, fell into decadence, the result of selfish intellectuality, and after stormy interludes, continued in a cataleptic condition, existing, in name only, for many years thanks to the untiring perseverance of its perpetual and unique President Juan Geis, who, during this long interim was almost its only member.

Two years before the arrival of Mrs. Gowland, a few of the old members, and some new ones, came together to form a centre for Theosophical study, which they called "*Vidyā*," and of which I was a member, drawn for the first time in my life to join with others, in the study of subjects which for years I had been studying in secret, never expecting to meet any others who would enjoy this study as I had done.

I was Secretary of this centre, which broke up when winter came. At that time our Theosophy seemed to melt with the coming of the hot weather. We were Theosophists only in the winter. When the heat came, no one cared to attend the meetings, and it was necessary for the winter to come for us to resume our Theosophy with our overcoats.

All these details, which appear unimportant, I am enumerating, that you may be able to follow easily as I tell you of the strange, slow, persistent fashion in which the threads of Karma were weaving in advance the circumstances, which would make possible those future events, undoubtedly fore-known in the vast Plan (that we do not know), which we can dimly visualise here and there amidst the apparent confusion of this world.

When I look back over those past days, I am astonished at the apparent lack of *motive* which originated all that early activity, and I cannot help wondering *why* it was, that we commenced so suddenly, and finished as suddenly, when the work, corresponding to the "first chapter" in these events was concluded.

Out of the twenty-six people who constituted the study group, to-day only 4 remain within the luminous circle of Theosophy, all the others have fallen back into the shadow.

Why were we all so impulsively enthusiastic, if only to revert into apathy? What was it that lifted us up, and why should those others have fallen by the wayside? I do not know.

But evidently those others served their purpose in order perhaps, that we four might learn our first lesson. We four, who were later to be used in greater work, which we could never have undertaken, had we not previously received this primary instruction. How marvellously unseen forces work in the delicate, complicated, and strong interweaving of events!

The "Vidya" did not meet again. Evidently, its work was done. I felt the lack of it deeply. For the first time in my life I had found something which, evidently, I had loved profoundly in past lives, because, with its disappearance, I felt suddenly as though my life had lost all its interest. During the next few months I visited several of the old members, and lent books to other people, who seemed likely to be interested, and had many talks and discussions with them, and finally succeeded in forming a group of "Free Students of Theosophy".

We met in a room belonging to the Press Club of Montevideo, which cost us nothing, and placed us in a position to interest the Press, and secure propaganda for our meetings. In this way we secured fresh members, such as Luis Vigil Francisco Diaz Falp, the two Casinelli brothers and Enrique Dieste—all names well known in Uruguay—and they were the ones who with myself, later on, were to constitute the *Committee and General Council* of the great leader, whom destiny was bringing to us.

This Free Centre of Students of Theosophy, was a school which taught us all many hard lessons. We had no guide except our books, and we were all men, the majority being writers, journalists, painters: all intellectuals, that is to say, approachable only on the mental side, with active *brains*, and cold *hearts*.

I am astounded as I look back, at the tenacity and the ardent enthusiasm with which the three or four of us who were directing this Centre, preserved for months, the unity of this nucleus of individualists, always impelling them forward by the force of our words, towards something that we could feel, though unable to explain—because of the dark night of our ignorance of the Masters, or of the true laws of Life—towards the impossible dawn of a sun, which to our *reasoning faculties* appeared non-existent.

And when the day came (which at a later date we realised was the best day in all our lives), when she, for whom all these forces were preparing, came among us, we were *ready* to receive her, although we did not realise it. She was the hope, the light, for which we had been looking, but we were not then aware of it.

What a wonderful light illumines things when we are able to look back on them, and can piece together the details which appeared so separate, and succeed in discovering, under the ordinary surface of our days, the essential lines of force . . . like the skeleton of the world, beneath whose surface lie the muscles, nerves and veins of different and varying deeds! There we have a ^{real} marvellous network of form.

The world did not thrill on the day that Napoleon the First was born, nor did any of the days which gave birth to heroes or tyrants, appear different from any others, yet in reality, they *were* different. In the World of Causes, the event was coming on that very day, foreseen and transcendental, which was destined to give a new impulse to humanity.

So, *she* came among us, with her tranquil smile, her intrepid courage, destined to conquer our hearts for the Theosophical Society and the good of humanity. If we had even one single virtue then, it was surely that of having been able to recognise and welcome her. Just consider, what was our real situation. We had never known any of the outstanding figures of the T.S., and Theosophy itself was to us, no more than an intellectual conception.

The teachings of our books were not understood by us as anything more than an interesting science, absolutely unconnected with everyday life. Our meetings, in the "Free Centre," were always characterised by violent discussions which led nowhere, but which *we* considered useful to shake up, and keep awake our less active members.

Thinking over these things, it is difficult to imagine, how we came to recognise her, as we did from the very first, as a true messenger from the White Brotherhood, for she came amongst us so simply, without implying that she was anything of a teacher, or even that she came to teach us, only offering her teaching to us with a friendly smile, that left us free to accept or reject it as we wished.

But it was not only her *spoken* teachings which revealed to us her quality, it was her behaviour, all the time. For in her we have the living and present realisation of our ideal of future perfection.

Ah! What brilliant days were those of her first arrival. When we recall, in Uruguay, in all their solemnity the birthdays of our Section, the open air picnics we had in the spring-time, and all the homely, loving talks she gave to us in that sweet intimacy, they seem as hymns or verses of music. There we felt that the exalted days that gave birth to Christianity could not have been more beautiful than those days in which she illumined the darkness of our night, giving to us, in a new sense of things, a fresh concept of life, of Theosophy; making those studies that we loved, not merely an agreeable science, but something so intimately connected with life that, *it is now for us life itself*, so clear, so direct, so well balanced, so full of hope and healthy gladness, as never had appeared to us before.

When after a stay of only five days amongst us, that first time, she returned to Buenos Aires, we all met together on the wharf, (united in a general regret at her departure)—that is to say, all the few members of the only Theosophical Lodge existing then, and all the members of the Study Group, and all the members of the Free Centre—and, as we watched the steamer disappearing in the darkness of the night, all rancour, all disagreement, all estrangement between us disappeared, and we felt that a new brotherhood had come into being amongst us. *For the first time we were all united*, with our eyes directed towards the same ideals.

She had come into our hearts like a benediction, from that moment she was our living ideal, a height *we* might attain to, a real example to follow, a perfection possible for us since she had reached it.

The theoretical Theosophy which we had extracted from books, now appeared to our vision as the enchanting panorama of a practical, living Theosophy.

On our return from the wharf to the city, Luis Vigil and I stopped at a street corner, under a street lamp, to discuss seriously, the great change that had taken place, and the new concept of Theosophy that we had acquired in such a short time; and of the new day that we all felt was dawning for Uruguay.

We agreed that it was necessary no longer to remain isolated but to join the Theosophical Society at once and to found a new Lodge, which would stand for the New Age and new ideas, and be a beacon for the scattered elements, a sure instrument for our new teacher, and as we looked at each other we both pronounced together the same name—"Besant"!

And so, the "Besant Lodge" was founded.

The value of what Mrs. Gowland gave us, is of such magnitude that it is impossible to put it into words.

You here in S. Africa who already have a conception of Theosophy, balanced, scientific and devotional at the same time, must make a great effort to imagine the state of our ideas, when we only knew *one* side of it, the most arid and the most dangerous, the cold scientific, mental side. Try to imagine a man thinking, until he is tired of thinking. It is possible that he receives some light on the subject of his thought, but his life is arid, cold and solitary, closed within a circle essentially sad and empty. Suppose then, that sweet music penetrates his solitude, soothes his sadness, exalts his feelings, and this man is stirred to the depths of his heart and enthused. All his life will be changed, there will be no more sadness nor solitude.

This then, was the change, the transformation that she wrought within us, since she awakened in us the feelings of Human Brotherhood, of belief in the Masters, of belief in ourselves. She taught us that the power of Love is infinite, and that which appears unattainable, the height most unapproachable, can be ours here and now, by the power of Love alone, if we are capable of loving sufficiently.

And this was our battle cry: "The world is full of science but empty of love". We do not want Theosophy as another science. Already we know many more things than we are able to apply. It is time that we began to show the fruits of what we know. Let us realise Love. Let us act so that around us Brotherhood may be a Light to the world.

Knowledge is nothing less than a danger when it lacks love, but with love, Karma and Reincarnation are sufficient to change the whole world. *We theosophise life by impregnating it with love.*

Let Theosophy not be a dead word on our lips. Theosophy lived, is *Love in Action*. If we love, we understand. We only understand that which we love. We may know all things, but only that we may be capable of loving all things. Love is Union. Love is the union of all things, and Unity is the essential and the Divine. To love is to make divine. To be loved, is *to be* divine since the essence of God is Love.

And this love, that *gives* all, is the *only* love that *conquers* all without making any effort to do so, since it is the law of spiritual life.

That is what she taught us, and aided us in realising it in our hearts. That is what has changed the world for us. Love and Purity.

And she moved among us as a perfect example of this realisation, because she passes through the world like a flame of fire, and where she has passed, one feels a reflection of God.

For that, every member of the Uruguayan Section of the Theosophical Society, in whatever part of the world, they may be carried by Destiny, bears witness of the immense debt of gratitude which we owe to her. To her in the first place, and to her husband also, because, owing to his good nature and the height of his noble sentiments, the Uruguayans have had this great opportunity of receiving the Light that his wife brought them, and co-operated always to such extent as he could, in making the Uruguayan Section a strong and accomplished fact.

You, who for many years have had your established Section, and have known your leaders, and could love them with the tranquil love borne by sons to the mother who nursed them, you who have not suffered as we have, the violent shakings up, the easy enthusiasm followed by depths of depression, nor have you been the credulous victims of false "Masters" animated only by self-interest, you will find it difficult to understand me, when I try to give you a slight idea of the immense revolution in our ideas and of what all this signified for the future of Theosophy in Uruguay, this complete change of mental attitude, of feeling, this unification of the ideal, this binding together of elements which had been antagonistic and hostile, into a complete and harmonious whole, serving under one banner.

In America, in Uruguay, in Paraguay, in the Argentine Republic, in Chile, wherever she has travelled, the spiritual life has received a fresh awakening, a new impulse has been given, a clearer, more simple view of life has been acquired.

It was thus that the waking up of Uruguay commenced, it was thus that a new era was initiated in our land, and thanks to her, the Theosophical Society finds its most enthusiastic supporters amongst those who before were its bitterest enemies. It seemed to us a miracle. Every time that she came over to Uruguay, to stay for a week or ten days, dozens of new members entered the Society, and new Lodges were founded. At one Initiation ceremony, during one of her visits, no less than 48 new members received their diplomas.

The original and first Lodge, the "Hiranya" sprang into new life and the "Sofia" which had been moribund for many years, awoke from its long sleep and recovered some of its former adherents, who had remained for years in complete forgetfulness.

This progress has been continuous. Shortly before I left Uruguay, the Lodge "Surya" in Melo (on the frontiers of Brazil), was formed and I have since heard of the founding of another, the "Blavatsky" Lodge, besides other groups in Mercedes, Pysandu, Salto, Durazno, cities of Uruguay which will soon blossom into new Lodges.

The world is a very useful test. It shows us that the work of God grows in multiplying forms, and *unifying* the spirit. "Many Lodges, with a single ideal" should be our slogan.

Our Council is in constant communication with the members of the neighbouring T.S. in the Republic of Argentine, where our General Secretary formerly held the same office, and with Chile, the Republic which lies between the Pacific Ocean and the chain of the Andes; and between the three Sections there exists a very sympathetic feeling, fostered by our General Secretary in her constant journeys from one side of South America to the other, and our greatest hope now is that she will return to visit us as soon as possible.

The "Ariel" Lodge, which has thirty-five members, and of which I was founder and President until a week before my departure, is, like the "Besant" Lodge, the direct outcome of Mrs. Gowland's influence, and has several members whose relative liberty will make a visit to South Africa possible for them, and they hope to accompany Mrs. Gowland on her return journey here at the end of 1927.

This will allow of their meeting you all and knowing you personally, forming a new link of love between two far off continents, and the earth will be happy in being girdled with a new symbolical garland of flowers across the seas.

Although through my scanty knowledge of your language I cannot understand all you say, I heard, that it was suggested by some of your members, that our General Secretary, Mrs. Gowland, be a future General Secretary of the Theosophical Society in South Africa.

That suggestion is very natural. Wherever she has gone there have been many who have desired to keep her, but she is General Secretary of the *Uruguayan Section*, elected for three years, and her resignation has been unanimously rejected; all the members at the Annual Convention rising to their feet as a token of their homage.

We therefore, are not disposed to let her go. We wish her to be at our Annual Convention in Uruguay in August, 1927 when her term of office expires, and it is certain that she will be re-elected unanimously, for another three years.

We do not know the future of the seeds we sow to-day, but we do know that there is no chance, and everything in the patient progress of time is subject to plan, maturing through the centuries race by race, illuminating one continent after another with the light of wisdom, and perhaps some day, not far distant, we may be able to see, how, in these apparently ordinary days, there was a great seed-sowing for the realisation of the highest ideals of humanity.

Blessed are they who now have eyes to see and ears to hear.

RADAELLI

SUGGESTIONS FOR LODGE ACTIVITIES¹

By NAGENDRA KUMAR BOSE

THERE are four types of Members in each Lodge, *viz.*

- (a) Practical,
- (b) Intellectual,
- (c) Devotional,
- (d) Undifferentiated, members who do not show forth any particular quality.

The first three classes should be utilised for Lodge work. The undifferentiated should be associated in either of the three former groups according to their choice. In each group there should be one or two leaders. The President and the Secretary should be in touch with all the groups.

Practical Group. Members of this group, Karmis, should take up social service. They should join municipal administration, school committees for girls and boys. They should try to open a night school. They may give helping hands to other humanitarian activities in the town (such as Bandhab Samiti and Murshidabad Club). They should build up the form side of the Lodge such as building, library and garden. Their further duty will be to collect subscriptions and donations for the Lodge. They will arrange meetings if a lecturer comes from outside. They will also try to evoke interest and enthusiasm amongst undifferentiated members attached to their group. The members of this group should meet together and plan out ways and means to carry on the work of the Lodge. When a definite plan is worked out it will be put before the Business meeting of the Lodge for approval and sanction.

Intellectual Group. The members of this group should study Theosophical books and book of different religions, books on philosophy and science, so that the members of other groups may share the result of their study. For this purpose they should take up translation work. Each member of this group should take first Theosophical pamphlets for translation. One of their chief duties will be to explain Hindū rites and ceremonies in the light of Theosophy.

¹ Though these suggestions are for Lodge work in India, other countries will find ideas in them useful for their local conditions.—ED.

In this group there should be a leader to regulate the activity of other members of this group. The members of this group should also try to meet members of other groups so that they may be able to pass on their ideals in friendly talks. They will also help the President in selecting books or subjects for study in Lodge meetings. They should also take up propaganda work in conjunction with members of other groups.

Devotional Group. The members of this group should primarily by their love and devotion be cementing links between different groups. Theirs will be the duty to evoke enthusiasm amongst other members by their life and meditation. They will be the heart of the T.S., while the second group, the intellectual, will be the head, and the first, the practical, the hand of the T.S. The members of this group should by meditation try to create an invisible link between all members. As they will have to remain in touch with two other groups they will have to offer a helping hand in the work of those groups. For this purpose they will meet the members of other groups as often as possible.

General. With a view to provide against the flagging enthusiasm of members and to attract outsiders and sympathisers to the Lodge, chief festivals such as Dipāwali, Saraswatī Pūjā, Sivarātri, Doljatra, Rāmanavami, Janmāstami, should be observed besides White Lotus Day, the birth-day of the President, and the Anniversary of the starting of the local Lodge. Arrangements for refreshments should be made if possible. With a view to cultivate the spirit of Brotherhood amongst the members, ladies of the household of the members should meet each other as often as practicable. Translation of Theosophical pamphlets may be circulated to the ladies of the town with a view to attract their sympathy.

Nagendra Kumar Bose

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Theosophy Explained in Questions and Answers, 2nd Edition, by P. Pavri, B.Sc., L.C.E.; *Indian Tales of Love and Beauty*, by Josephine Ransom, 2nd Edition; *The Chakras, A Monograph*, by the Rt. Rev. C. W. Leadbeater (T.P.H., Adyar, Madras); *First Steps in Yoga*, by Swami S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler, London);

A Congregational Pooja for the Hindūs, The Indian Bookshop, Theosophical Society, Benares City, India); *My Master*, by T. L. Vaswani (Ganesh, Madras).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophisches Streben (November, December, January, February), *El Loto Blanco* (February, March), *Revista Teosofica Chilena* (December, January, February), *The World's Children* (February, March), *League of Nations Information Section, International Economic Conference*, *The Australian Theosophist* (February, March), *Theosophie in Ned.-Indie* (March, April), *Revista Teosofica Isis* (November, December), *News and Notes* (March), *Modern Astrology* (March), *The Theosophical Review* (February), *Bulletin Theosophique* (March), *Light* (March), *The Indian Review* (March), *Kirjath Sepher*, *The Canadian Theosophist* (February), *The Messenger* (February), *Theosophy in New Zealand* (March, April), *The Servant of India* (March), *The Herald of the Star* (March), *The Calcutta Review* (March), *Teosofia* (February).

We have also received with many thanks:

Espero Teozofia (October, December), *Theosophy in India* (January, February, March), *Der Herold* (January, February), *Teosofi* (February), *Pewartas Theosofie* (March), *The Young Theosophist* (February), *Theosofesch Maandblad* (March, April), *Satya Vakta* (March), *Brothers of the Star* (January, February), *The Occult Review* (March, April), *Influenza*, *The New Treatment*, *Vivir* (January), *Revue Theosophique* (February), *Rural India* (February), *El Mensaje* (January), *Blavatsky Press Bulletin* (March, April), *Vaccination Enquirer* (February, March), *Lucifer* (January), *The Vedic Magazine* (March), *Gnosi* (January, February), *Teosofia en Yucatan* (January, February), *The Dragoman* (March), *Theosophia Jaargang* (March), *Prohibition* (April), *The Eastern Freemason* (March), *The Vedānta Kesari* (March), *Revista Teosofica* (February), *New Health* (February), *De Theosofische Beweging* (March), *Australian Star News* (March), *Toronto Theosophical News* (January, February, March), *Revue Orphee*, *Heraldo Teosofico* (February).

REVIEWS

Talks on the Path of Occultism, by Annie Besant, D.L. and the Rt. Rev. C. W. Leadbeater. (T.P.H., Adyar. Price Rs. 10.)

The sub-title of the book reads "A Commentary on *At the Feet of the Master*, *Voice of the Silence* and *Light on the Path*," and the contents rigidly follow these three little books. For these three little books are the most helpful and far-reaching guides to the future evolution of humanity that we have.

Section 1, dealing with *At the Feet of the Master* contains some of the addresses that were once issued as a book by Bishop Leadbeater, entitled *Talks on At the Feet of the Master*. The introductory chapters cover 37 pages and are exceedingly valuable when taken together with the prefaces or introduction to both of the other sections, which one will find in their proper places. The book has to be taken in order and at the same time taken piece by piece, for these three great books cover more or less the same ground and yet expand gradually from Initiation to Mastership, from Mastership to Chohanship. It is impossible to give here the titles of all these wonderful and illuminating talks, expanding step by step the key words that the little books contain. In the first little book there are 316 pages of commentary, reminding one of the *Bhashyas* that one finds in India, giving volumes of comments on a few lines of the Upanishads and yet there is not a word that you will not remember and if you try to act upon would follow THE PATH.

The comments on *The Voice of the Silence* cover 270 pages ; here we have Dr. Besant covering all three fragments of *The Voice of the Silence*, giving us most intimate insight into its origin and the past lives of its authors and editors. One has to read these pages carefully before one realises the immense thought and value of each word contained in *The Voice of the Silence*.

Section 3, deals with *Light on the Path*, taking all the rules and the notes upon them through 310 pages of charming and simple comment, showing us how the lines and rules subdivide, giving us the method of their arrangement, both of which are keys to the meanings of the words themselves. There is much here to extend the knowledge

we have already of this wonderful little book in the introduction that appears under the name of Mr. Jinarājadāsa in several editions. Here we have the charming interlacing of the thoughts of our two great teachers, for they have each their own set of notes on these rules, and so as they appear apposite to the subject matter they are inserted with the initials at the head to show the author. One of the lesser important, but nevertheless interesting studies is to put the mind of Dr. Besant thus alongside of the mind of Bishop Leadbeater and see how they compliment and expand each other's meaning.

The careful analysis, the great amount of thought that can be spent on these rules is shown in the fact that on rule 1, alone, 38 pages of comment are given and so on through to the end of this wonderful little "light bringer" that has brought assurance to many a groping soul and sanity where otherwise there would have been bewilderment.

And yet, the subject is in no way exhausted, these comments only stimulate the students to better thinking, nay, to realisation of these truths and then to the living of them. The book has been very carefully edited, one searches in vain for duplications, the matter has been thoroughly thought out, which makes even for the casual reader, a delight and to some it may bring a brighter light on THE PATH. It is interesting to find these three commentaries bound in one volume. It is well that they are so for it draws together the study of the three great little books which belong together and are not complete separately. In studying for the Path, one must not take one of these to the exclusion of the other two and this volume shows us more clearly than ever their inter-relationship. The Volume is a great addition to the books that are dedicated, like *The Secret Doctrine*, "To the Few".

A. F. KNUDSEN

Theosophy Explained (Second edition), by P. Pavri, B.Sc., L.C.E. (Theosophical Publishing House, Adyar, Madras. Cloth and gilt Rs. 4-8, Boards Rs. 2-12.)

This book, in the form of questions and answers on the broad teachings of Theosophy, both in their fundamental principles and their application in life, was first published in 1921. Since then there has been a large volume of new ideas on the subject given out to the world, chiefly by Dr. Besant and the Right Rev. C. W. Leadbeater, and in the revised edition of his book Mr. Pavri has embodied them in appropriate places. Other literature also, not specifically Theosophical in form, explaining and supporting the various truths of Theosophy, especially illustrating their rationality and efficacy in

practice, has rapidly increased during the interval and the author has made full use of it in the book. Consequently the volume has become nearly double its original in size and up-to-date in its contents. The book is sure to continue its usefulness to Theosophical students and others who wish to understand what Theosophy stands for.

M.

The Twelve Houses of the Zodiac. In their Relation to the Twelve Organic Structures of the Human Constitution. By the Rev. Holden Edward Sampson. (Ek-klesia Press. Tanners Green, Birmingham.)

The Rev. H. E. Sampson is a prolific writer. He has written about twenty volumes on Progressive Creation; Progressive Redemption; Scientific Mysticism; The Scala of the Mystic Way, for Seekers of the Path of the Divine Mysteries; three volumes of *Theou-Sophia*; Lessons in the Wisdom of the Divine Mysteries; and he is editing a Monthly Magazine of Instruction in the Sacred Principles of the Path of the Divine Mysteries, "KOINONIA".

His latest book is *The Twelve Houses of the Zodiac*. Not being initiated in the Divine Mysteries as propounded by the Rev. H. E. Sampson, it is difficult to understand his exposition of the relationship of the Zodiac, the Constellatory and the Planetary Spheres in conjunction with the Twelve Organic Structures and the Seven Natures of the Human Constitution. The more so as he scornfully repudiates any connection with "what in these modern days is called Astrology". He says:

I have no belief in "horoscopes"; zodiacal and planetary "influences"; "nativities"; or the calculations and readings of Modern Astrology. It is a perversion of the ancient system. In modern times the world has gone astray on these so-called "Occult" ideas. My desire is to bring before you some conception of the true Astrological Science as it was understood by the ancient philosophers. In order to do that, I have to drive a wedge into "Occultism," "Astrology" and the current teachings of Spiritualistic, Hermetic, Theosophical, Rosicrucian, "Anthroposophical" and other present-day systems which gain so many adherents to-day. All these systems of philosophy are absolutely abjured by Disciples of the Path of the Divine Mysteries.

Not being versed in the vocabulary of the "Ek-klesia" his explanation of the parallelism of the seven planetary circles and the seven natures of the human constitution is rather hazy for us. It is no doubt due to the "demoniacal, astral forces that prompt human thoughts" as "on this earth-plane, under present abnormal, unregenerate and astral-controlled conditions (of the Fall), we are energised wholly by the same actuating and dominating rule of demons". His delusion and our delusion is obviously not the same delusion, so we do not understand each other. He speaks of the soul nature of

Mercury, the vehicle of spiritual thought or illumination emanating from the Spiritual Body (the Sun); of the psychical body of Venus, producing in its marriage with Mercury illumination; of the mind nature of Luna, in which inspiration produces impulsion, the progeny of the mind nature, and its effects shown in action, through the physical body. All this may be crystal clear to his disciples but are not so to outsiders.

Add to this his topsy-turvy view of the Zodiacal Houses ("Signs" for the modern astrologers) where only Aries (Head) and Leo (Heart) remain in their normal places, while the other signs are wandering about in an erratic way; Scorpio gets the lungs instead of Gemini; Virgo the generative organs, instead of Scorpio; Pisces the breasts instead of Cancer; then the reader will understand the confusion wrought in the mind of the student of modern astrology. He says:

I am quite aware that the following order of the Houses of the Zodiac and the Twelve Organic Structures correlated with them in the human constitution differs from that given by modern astrologers. But this does not concern me or you, my disciples, for I know that the chart given describes the accurate identification of each of the Organic Structures in their right corporate relationship with their counterparts in the Houses of the Zodiac, viz., Aries—Head; Taurus—Nervous System; Gemini—Arterial or Vascular System; Cancer—Muscular System; Leo—Heart; Virgo—Generative Organs; Libra—Intestinal Organs; Scorpio—Valvular System or Lungs; Sagittarius—Kidneys; Capricorn—Executive Organs, the Arms; Aquarius—Motory Powers, the Legs; Pisces—Breasts.

Just as the artist looks, head down, between his legs, to see the landscape in just proportion, so we have to stand on our heads to understand his conception of the Twelve Houses of the Zodiac. His "Astrological Science of the Ancients" may be right, but we certainly cannot reconcile it with Modern Astrology. It is not astrology he wants to teach but the Path of the Divine Mysteries. He says:

We, who are disciples of the Path of the Divine Mysteries, living in the Ek-klesia of Jesus Christ have no need to resort to material "tabernacles" and "temples" and "chapels," ceremonies and rites, sacraments and devotions and all the complex of ecclesiastical institutions. It is the purpose of the Path of the Divine Mysteries to bring you back to your Spiritual Centre by the Teaching of the *Theou-Sophia* that we give in the Ek-klesia. The Lord Jesus Christ himself incarnated and restored to human comprehension the same æonial Path of the Divine Mysteries that lead to redemption, regeneration, and perfection. Now, once more, other ancient teachers of the Divine Mysteries are incarnated on earth and are promulgating in quiet corners the same sacred principles. The "little flock" of disciples who are following the sacred principles of the Path of Divine Mysteries, under the instruction of their Teachers, are already realising the exact fulfilment of the sacred conditions. They have entered the state of "bliss" in the midst of toils and labours and sufferings appertaining to this earth. They are demonstrating that under the principles of the Path of the Divine Mysteries it is possible for all brethren to live in unity, peace and harmony. Not only so but many of the brethren are becoming so highly purified and sensitised in the mortal flesh that the Spirit within is enabled once more to function through the three bodies. They have reached the fringe of that most wondrous of all experiences, the Universal Synthesis.

M. G.

Rabindranath Tagore, Poet and Dramatist, by E. J. Thompson. (Oxford University Press. Price 10s. 6d.)

Dr. Thompson's previous small book on Tagore brought much criticism on the author's head because of its all-pervading sense of superiority. This extension of his study into a thesis for a university degree thins out this sense to some extent—but not completely. Reference such as that to "the pitiless completeness of his Bengali text or the haphazard mutilation of his English one" manages to convey a sense of Tagore's imperfection both in his originals and his translations. Versions by Dr. Thompson, given as examples of how much better Tagore could be, also indicate how much better critical exposition could be. Yet, for all the dyspeptic touch that so frequently annoys the reader of this book, it is a most valuable survey of the poet's literary output. It becomes in effect a Tagore anthology of choice extracts from his poetry and drama, and an account of his development from the precocity of youth into world accomplishment. From the point of view of literary study it is well worth a place in a literary library. The author's knowledge of Bengali gives him an authority in textual matters. It is a question, however, whether the reader who enjoys the now famous prose-poetry in English is helped by the information that the "Tajmahal" poem in "Lover's Gift" is a truncated version of the original. He may not be at all impressed by the exclamation mark at the end of the sentence: "Its first sixteen lines are represented by three in the English!" He may even regard the poet's judgment to be above the critic's, especially when in the same paragraph the critic dismisses as "a bad conceit" Tagore's exquisite simile of the white marble Taj as "a solitary tear-drop on the cheek of Time". Most readers will agree with Dr. Thompson's conclusion that "the assessment of final values cannot be done in this generation; but already it is clear that his ultimate place will be not simply among India's poets, but among those of the world". The usefulness of the book is enhanced by its bibliography. Its get-up is worthy of the high reputation of its publishers.

H. S.

Polarisation, by Paul Tyner. (L. N. Fowler & Co., London. Price 4s.)

Dr. Tyner here puts before his readers, in most reasonable and attractive argument, a spiritual aspect of the law of polarity, showing how by an intelligent understanding of the working of the law and a steady practice of the same in daily life man may become the master of his fate.

Polarisation appears as another aspect of unity with God, through obedience to the Divine will, and in a chapter devoted to the power of thought Dr. Tyner reminds his readers of the emphasis which has always been laid upon this latent force in man, by all great teachers of both East and West; how with development of power of thought such polarisation can take place, evil is transmuted, blended to harmony with good, while the enemy of yesterday appears as the greatest ally of to-day.

The author points out the great need of this polarisation in national and international life, a condition which he shows can only come about when men have such clear thought and vision that they realise the meaning of true brotherhood; and, ceasing to fear the new and strange, know that the unity of life is such that nothing can be counted true prosperity for any which is not found to be prosperity for all.

Dr. Tyner's own spirit of brotherhood, so alive in every argument expressed; his knowledge of Eastern and Western Scriptures, and illuminating rendering of the latter should go a long way towards bringing about a polarisation between East and West, lead on by the sympathy which comes of understanding to the spirit of brotherhood so much needed there.

U.

The Philosopher's Den and Other Tales, by Edgar J. Saxon. (The C. W. Daniel Co. Price 6s.)

When the hidden spring of the human heart is touched deeply enough, pleasure-pain unite and (given the right brain-stuff) after escaping to the surface, manifest themselves as wit-humour. In adjustment to life and living beings, the play and interplay between the two opposites, pleasure-pain, cause often acute tension, which can best be relieved by joy. For laughter can hide a deeper sense of pain than can tears, and is more helpful.

'Tis a rare balance, that of heart and intellect, and not to be comprehended of all, but it is to be found in these Saxon tales, "though they are written with a light and humorous touch, there is throughout an undercurrent of serious thought, and into them have been woven ideas concerning health, education, games, clothing, gardens, fairy-tales, music, peace, liberty, Immortality and Religion".

More and yet more of these tales is what we would like.

Joy

The Ark of Refuge, A Way of Escape, by Ion. (J. M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C. 2. Price 1s.)

The following sentence to be found in this very helpful book sums up the book's nature and purpose: "The way to acquire the power to recognise Truth, and to be able to avoid Error or deliberate deception, is to set ourselves to arise in state"; and to the accomplishment of that there is and ever has been, but one way, the "perfect way, *living the life*".

There are many very useful passages, simply put, passages to keep in mind, such as the following: "The time must shortly come . . . when definite action will have to be taken . . . there is a grave responsibility upon everyone . . . to endeavour to prepare public opinion both for coming disasters and to a willingness to submit to such measures of self-discipline, purification and restraint in every walk of life as alone can safeguard them from danger, and eventually lead them to the gates of the New Jerusalem which is even now 'descending through the Heavens'".

This is in many ways a book that shows a great deal of insight in the present happenings of the world, to be read by those who can read between the lines.

G. H.

Woodrow Wilson's Message for Eastern Nations. (Association Press, Calcutta.)

The origin of this book is to be traced to a meeting of prominent Moslems which took place in Cairo in the winter of 1922, for a request was then put forward that a selection of Mr. Woodrow Wilson's writings should be published in the East. It was felt that the Ex-President of the U.S.A. had a message for the world and that it would be valued equally by all nations.

Arrangements were then made that the selection chosen should be translated into Arabic, Persian and some of the languages of India.

The book is divided in three distinct parts; the first contains the memorial address, delivered in 1924, which gives a very clear insight to the high principles and ideals which were the motive power of Mr. Wilson's ministry, leading to one of the highest conceptions ever put before the world.

Theodore Roosevelt said, some eight years previously "It would be a masterstroke if those great Powers honestly bent on peace would form a league of peace, not only to keep the peace among themselves but to prevent, by force if necessary, its being broken by others. The man or statesman who should bring about such a condition would have earned his place in history for all time, and his title to the gratitude of all mankind." And though it has been said that the historic rank of Woodrow Wilson depends on the destiny of the Covenant, all thinking people are surely bound to recognise the fact, that the greatness of the mind that offered to the world so magnificent an ideal can never be belittled, because the frailty of humanity delays the consummation of the plan.

The second part of the book consists of extracts from addresses delivered after the declaration of war by the United States and on conditions of Peace—culminating in Part III, The Covenant of the League of Nations.

All who have, as yet, taken no part, given no share of the interest which each one must give if world peace is to reign, would be well advised to seek for inspiration in these pages.

He who deplores the frailties of the machinery which then was set in motion, will be reminded anew of the loftiness of his ideal, remembering that very loftiness entails a greater striving and a greater patience to attain.

U. C.

Our Debt to Greece and Rome, by E. B. Osborn. (Price 3s. 6d.)

Buddhism and Christianity, by J. Estlin Carpenter, D.D. (Hodder & Stoughton. Price 2s. 6d.)

These two books, belonging respectively to the publishers' very moderately priced *People's Library* and *Library of Philosophy and Religion*, may be treated together as companion volumes. They are, indeed, unique of their sort, and both written by scholars of universality. Mr. Osborn's grasp of things Hellenic and his sympathetic insight into the Greek character and view of life, have enabled him to put into some 200 pages the substance that generally runs into a very large volume. One feels that he says just the right thing about

each topic, whether in art, philosophy or history. He leaves out the unessentials and draws our attention to what really matters, so that we have a series of living pictures before us of Æschylus and Sophocles, Socrates and Plato, Aristotle and Thucydides. The contrast drawn between the Greek and Roman character is striking and true. The youthful and fresh nature of the Greeks, 'ever children' as Solon was told by the Egyptians, and the *gravitas* of the Romans, law-givers and makers of roads, are here shown up as the two sides of the coin which is still the best currency of the Europeans. Few writers could have said and suggested so much in so few pages. A brief but valuable bibliography for students is at the end.

Turning to Dr. Carpenter's volume we may first note that he is one of the ripest scholars, both in things Buddhistic and Christian. He was associated some forty years ago with Dr. Rhys Davids in his Pali researches and knows what he is talking about when he speaks of Buddhism, while in Christian theology he is listened to with respect and admiration. This book is undoubtedly the only one we have read in which the two religions are impartially handled, and with equally distributed admiration for their several characteristics. These two greatest of religions, perhaps we may say, have extraordinary similarities and yet in some respects none could offer greater contrasts. "Their roots," says Dr. Carpenter, "go down into common soil of human thought and experience . . . each claims explicitly or implicitly some kind of finality, some secret of Absolute truth."

It may be said that the researches of the last thirty years have brought about a better understanding between the supporters of these two religions. Earlier writers have sought to 'score off' each other by showing up their opponent's weak points. Dr. Carpenter speaks of the Buddha in terms of generous appreciation such as even Buddhists might envy, while at the same time, as a Christian, he expresses his admiration of his own Master's method in no uncertain terms. Followers of both systems will do well to give close study to this remarkably concise and lucid exposition, which is at the same time a treasure of literary art.

F. L. W.

The World of Dreams, by Havelock Ellis. (Constable, London. Price 6s.)

Books on dreams must either tell of the experiences of the author or they are entirely borrowed from someone else, they cannot be both. We are satisfied that this book from the pen of this well known author will be widely read and be a help to many if they have not had experiences of their own to guide them in the world of dreams. To the reviewer it appears that the author does not take a serious and *real* view of dreams but looks upon them as something outside himself and to a certain extent of little account; yet he has taken an infinite amount of trouble in writing this volume, so we are inclined to think that he has hidden his thought, and possibly his convictions in many cases, with reference to this subject, in other words, he has not "let himself go" in this book and we wish that he had, for between the lines we read that there is more that he could tell if he had had the mind to do so.

We are however indebted to him for much therein contained and hope that the book will be received well as it should be received, for it has a value.

D.

The Psychology of Your Name, by Nellie Viola Dewey. (Published by the Theosophical Press, Chicago, Ill., U.S.A.)

This little book of 106 pages, is a real contribution to the Science of Numbers. It is a summary of knowledge gained through thirty years of study and practical application of the principles which relate letters, colours, numbers and traits of character. The treatment is scientific, though naturally, very incomplete, the purpose is to throw light on the complex subject of human psychology, and to aid in quickening self-unfoldment by indicating the lines along which, for each individual, self-conscious effort should be applied in the building of character. Mrs. Dewey believes that we do not receive our names by chance any more than we receive our parents, our nationality, our sex by chance.

It is part of our kârmic heritage, we must accept it and not change it as is suggested by some exponents of numerology; study it and learn what weaknesses we have to overcome and what capacities are indicated. It is a companion to the Science of Astrology as Mrs. Dewey has worked it out.

M. S. R.

Old Lamps for New, by Claude Bragdon. (New York, Alfred A. Knopf. Price \$3.00.)

A series of Essays, deftly strung together on the thread of "the Ancient Wisdom in the Modern World" as the sub-title puts it. It is always a pleasure to welcome a book from Claude Bragdon, for he does not start out to be an author, and so his books are the records of working, thinking, achieving, in the world of competitive living; thus they are real.

These twenty-five chapters deal with a variety of aspects of Theosophy as they impinge on the drabness and sophistry of our present gluttony for things. They range from *The Gift of Asia*, and *The Message of the Buddha*, to *Time is a Dream*, and *The Ritual of Play*. Mr. Bragdon touches boldly, and at the same time artistically and tactfully on the subjects of femininity, the sublimation of love, and closes with a neat but too short a chapter on "The Divine Androgyne".

The book is beautified with several full-page reproductions of pen and ink designs, reminding one of his previous book, *Projective Ornament*, a pathfinder for the new psychological mood in art.

The book closes with "The Golden Person in the Heart," Claude Bragdon's didactic poem, long out of print.

A. F. K.

Man the Master, by Eugene Del Mar. (L. N. Fowler, London. Price 4s. 6d.)

The legend on the wrapper says: "This new Philosophy points a way to the solution of the World problems," granted, but it is not new. The book is for that ever growing class of readers who hover between the New Thought Movement and the Theosophic Movement. The book is very clear, even while avoiding the technical terms of The New Psychology; but new terms, like "self-dissection," do not add to clarity for the idea of severance is impossible on the mental body, as it is on the physical even if the subject is to live. But the book deals very ably with the thought world, self-analysis, the causal world, karma, etc. The section on the Coming Race closes the book with a chapter on Man the Master, exhorting us to be more divine, but it hardly touches on the difficulties nor the methods. Perhaps it is just as well for their name is Legion. The Author quotes generously from Dr. Besant on karma.

A. F. K.

THE THEOSOPHIST

ON THE WATCH-TOWER

WE have just received the news that Bishop Arundale is about to arrive in London so as to be present at the English and Scottish Conventions, side by side with the President and the Vice-President.

No other news of our leaders is forthcoming. We announced in our last issue that in June, on each successive Sunday, the President will once more speak in the Queen's Hall; but by the time this issue reaches England those lectures will be nearly over and the wonderful news of the New Civilisation spread still further and further.

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* * *

We are delighted to have Mr. Schwarz again in our midst. We look upon him as a rock of safety in many different ways. It is true that he is the Treasurer of the Society but within his treasurership he possesses many treasures, and not the least among them are his readiness to help everyone over stiles and his ability to extend hearty welcome to all the travellers who come to Adyar; travellers of all sorts of travail.

He himself has just finished a tour round the world, where he has visited old friends and made many new ones; he has seen many countries and comes back to Adyar with renewed zeal and further realisation of the magnitude of the work of the Society and its world-reach. One rarely grasps that until one goes from continent to continent.

We welcome him back with full heart.

* *

I received the following account of a unique event for India which was on the eve of taking place:

A Masonic Service will be held in St. Thomas' Cathedral, Bombay, on April 26. It is intended primarily for Christian Freemasons, but a general invitation has been issued to Masons of all religions who may care to attend. We understand that the necessary dispensations have been obtained and in consequence masonic regalia will be worn. Members of the general public will be admitted to the seats not reserved for those for whom the service is being held. Such services as these are fairly common in England but very rare in this country, where religious differences are so clearly defined that anything like common worship is very difficult. But it ought not to be impossible, and the Cathedral authorities have acted wisely in giving facilities for the service.

I have since heard, from a Mason who attended, that it was a wonderful sight, hundreds present but very few Indians which seems a great pity. "It is the first attempt of a Masonic Service in India—I hope more services of a similar kind may take place and I hope more Indian Masons will attend. Will a Hindū Temple invite a similar gathering?" says my friend Mr. L. Arathoon. This meeting took place on St. George's day.

* *

Bath is proverbially a sleepy place, but apparently Community singing is partly answerable for waking up Bath, and I give extracts from an account which I have just received and which is a very good advertisement for the spirit

that is aroused by a "burst into song" whether by bird or human or both.

BATH SINGS

Mr. Gibson Young, who has taught England to sing, paid a return visit to the Pump Room on Saturday night. One of the first community singing experiments he ever undertook was in the same hall. Then he despaired if ever Bath would learn to sing. His next visit, however, was to the Bath Rotary Club. There he changed his tune. Bath Aldermen, Bath J. P.'s, Bath Councillors, and others told him what *they* would do in no uncertain voice. So he returned to the Pump Room, and had revealed to him with even greater emphasis that Bath can jolly well sing.

Judged by the evening's performance, a Pump Room audience can hum an air with the best. Humming, one doubts not, is going to be popular. It dispenses with words. After all, in the majority of these Community songs the tune's the thing. The humming *tour de force* was "De Old Folks at Home". All sorts of charming pieces were sung. Mr. Gibson Young seems to get his own enthusiasm over to his audience. One cannot help singing. It would be a slight to so agreeable and exuberant a mentor.

One of his plans is to cut the audience up, bloodlessly of course, into several groups, and invite each to sing in turn. The orchestra constituted one group. We have always known how the band can play. Now we have heard how they can sing. It was a joy unalloyed. One doubts if there is anybody in the world but Gibson Young who could induce them to repeat the performance.

"Drink to me only," "London Burning," "Pack up your troubles," "Tipperary," "The animals went in," "Billy Boy," "Shenandoah," "John Brown's Body," and "Tom's gone to Hilo" were among the items that proved vastly entertaining. There was a packed house, and everyone came away hoarse but happy. Community singing has caught on in Bath, and more will, one hopes, be arranged. An evening concert in the Park would be an admirable medium.

But it is not only Bath that has burst into song but, what perhaps is more wonderful is that, at the Cup Final (Football) at Wembley 92,000, people had been singing with extraordinary enthusiasm, before the match began. They had 30 to 40 minutes of it. One of the songs was

a very beautiful Easter Hymn, and during that time, so it is reported "a great calmness and restraint that was unknown" fell upon all and some even felt that to be "depressing".

It is the more remarkable, to those who know the make-up of a London football crowd, that a stillness and a calm was effected there, through this burst of song, is well worthy of note and much consideration as to the power of Community singing and the use that may be made of it in the near future.



We have reprinted below a very helpful and inspiring article taken from *The Server* which otherwise might not reach the many and we have added a quotation from *Man: Whence, How and Whither* to help some to throw their mind both forward and backward. Backward, to review the foretold event, and forward to catch a glimpse of what will be. It is difficult, again for some of us, to keep our minds fixed on the panorama of events that seem flashing across our eyes and to gauge the importance of every one, be they, to our limited vision, small or great. At this time no movement can be small in the sense of unimportant, and it is for this reason that we have given another opportunity for those who might miss this short article.

That which seems important to one is sometimes overlooked by another but one has learnt to know that nothing that our leaders say or do at this great juncture of wonderful happenings can be passed over nor can any of us afford to take little account of them. We must examine them, test them, prove them if so be that we are capable of so doing, and then make our decision or decisions never forgetting that in this decision we may be deciding that which will affect a long future to each one.

THE GREAT WORK ¹

By ANNIE BESANT

As we have been living here together, Krishnaji and I, a Great Vision has dawned upon us, a Vision the splendour and the reach of which are almost blinding.

Already, on our arrival, we found that some land had been partly bought in the Ojai Valley, on the initiative of Mr. Fritz Kunz, for a Star Centre and Camp. The school will be built in due course, but it will be part of the Happy Valley Foundation, with which the public is already beginning to be acquainted. The scheme was sketched by myself in *The Server*, and I stated frankly that I was acting on the wish of my Master in buying a large amount of additional land, on which could be raised a model in miniature of the Coming Civilisation, for the helping and training of the new human type, the sixth sub-race, now multiplying in California. The Chohan Maurya is the Manu of the great Mother-Race that will spring from this, the sixth in our humanity. The Happy Valley is dedicated to that work, protected and guided by that Manu, the Inspirer of the whole undertaking.

But this would be incomplete by itself: with the new type comes the Bodhisattva, the World-Teacher, to shape the religious side of the Civilisation, as the Manu shapes the physical, and this is the department of the new departure in the religious thought of the world. The two have ever come together, and the two Mighty Brothers in the Hierarchy, charged with each, have ever worked in perfect unity in the dual evolution of the world. The starting of the work of the Manu suggested the immediate starting of the work of the Bodhisattva, the Christ.

Hence the dawning of the Vision Splendid which opened before Krishnaji and myself. The natural conditions of the

¹ From *The Server*, March, 1927.

Happy Valley, eminently fitted for the cradle of the New Civilisation, precluded its use as a place devoted especially to the teaching of the Message to be given by the Teacher for some three months annually, and to be the centre for the spreading of that Message over the Americas during the remaining nine. There are other centres in the world demanding His presence and His teaching, the inspiration of the spreading of His Message over other parts of the world. For this work of the Teacher is a world-work, and He comes to all. The work of the Manu in the gradual elaboration of a new type is specially directed to the building of that type, and is slow and continuous. The work of the Teacher is intensive and non-continuous, given at each place for a period, when thousands will gather to learn from Him, and return to their homes, spreading His teaching over their own part of the globe.

So our Vision was that of two great departments of human life, working in closest co-operation, in basic harmony, in the Service of Man, but necessarily different in the conditions demanded for the special work of each. Both are here in this wonderful Ojai Valley, within sight of each other across the intervening vale. The two Great Ones who founded the Theosophical Society are the Ruler and the Teacher of the next Mother-Race, knit together in closest unity, co-operating in a Oneness that we can but dimly image, though we see its splendour, "dark by excess of Light". We, Their servants, also work hand-in-hand, and we invite all who love us to help in building up this Great Work.

In our world of separateness, of material things, helpers can help either department or both, as they please. The money already given to Mr. Fritz Kunz for buying land for the Star in the Happy Valley will be handed over by me to the Star Board for the land now being purchased near Krotona for the Star Centre, so that it may go to the purpose for which

it was given. The School money remains as a fund for the School to be built in the settlement. The leading workers for each department work in closest unity. One builds a glorious Temple, the other builds up the future congregation. Above the Valley, to us, are enthroned the majestic Figures of the Coming Manu and the Coming Christ—the Manu as yet hidden, the Christ rapidly revealing Himself. Happy are we who are living at such a time, and have a share in the laying of the foundations of the one Great Work.

THE SPIRIT OF THE NEW RACE¹

For the one dominant fact about this community is the spirit which pervades it. Every member of it knows that he is there for a definite purpose, of which he never for one moment loses sight. All have vowed themselves to the service of the Manu for the promotion of the progress of the new Race. All of them definitely mean business; every man has the fullest possible confidence in the wisdom of the Manu, and would never dream of disputing any regulation which He made. We must remember that these people are a selection of a selection. During the intervening centuries many thousands have been attracted by Theosophy, and out of these the most earnest and the most thoroughly permeated by these ideas have been chosen. Most of them have recently taken a number of rapid incarnations, bringing through to a large extent their memory, and in all of those incarnations they have known that their lives in the new Race would have to be entirely lives of self-sacrifice for the sake of that Race. They have therefore trained themselves in the putting aside of all personal desires, and there is consequently an exceedingly strong public opinion among them in favour of unselfishness, so that anything like even the slightest manifestation of personality would be considered as a shame and a disgrace.

The idea is strongly engrained that in this selection a glorious opportunity has been offered to them, and that to prove themselves unworthy of it, and in consequence to leave the community for the outer world, would be an indelible stain upon their honour. In addition, the praise of the Manu goes to those who make advancement, who can suggest anything new and useful and assist in the development of the community, and not to anyone who does anything in the

¹ *Man: Whence, How and Whither*, p. 293.

least personal. The existence among them of this great force of public opinion practically obviates the necessity of laws in the ordinary sense of the word. The whole community may not inaptly be compared to an army going into battle; if there are any private differences between individual soldiers, for the moment all these are lost in the one thought of perfect co-operation for the purpose of defeating the enemy. If any sort of difference of opinion arises between two members of the community, it is immediately submitted either to the Manu, or to the nearest member of His Council, and no one thinks of disputing the decision which is given.

W.

THE HAPPY VALLEY FOUNDATION FUND

A SUM of Rs. 20,443-8-0 has been received at Adyar up to this day from some T. S. members in INDIA towards the Happy Valley Foundation Fund, Ojai, California.

J. R. ARIA,

10th May, 1927

Hon. Treasurer.

WE must again refer our contributors to the Supplement, printed in each issue of THE THEOSOPHIST, where we say: "no anonymous documents will be accepted for insertion." We have lately received several that are presumably intended for "Correspondence" which are unsigned and therefore useless.—ED.

The following Cable has just been received:

Loving Greetings dear Adyarians wish we could look in upon you as we travel to Europe Rukmini George Arundale.

19-5-1927

OUR Editor writes¹:

“And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him: ‘Hearest thou not how many things they witness against thee?’ And He answered him to never a word; insomuch that the governor marvelled greatly.” Such was the example of the Christ when He was falsely accused. Is there then any reason why one of the humblest of His servants should answer the repeated accusations made against her as to things that did not occur in 1891? Besides I am quite willing to share in the accusations of deception and fraud so lavishly hurled at my great Teacher, H. P. B., and to be regarded as an impostor in her company. I am content that H. P. B. loves and trusts me now as she did in 1891, and that she sees of the travail of her soul and is content. Every occultist is stoned in his lifetime. Few are as fortunate as I am, in having many who know and trust me. I leave my reputation in Hands stronger than my own. To those who “causelessly injure me, I will return the shelter of my ungrudging love: the more evil comes from them, the more good shall flow from me”. With such examples of perfection before me, why should not I, imperfect, follow where They have led the way?



Our party has reached England, and among the letters awaiting me is a very interesting one from Miss Isabelle M. Pagan of Edinburgh, telling me of the very successful performance of Rabindranath Tagore's play, *Sacrifice*. The work was organised by Mr. P. Chatterji, an old pupil of Dr. Arundale, and he was aided by Hindūs, Musulmāns and Europeans—a truly international company. The play was preceded by two tableaux from the work of the same great Indian poet, and the Lord Provost of Edinburgh presided.

¹ Through delay in the post we are unable to insert these pages in their right place.—ACTING EDITOR.

A very busy time lies in front of me. During June I lecture in London on the four Sunday evenings, and hold a class on the preceding evenings, and give a short address at S. Mary's, the Liberal Catholic Church. From June 28 to July 7 I lecture in Liverpool, Leeds, Edinburgh, Glasgow, Nottingham and Bristol.

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The idea of the Fellowship of Faiths is spreading far and wide. At Urbana, a town in Illinois, U.S.A., a Hebrew Rabbi, a priest of S. John's Catholic Church, and a priest of the Trinity Methodist Episcopal Church, all residents in Urbana, met and drew up a prayer for use by members of any religion; the prayer is as follows:

All mighty God! We who are members of different races and faiths desire together Thy fatherhood and our kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations, are one. Thou art our Father and we are Thy children.

We are heartily sorry for the mists of fear, envy, hatred, suspicion and greed which have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, cleanse our hearts and give health to our spirits, teach us to put away all bitterness and walk together in the ways of human friendship.

Open our eyes to see that as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honour where honour is due—regardless of race, colour or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight and co-operation may we transcend our differences. May we gladly share with each other our best gifts and together seek for a human world fashioned in good under Thy guidance. Amen.

The sentiments are unexceptional, but, as a prayer, it seems to me over long and verbose, more a declaration than a prayer. The stately measures of the old rituals of the great religions give a sense of dignity and beauty which seem to be lost in modern prayers, and many of the former could be used by people of any faith if special names were omitted. The recognition of the fact that differences enrich instead of causing discord is valuable.

The response to my appeal for money to meet the cash payments required to secure the land in the Upper Ojai Valley that we named "the Happy Valley" has been most generous, and the thing that was most satisfactory was that almost all the contributions, numbering at the time of writing 566, have been small. They represent real sacrifices made by the donors, gifts of poor people, given with such joy and gratitude for "the privilege" of taking part in a great enterprise. Such love and such sacrifice are the only sure foundations for success in such an Adventure as that on which we have entered. For we seek to build a model of a true—the only true—civilisation, a civilisation of Universal Brotherhood; we are to make the cradle of the new human type, which shall give birth to the ancestors of the next Mother-Race.

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A Co-Masonic Lodge was founded here in Ojai a few weeks ago, consisting of Masons well versed in the Craft, and the Deputy of the Supreme Council, who was visiting Southern California, consecrated it in due and ancient form. A Brother well known in Adyar, a dear friend of our President-Founder, Mrs. Russak Hotchener, holds high rank in Masonry, and assisted by the older Masons who joined the new Lodge, trained the junior members for the consecration ceremony. I have had the pleasure of visiting a number of the Co-Masonic Lodges in the United States, and have found them very efficiently worked. After the new Lodge, which meets temporarily at Krotona, was duly consecrated, I was affiliated to it by the Deputy. I suppose it is not often that the Deputy of the Supreme Council in one Jurisdiction is affiliated in another Jurisdiction by its Deputy in a Lodge belonging to it. But it was a pleasant sign of the Brotherhood of Co-Masons in different countries, for the Obedience to which Co-Masons belong is international.

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I am very glad to hear that the Indian National Congress is to meet in Madras this year, and the Theosophical Society

also holds there its Annual Convention. Many years have passed since the two bodies met at almost the same time in the capital of the Southern Presidency.

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I am also glad to hear from Mrs. Gowland—who is largely responsible for the spread of Theosophy in South and Central America and who is now in South Africa—that a South Africa-India League has been formed there, with the Rt. Hon. V. S. Srinivasa Sastri as its Representative in India. Its objects are :

1. The drawing of the East and the West into harmonious co-operation.

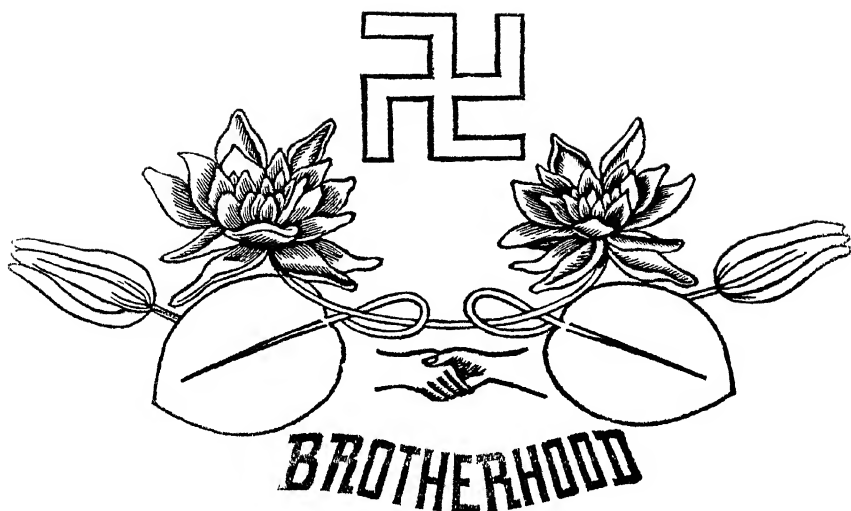
2. To help to guarantee the Peace of the world.

(a) By promoting mutual understanding and by striving to remove causes of discord.

(b) By disseminating accurate information regarding matters of mutual interest.

(c) By arranging lectures and study groups, etc., on Indian affairs.

The membership of the League is open to everyone interested in its objects. The annual subscription is 1s. only. The circular announcing its formation, on January 6th, says of Mr. Sastri, P.C., in electing him as the Representative of the League in India, that the suggestion of the League came from him, and that his acceptance of the office is “an honour of which the League is justly proud, for he has done much to clear away difficulties which existed, and to draw India and South Africa into close relationship”. India can have no better representative in foreign countries than this noble son of hers, who shows out in his stately courtesy, in his exquisite choice of words, in his combined gentleness and courage what the much maligned Brāhmaṇa really is.



THE RACIAL AND PERSONAL FIELD FOR MONADIC EVOLUTION

By M. R. ST. JOHN

IT is generally thought that there are no dogmas connected with membership of the Theosophical Society, but this supposition is hardly justifiable because, while people join the Society from various motives, they are supposed to conform to the belief in Universal Brotherhood without distinction of class, creed, sex or colour, which, being either a principle, a maxim or a tenet, is *ipso facto* a dogma.

But quite apart from the interpretation we place upon this, there should be added yet another dogma and that an abstract one, for have we amongst us any who would not admit the existence of a Plan, a purpose or a design in all

manifestation although we may differ in respect to what that purpose exactly may be ?

Failing such a belief, it would seem that the *raison d'être* of the T. S. ceases, for a negative outlook and attitude would discount the utility of any Movement as distinguished from Societies and Clubs formed solely for social and materialistic purposes.

From an ethical and moral standpoint it is possible to postulate with some degree of probability the nature of the Divine ideation, but, as regards Races and peoples, the mighty work of the great Manu is so faintly indicated, that a surmise only is permitted to us.

Nevertheless, we have been given information as to what has taken place in the past, and that may serve to help us in any attempt we may make to form some notion, vague though it may be, as to the future development of races and nations.

Now we know that what is termed Humanity constitutes a field for monadic evolution by means of the egoic vehicles, that not only have races arisen physically suited to geographical areas, tropical, torrid, temperate and frigid, but that different characteristics and psychological divergencies are associated with the various people who inhabit this little planet.

If this were not so, the field for egoic experience would be a limited one and therefore unsuitable for the acquisition of all knowledge and power in respect of this plane of physical manifestation.

It is only by means of numerous incarnations in different bodies belonging to different races that the Ego can acquire all possible capacities and characteristics enabling it to proceed further in super-human evolution.

A recapitulation, even in a condensed form, of what has been written about the Lemurian and Atlantean civilisations with the seven sub-races of the latter is unnecessary as also

what we know concerning the fifth or Āryan Root Race with its first five sub-races to which most of us respectively belong. The subject is a most absorbing one but helps us very little to estimate the possibilities appertaining to the sixth and subsequently the Seventh Root Race, and the sub-races belonging to each which are to come into being and serve as classes for further education in the great school of physical existence.

If we consider the fifth great Race, or Āryan, and endeavour to understand what are its special teachings, noticeably in its fourth and fifth sub-races, it will assist us to realise the old and the new.

Broadly, the old world may be stated to comprise Europe and Asia, in contradistinction to the new world consisting of America, Canada, Australasia and the mixed white population of South Africa, for it is mainly in America and Australia that the physical characteristics for the sixth sub-race of the Āryan are being prepared for the more advanced Egos, who must find it increasingly difficult to obtain suitable vehicles in the older nations, which have undoubtedly degenerated physically though in other respects retaining pre-eminence. Briefly the new world is mainly concerned with the formation of more perfect bodies, including brain and nervous systems, while the old world still remains the main field for the most advanced in Egoic evolution.

This is borne out by the fact that in the new world, notably in America, physical existence is most intense, amounting to a general speeding up, the ability to perform and to do things quickly and accurately with the capacity to realise what is essential and what is not; this is noticeable in all the new races and marks a definite development of brain capacity and senses, which latter are outward turned, observant and alert, whereas in the old world we find the consciousness more inward turned and somewhat less observant of externals.

Yet, the fifth sub-race, which will overlap the sixth and seventh, has not reached its zenith and, from present indications, it might be justifiable to expect that the Nordic and Scandinavian peoples will carry on its dominant characteristics of mental development and power of thought.

If we take India, it is obvious that the finest physique and more virile qualities are to be found in the northern part of that great country, while the inhabitants of Southern India are lacking in these respects, which is mainly attributable to the climate.

We may say that the most highly advanced egos are to be found in Indian bodies, irrespective of the fact that the average stage of evolution is below that of the West; advanced egos in large numbers are also incarnated in the western branch of the old world, but only a limited number of the most highly evolved, in spite of the average evolutionary stage being in advance of that of the East.

These two great Āryan peoples comprise the old world, a world that in the future is only capable of supplying in diminishing numbers bodies suitable for the ever increasing and more advanced spiritual entities, because these races are organically somewhat worn.

It is to America and those other countries comprising the new world that we look to provide the more efficient bodies.

It is evident to the keen observer that America is producing quick and incisive brains, coupled with a highly strung nervous equipment; Americans think and act quickly aided by a clarity of vision and the ability to seize upon not only the fundamental but the salient points in everything that comes under their observation. The Indian and European brain and nervous system is by comparison somewhat lethargic.

There have been and still are big egos functioning in the great American nation, forerunners of what is to be; and that country, as it progresses, will absorb more and more.

Canada is following in the footsteps of its great neighbour, but what of Australia and New Zealand the latest offshoots of the British race?

Here we find the anthropological standard of the highest average and it would seem as if the present purpose of the great island continent and its smaller neighbour is the perpetuation of this physically fine type, a type that will endure and become characteristic of these future nations to be, and in which will incarnate those egos who will make them two of the most important units in the new sub-race and later on of the sixth Root-Race.

Australia and New Zealand are at present young, very young, baby nations, but already they both are of high average and possess much promise, and, in course of time will form a field for egos of a high order.

There should be no antagonism or superiority complex between the old and the new; both are doing magnificent work, work which will bring into being flowers of the sixth sub-race, the older world evolving the great Egos through stress, trouble and difficulties of every description which are calculated to stimulate and accentuate mental and emotional qualities of a very high order, thus accelerating the evolution of those advanced souls who will be all the better fitted for carrying on the obligations that they will be called upon to face in those far better conditions which are potential in the great new world.

M. R. St. John

EDUCATIVE RITUAL : THE WORLD RELIGION IN PRACTICE

By AGUSTUS F. KNUDSEN

THE idea contained in the words "World Religion" tempts one to much speculation, for it cannot be merely a super-theology; though it may touch on the idea at the back of a superior type of pantheism, it cannot include the fiction that is in so many of the creeds. The attitude of mind that demands the World Religion is more that of Pragmatism. It wants to find that which tends to uplift, the impersonal and scientific use of ritual, such rituals as actually aid development, or bring about improvement of man's faculty—progress as distinct from consolation. The attitude is thus that of the naturalist with a great respect for the laws of Nature. This recognises occultism as Nature bringing out perhaps a higher meaning in the idea of natural law in the spiritual world, or rather, reversing it and finding a spiritual law in the physical world, which to many people is the only natural world. This absolute subserviency to Cosmic law as natural law, as God's ordinance, sets one free to subjugate Nature by means of Nature, and thus be the naturalist, the scientist, in its fullest sense. It makes man master of his destiny.

Man has many faculties. These play upon one another and re-act one upon the other. Definite culture or repetition develops even subtle faculties such as memory and concentration, whose growth is purely the result of exercise. But each

belongs to its own plane, like concentration of sense, of feeling, of mind, of will. As one passes from the concentration of mind to the higher concentration there is practically a rebirth from one plane to another. In a certain sense it is a minor Initiation. There are also immense changes as when an animal individualises. Having been an animal for æons, with the consciousness of the two-fold Deity, it suddenly has added to it the consciousness of the First Person of the Trinity. From animal it becomes human and then come all the great Initiations on the human path to God. From stage to stage there are the developments within the plane and then the surmounting of the plane, and some rituals only give consolation within the plane and from day to day. In fact every religion is more or less a particular training for a particular sub-race.

One does find however, certain rituals that augment one's power to bridge over from one plane of activity to another. Educative Rituals let us call them. It is these that are of particular interest to the educator, for they are the guarantee of faculties, especially among the higher races of men. It is not that they build the bridge from the lower state of consciousness to the higher but they seem to protect it and guard it and repair it for the man who has built the bridge already and cannot use it often enough, nor find it when he needs it, in the turmoil of life. Those that we will discuss in this paper are particularly the rituals given once in the life-time of the recipient. It is very interesting how these ceremonies are expected to have a permanent effect. Take for instance the gap between abstract and concrete thinking, between the mental and the causal bodies. Man establishes that link as evidence of his leaving the animal kingdom. After many millions of years he reaches the point where he desires principle to govern his life, and yet in the world of affairs he is tempted to abandon it and fall back on opportunism, forgetting his fundamentals. If a ritual can be performed that binds the man to that use of principle,

that in some way links him continually with it, that strengthens that wish into an actuality, then surely that ritual should be performed by all human beings who recognise the moral law as effective, who recognise motive as the key to moral interpretation.

If one claims that such a ritual exists, let us experiment with it. If it does develop, if one gets results, if it is effective, then let us advertise it, let the world know of it and let those use it who wish it. It cannot do harm even to the most trivial-minded. It will certainly help all those who are serious-minded and there will be no harm in giving it to the few on the Path who transcend it and achieve the great Initiations. The two great gaps for ordinary men, after birth, are the gaps between the vital and the emotional bodies and between the lower mind and the higher. All peoples have some sort of a religious ceremony to guard the life of the infant, which means to bring its will to live into more effective touch with the little instrument that will some day be the vehicle carrying the brain of an adult human being. While it is still a tiny babe we do not know exactly what its future is, we only know that it is the most precious thing alive, and priceless as measured against wealth or any other mundane standard. Probably the ceremonies of the non-Āryan aborigines of America, Africa and other places, are effective enough for those primitive peoples. Let us confine ourselves to the Āryan race and the rituals of the great religions.

These rituals that react thus on the various vehicles of man's consciousness do not really depend on faith or creed or allegiance to any one teacher or name or book. They are as natural as it is natural for the child to draw its first breath and for the parents to protect their child. Having drawn a breath from a higher plane, those who know have created a ritual to protect that in much the same way that parents protect their offspring. These ceremonials do not seem to open

up faculty but keep it open for spiritual poise, spiritual aim, motive and ideals. The machinery of it all seems to be the power to use, and the willingness of the great Deva Kingdom to be used, for man's benefit. In other words it brings in the theory of Guardian Angels and special watchers who take charge over the person who has received the benefit of the ritual. Having decided then that a particular ritual is effective, let us turn to a second point.

These rituals, while permanent as far as they go, are actually part of a contract. If the recipient continues to perform them, he will find the effect awaiting him as an adjunct to the whole, but it is essential that he do his part, even if only as a half-believer, as an experimenter who has yet to believe in the full efficacy of what he has gone through. In fact, the ritual binds one to a particular form of life as a bridge over a river binds you to the road leading to that bridge. As one cannot blame the bridge if one does not use the road to it, so one cannot blame the ritual if one does not live the particular life that binds one by implication if one has accepted the ritual.

The third point of these rituals that we are considering is that they do not depend on repetition. If once effective they are effective for life, operative when that life is consistent, and every time they are consistently approached to make the link they were intended to make, verily the patience of our Deva kingdom is appalling, if not inspiring. Our fourth point is that these rituals are effective by themselves, no matter who the recipient is. They work with anyone of any religion or race or sex or creed or caste or colour. It is science and not whim. It is all a question of the ritual being properly performed, the individual living the life, doing the sequential acts, fulfilling his chain of events, depending on nature in the spiritual realm which is just as dependable for uplift as fire is for warmth or water for drink.

These rituals, herein mentioned, are perhaps not the only ones that might help but they are the ones that so far completely come up to the above-mentioned requirements. There is one in Shintoism that perhaps should be included, but that requires further investigation. Other religions may have them. We shall hear from them in due time, but these mentioned are simple, available and effective beyond words.

I. Baptism; according to the rite of the Liberal Catholic Church. All the other Christian creeds have left out something from century to century, beginning almost invariably with the chief essential, until now, as in Protestantism, it is hardly effective for more than a few weeks. Having nothing at the back of it but the thought-power of a priest who does not even know he has thought-power, it fades, for Protestantism has entirely abandoned the idea of co-operation with angelic hosts. In some of the others there is a feeble call and an equally feeble response. The recipient too does not expect anything, does not ask for anything from the angel helper, and so practically all co-operation is lost.

The value of Baptism is that it is so impersonal. It does not depend on the faith of the recipient in any way whatever, it can therefore be given the day the baby is born. It is equally effective at any time in life. Properly linked with the angelic hosts through the language of ritual, it is not only effective on the physical plane in etheric matter, but on the whole personality. The astral and mental bodies gain something without doubt, but it is difficult to analyse it, as it seems to vary with temperaments fundamentally and with egoic status in evolution also. In other words, it seems to be graded automatically by the ego's power to contain and use it. It thus fits any of our people on the planet to-day. This gives one a good start in life. It is a guarantee to a certain extent of health on the three planes of the personality. It does not seem to increase or strengthen the link between the

ego and the personality, but such force as the ego pours down is tremendously effective because of this protection. All religions have something of this sort. That for the Buddhist child and that for the Brāhmaṇa child are both remarkably good, but the Christian ritual seems to reach out more distinctly to all sorts and conditions of men. It might therefore be of more world-wide use when we find priests who can administer it and not at the same time add a load of credal bondage.

II. For the link between the ego and the personality there seems to be one rite in Hindūism which no other religion can quite duplicate; it is the Brāhmaṇical rite of investiture with the sacred thread, called the *Upanayanam* ceremony. This is effective because the Brāhmaṇas have always known just where the boundary lay between the permanent ego and temporary personality. This rite bridges the gap between higher and lower mind. If one has achieved the Āryan state of evolution sufficiently far up the ladder of lives to be conscientious as to thinking, as to responsibility, as to honour, righteousness, etc., then one is ready for this rite. The chief reason that it is chosen is that one is permitted to use, in fact one should use it, particularly just before adolescence. It should be partaken of between eight and twelve years of age, for then it is a tremendous protection against the breaking of the link which so often comes with premature sex activity, but it is also effective at any age and with either sex. This gives a life-long, unseen, eightfold and very effective protection to the bridge between the vehicles and the ego itself. The full extent of its influence has not yet been followed out. It seems to be operative through the anchorage of the permanent mental atom on the one hand, drawing a number of threads through the substance of the causal body, focussing on the mental unit on the other side of the gulf and from there ramifying through all the threads of intellectual activity, such as philosophy, religion, the various sciences, the various arts

and crafts, in short all such as have been brought to something of a synthetic completion by the ego concerned. This makes the bridge between the faculty of analysis, through the faculty of synthesis, and the faculty of abstract understanding or Buddhi. One might almost believe that this rite is meant particularly for those who are beginning to use intuition, not that it starts intuition but protects it from interruption while the ego is incomplete.

For humanity in the intellectual stage this is a tremendous help and seems to be so effective as to put an ego, enjoying the operation, on a par with one who has spent three or four more lives in unassisted growth in the rough and tumble life of experience. Take for instance the self-made man so typical of the United States—clever, capable, effective, honourable and, rightly, rather proud of himself and his achievements. He lacks culture in the arts; he lacks the self-analysis that religion brings; he has not yet got the consciousness that the contemplative life might be valuable. For such a one it is only by chance that he lights upon a principle or falls back on it for argument. The culture that goes with this ritual, the life of the higher mind that it implies, the culture of faculty, will lift a much less energetic ego on a par with the other. The touch with the inner life, the link consciously and avowedly with the Deva kingdom, gives to the ego, while immersed in its personality, an extra power to hark back to realities. This shows itself at once in a greater facility for self-education and “self-control as to the mind”. This of course strengthens the faculty of recollection, in fact one is always “collected” intellectually. It augments for the recipient every faculty that he has, or that he cares to use, especially mental endurance and poise. It gives added power to the astral body and is a marvellous help in the control of the desire elemental because of the wonderful link that the Deva kingdom has anyhow with the

Elemental Essence. That poise and endurance is immediately effective in giving stamina to the etheric double, giving that wonderful health that makes the Brâhmaṇa notable in any society he may enter. Yet this ritual is never harmful even if given to the immature ego. The recipient alone is responsible for its use or neglect. It is an open door, held open for his benefit without any compulsion that he go in and out. While this ritual demands, as an implied contract, a life of principle, it does not necessarily mean that one must be a chanter of the Vedas. It simply means that one applies the highest that one knows to all that one has to do. When one begins to realise the moral responsibility that each has with regard to the power, the creative fire that is applied by thought, when one therefore discriminates as to what one thinks, then this ritual becomes a most precious gift. Let us hope to see it available soon in Europe and America.

III. There are many investitures or ordinations reserved for adults that makes of one a priest. There is only one that is open to both men and women "of good report" in their community, and that is the three-fold initiation of the Master Mason. Others bar women or load one with creeds and limitations, barriers against their fellow-men at every turn; but in the Master Mason of either sex you have the priest whom all men, women and children need. There you have the human principle rising above limitations of sex, reaching back to a fundamental principle and yet human with humanity; which knows how to raise MAN with the fivefold appeal to man's own inner, innate, character which all know they have already. This is the invoking of self-reliance, self-respect. It sweeps away conflicts and "complexes" by showing man how magnificent it is to be MAN, pointing out the endless goal of his own individuality, and showing that that power is *he himself*; there is no other uplift so complete as that of human solidarity. Would that all Master Masons knew and practised to the full

the power they have to awaken, even in low, dull, hopeless humanity, the fire of spiritual aspiration, the knowledge that they can be greater even than the best they dream of, yes, even unto Kingship over their own faculties. Masons are servitors rather than priests.

These are the three equipments that one would ask for all men capable of maintaining civilisation, in all the Āryan Race.

IV. The image of God ! How do men visualise in their minds "Being" or "Existence" ? Must we always use symbols and then write books on them ? If the books are too much respected they become fetters ; if one does not contemplate Existence at all one becomes the flabby-minded Atheist arguing in a vicious circle. How can one visualise "space" to say nothing of "cause" or "origin".

"God made man in His own image." "God made man in the image of his own eternity." "Be ye therefore perfect even as your Father in Heaven is perfect."

All religions teach the perfecting of man for union with God, all without exception depend on a divine Man who is always the revealer of the Godhead. No religion has any other evidence of God than the Man made perfect and for most of them he is the God and the symbol. From primitive systems like that of the Tabu, up to Vedāntism and Theosophy, Man represents the Second Person of the Trinity: Be ye one with Me and in Me one with the Father. Theosophy thus puts man in his place, not too high, not too low, but with perfect proportion shows the way to perfection and all the stations on the Path. This gives man honour, future relationship of the most exalted kind, showing only man's shortcomings, unfitness, incompleteness as a part of the great scheme, no stage of which is derogatory, or unclean. In this way we honour God's Temple down to its last foundation stone and up to its crowning glory of beauty and decoration. No man need cavil

at that and no man should allow a theory to possess him that minimises his value, deprecates his efforts and frustrates his aspiration. The best is none too good for those whose future is eternity. The development of man, then, is the aim and object of our existence. The men we have had amongst us are divine; why then refuse to accept as the ultimate Divinity the ultimate expression of all perfected men? With that as a goal, let us turn to the immediate need.

V. Man is looking for guidance. Is guidance obtainable? Do we not know God? Surely, some have worked it out in detail and we speak of it as the Inner Government of the World. Some can only see Providence and some can only see fate. Some can see cause and some only speak of energy. Some can see "God's plan for the Universe," others can only see evolution. In some way or another all men know outwardly the power that "Shapes our ends, rough-hew them as we will". All men know the inner power, "the power that makes for righteousness." Thus, no one really denies the great truth of existence as spirit, for even the atheist is compelled to talk of his own existence and perhaps it is not his fault that he has not yet seen his own immortality, as the rest of us have.

What is the Sun? What is this realm of life? We have begun to realise that matter is vibration, that all is vibration. We are discovering that each man sets up his own vibrations and in truth we trace it all back to the sun. In the sun-light we live and move and have our being on the physical plane and when we reach the cosmic consciousness it is still the Sun in which we live and move and have our being. Use the Sun, then, actually. Be sunshine, be sunny, be warm, be light, or use it as a symbol, the ultimate end is all one. The light of day purifies in every way. Let that be your daily ritual, to bathe in the sun. The sun is food. The sun is more essential than food, is a more adequate nourishment than any other nutrition

we take in. Air is our next most necessary food and water too is more important than solid food. One can fast very much longer without solid food than without drink.

VI. Daily Ritual; the pause before action. All men of action know the virtue of a moment's recollection before taking hold. The will-power has time to act. The resolve has time to go from the mind through impulse into the brain and the muscle. It is essential for the assembling or co-ordination of their power, whether muscular, motive, mental or moral. Resolve! What a power to amass power it is! All effort must go out from that and the more subtle the achievement the more subtle and one-pointed must the will be. There Nature gives us a natural basis for a world-wide recognition of man's linking with his best self, with his higher self. That also gives us the basis on which we can build a world-wide unity of action for muscular power, for emotional poise, for mental unity, for motive above that unity. From this we get a co-ordination, for those having cosmic consciousness, for the repeating of a resolve to work together. This could be divided into three or five points in the day for its repetition and for a deeper recollection on the part of those who know of deeper things. Even animals know and use this assembling of strength and effort. Let us therefore start it, for those who know, "for the few" as H. P. B. said. Let this be the affirmation of Unity.

VII. What is prayer? It is a reaching out for strength that we have not. When one has got so far as the cosmic consciousness, when one knows what a marvellous future evolution will bring to man, then man no longer prays for forgiveness. He no longer crushes himself with his own grief and paralyses his mind by concentrating on his own inferiority; he knows that he has power if he will use it, and he will look for that power. The key to that power is character. No one is trusted with power anywhere unless he

has character. Even the most common physical plane energy, like steam or electricity, requires a man of considerable character to handle it without damage in some direction or another. How then shall we pray, we who know that we are "heirs to the ages' gain"? Let us turn to the Sun. Know the value of sunshine, use the Sun. Worship it, use it as a symbol or a substitute. It is our greatest light. We are the products of the Sun, we use it automatically. Let us begin to acknowledge it and use it consciously. Let us distinguish between the body of the Sun and the light of the Sun and the Energy of the Sun. Let us then worship the Source of the Sun. No temple is required. The Solar system is its own temple. Go therefore with reverence among its details of which you are one. If you have reverence for anything have reverence for yourself. Reverence is one of your powers. Go with truth and you will find it all Truth. One who thus goes has no regrets, no losses, no privations, for then there is no fiction, no illusion, no disappointment.

To stand in the sunlight is to pray and get the answer to prayer. To enjoy it is homage. To go out to seek it is ritual. Let us carry light into the dark places. Let us shun darkness, shun secretiveness, keep Nature's secrets in our hearts. Let publicity help to clean up the cesspools of slavery, the slavery of vice, of wages, of prejudice, of ignorance, of belief.

Let us confess these vices to ourselves. Let us confess them to those who naturally draw our confidence. Let us be men and women, but priests also of this purely scientific confessional. A sin is so very much greater as a secret than it is after it is told. Let us all rise up and be priests to whom the weaker can confess. Let us be strong enough to be impersonal with sin as we are impersonal with the weakness of childhood. A confessor cannot condemn. Let us be so above gossip that everyone can come to us and relieve himself, for each priest must also confess. Let us thus confess,

one to another. It is a relief to be among comrades where no secret is misunderstood. This relief is necessary but it must be absolutely voluntary. Let us then be priests because of our deep understanding of the difficulties of the way to perfection. Let us remember that one cannot practise this path, one experiences it but once. When we thus understand men we can be sure that we can begin to understand God. Only deep can speak unto deep, beginning to be God-like we begin to carry the burden of the Solar system, we begin to prove Christ's theory "That ye are sons of the living God".

VIII. Utterance. What shall we say? What shall we recite? Let us sing in Community Singing; sing of the magnificence of the crystal, the tree and the flower, of the animal, the song, the bird, and of the man, the woman and the child. Let us sing of the magnificence of night and of day and of the twilight. Let all men, women and children learn the Gâyatri in their own tongue and say it when they need peace. Let them learn the Gorsedd prayer, and then when we get together let us repeat the prayer of that Master Mason, Annie Besant:

O Hidden Life, vibrant in every atom,
O Hidden Light, shining in every creature,
O Hidden Love, embracing all in Oneness.
May each who feels himself as One with Thee
Know he is therefore one with every other.

IX. Conclusion. This use of innate and natural ordination is quite unreligious, that is, it does not demand a creed from the postulant, nor a vow, nor a fee. It does not require the high priest nor the priest to be ordained, nor wear a garb different from that which he wears in any other part of his daily service. It is natural. The man has to be priestly before he is used as such. There is no fiction, no assumption, arrogance or imposition. If one consoles a fellow-being or inspires him, or if the consolation comes from a flower or a

star, it is done, and the why and the wherefore is of no immediate importance to either. It is as scientific as a bath is, it is as wise as daily exercise or regular sleeping, it is as natural as birth or death. It is the power of fellowship. It is the defence of comradeship. It is the refuge of friendship. It is the use of Nature's unseen laws to sustain Nature's visible masterpiece—Man.

We have here taken only from the mystic science of four of the Rays. Maybe it will be necessary to take something from the three others, but these four points complement each other as the sides of the square. Brāhmaṇism, the will to purity, is on the first Ray. Masonry, with its sociology, solidarity and brotherhood, is of the third Ray. Christianity, sacrifice, forgetting of self, is of the sixth Ray. Science, the Sun-worship, the practical, the nature-study, is of the fifth Ray.

Will some wiser brother help out and suggest the way these or something better, can be taken into the self-preparation work, self-educational work, that all are doing who know something of the meaning of "World Religion"? The future will probably give us a League of the Great Religions, but if we are to believe the Teacher whose teachings are in the little book, *At the Feet of the Master*, there are some of us who get beyond complex ritual. Let us remain aloof from it. Go out into Nature. It is enough for the thinker. This helps him to be in touch with all men. This contains no barrier.

Agustus F. Knudsen

THE DIRECTION OF INTEREST

By E. MARION LAVENDER, M.A.

THEOSOPHY has much to say on the subject of the value of psycho-analysis, and what is needed is that Theosophists should apply their knowledge. When the delicate process of the unfoldment of the soul is submitted to a mind that is verily alien, results may ensue that lead to some type of disaster. A trained psycho-analyst may not mishandle the matter, but unfortunately they have too often no clearly stated idea of the purpose of universal evolution. Further, the works of analysts are open to a public, as a whole lacking that same knowledge of the end and aim of man, yet eagerly alert for developments or fads in psychology, or some form of mind training. Practical applications of various theories become for a time the vogue.

The dangers of partial knowledge are proverbial. Realising this, individuals here and there in the worlds of psychology, medicine and religion are concerning themselves with this modern problem. It concerns all three, for lack of ease in mind and soul produces disease that finally attacks the body.

Dr. Harry Fosdick has conducted his own Protestant confessional for six years in New York, working with a leading analyst. He believes it to be the duty of the Church to get back to individual treatment, and that theological students should be trained in psychological methods. There is confusion here. The methods of the mind scientist should be

obtained from the scientist of the soul, the psychologist follow the theosophical, if not the theological, student—that is, one who is an ardent worker. The natural process has been in part reversed.

Theosophists can give to these practitioners worthy guidance, and each should study and apply himself to this end. It is that very application that is necessary; the knowledge is at hand; the Wisdom is available. But the urge in us to supply the needs and wants of others is emphasised. If we read papers and magazines with mind keenly questioning the demands of others in this realm, their volume insists on an affirmative answer. Aid must be given.

Glance briefly at two of the many applications of theosophical knowledge. Foremost stands the need for the direction of man's interest. This term interest is already in use, and has a fuller content to Western minds than either libido, life-urge, or equivalent terms. Schools of analytical psychology may stress either the herd instinct, the power-impulse or the sex-interest, as being dominant in man. No attempt is made here to use the phrase "sex-interest" literally, but in the wider sense that includes so much of family relations and affections. But man's interest is fundamentally one, and the intimations or revelations of it show that they spring from only one source. Why not, since all life is one? Unity is inherent in the urge to life-manifestation. Metaphysics show that from the one there appears the two, and then, with the relating factor, the three become.

Apparently this holds good at all levels. Watch the result that follows in analysing man's being at its basis. The primary emergence of interest in man, as in the universe, might be called the will to live. "It willed: may I become many, may I be born forth;" says an Eastern scripture. That is the root factor in man-manifestation. He must emphasise himself, increasing the patent evidence of his own

powers, identifying himself with object after object, or with emotions and thoughts until their field is exhausted, they hold naught for him. Then a yet greater expanse is glimpsed when it is known that the firmly centred individual may unite himself with others, and that course is followed until he feels himself as one with every other, when at last the will to live is fully satisfied.

That unitary will appears at one stage as the instinct for self-propagation, yet it is the manifestation of but one member of a trinity; though it includes much, for it is the cause of all at its level, comparing with the primary will to live. Thus, following here below that which was seen in the realm of metaphysics above, it becomes the middle term between its own separated parts, separated so that that which IS ONE may be KNOWN to be so. When that desire for self-propagation shows itself as the will to increase the entity by exerting strength of body or mind, it becomes active self-expression. At its other pole it is the instinct for self-preservation, that ensures attention to the needs of the personality, as well as to danger, need for food, shelter, or work and recreation.

These three are related to the Divine Trinity, for the aspects of the Logos shine out on the physical plane as electricity or chemical energy, vitality and that serpent-fire which preserves the true self in man. Vitality is the middle term and is related to the original will to live, that becomes in this case the desire for self-propagation. Chemical energy, the creative activity, corresponds to the impetus to self-expression, and the instinct towards self-preservation is analogous to the working of the serpent-fire.

These appearances in man's life of the Divine Trinity are so united that each seems to be the other. It is no wonder then that analysts studying the same "case" can equally state its cause to be due either to sex or to power,

according to the instinct they personally think to be basic. False emphasis has been laid on these two as root causes of human activity. There is one cause, but it appears as "one in three and three in one".

In the close interweaving of these ground forces lies man's opportunity. For if the means of satisfying one of his ordinary outlets is blocked, the same force can be turned to another allied channel, and there will be expression, not repression. A way to self-realisation, the real goal of all three, will be found through some other aspect of the one only force. In war the instinct for self-preservation finds consummation for example in apparently contradictory fashion, for the personal self will be sacrificed, that the national self may be preserved, and the individual even thus attains greater self-expression than ordinarily. Or again, self-preservation, in itself an exhibition of power, may show itself in the creative artist at early stages as an egoistic tendency, but that is sublimated later when there is self-surrender to the work, yet the artist's self is more fully expressed.

Man's interest can be determined in any direction. Knowledge of this as of other matters gives power, and so removes any sense of futility or frustration, and thus the final revaluation will show no loss, but gain.

The second advantage gained from applied Theosophy is in the idea that all cyclic progress does involve a form of repression which is not merely an inhibition of the lower impulses, but a translation of them, so that this type of repression is after all a natural process. There is no need for an analyst to enjoin one to "allow more value to primitive instincts," for they are seen as just the first part of man's voyage of discovery. He explores their field as all others, and then from the vantage point reached he beholds new reaches of territory yet to be conquered.

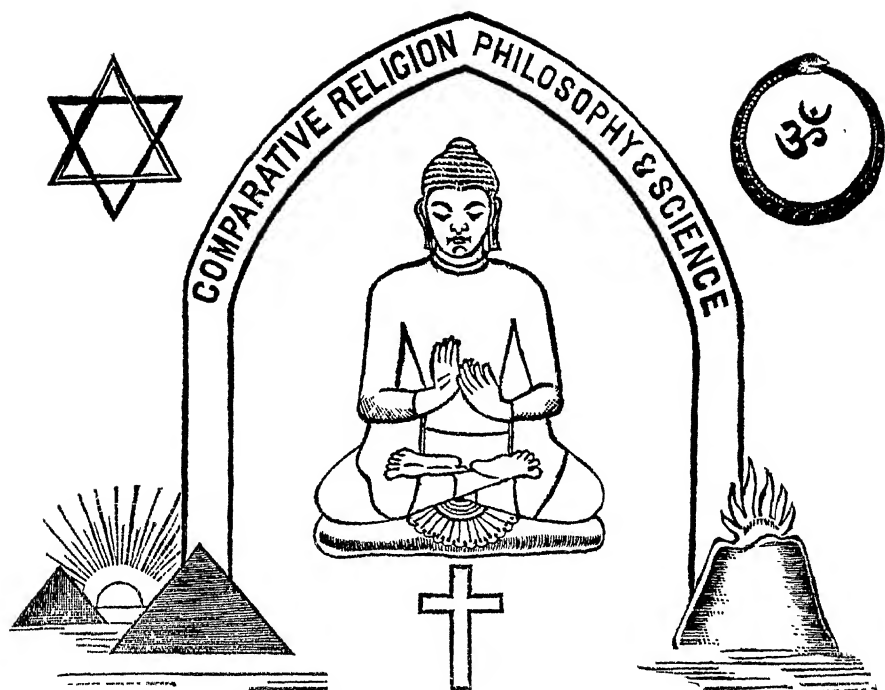
The search he has made in the past is the work that enables him to unfold the future. His immediate discovery is placed in the subconscious, and thence he steps out to investigate stretches not yet made conscious. Sublimation is the ordinary method and means of progress from the animal level to man's true estate. So it is written in *Light on the Path* :

The vices of men become steps in the ladder, one by one, as they are surmounted The whole nature of man must be used wisely by the one who desires to enter the way.

In his travels he has become aware of his riches, and he is now an enlightened voyager, conscious of his gains. As an example of his change of attitude as he evolves, contrast the easy, simple abandon of the street child as she dances, with the heavy rigidity of the average school dancing class where movements are self-conscious, and contrast that again with the height reached when the fruits of these stages have been reaped, where an intellectual and directed appreciation of rhythm results in a studied abandon and relaxation, and produces the graceful artistry of some modern expression dances. It is the ascent of the evolutionary force towards full conscious use of its powers ; it is the upward arc of the cycle that has sprung from the downward arc, utilising the earlier stages rather than repressing them. They have their place, but it is not necessary to go backwards in evolution to them. They are employed as is the lowly clay, to make bricks from which noble structures are reared.

The analyst may help to point out obstacles on the track, but he does not know where it leads, and therefore cannot plan the route. His work must be guided by a wide philosophy such as Theosophy can present.

E. Marion Lavender



THE IDEALISM OF THEOSOPHY

By C. JINARĀJADĀSA

THERE is a deep truth in the sarcastic statement attributed to a western philosopher, that if there is no God, then man would have to invent God. At first sight, the statement seems like mere scoffing, and only a resentment against the element of superstition in the human mind. But there is a truth underlying it, which is that men and women, if they are to be effective in life, must have in their minds some conception of order and method regarding their place among the

world's events. If there is one thing which distinguishes us from the brute, it is an instinctive craving for some kind of mental framework, so that we can plan from day to day, and not merely live from moment to moment. In addition to this desire for some method and order in the events around us, there is also a craving in us to look up to some dominating power. It does not matter whether this dominating power be a theological God, or only an abstract ideal. What is important is that man should consciously place before himself some conception, to which he gives reverence and which he recognises as having a right to dictate his conduct.

It is a common experience with us all that our life is more effective if, instead of drifting with no faith or philosophy at all, we profess something. We feel somewhat as the figures on a canvas might feel when the picture is in a frame; the frame gives a stability. Similarly, if our minds, instead of being vague and hesitating, give adherence to some kind of a creed, life is more satisfactory.

The fundamental fact that we are happier when we profess some kind of faith is not proved false, because bit by bit we may find that our philosophy is based on error, and not on truth. It is not necessary, so far as our effectiveness in life is concerned, that our philosophy should be fundamentally and unchangeably true. What is important is that the philosophy we profess should be true for us here and now. I mean by this, that the individual who believes in certain things must feel, at least for the time, that they are true and good. It is this feeling of conviction about their truth and goodness which has for him the value that his faith brings order into his life. What is regarded as an ideal may be proved quite false later; but during the time it is worshipped as an ideal, a sense of inspiration is the result. How often is it not the case that a mother idealises her child and believes many things about him which are not fundamentally

true? So far as her sense of contentment and happiness is concerned, it is her ideal belief in the child which is useful to her, and not the judgments of those who see more correctly. It is this fact about ourselves which was developed by William James, when he asserted that a philosophy was to be judged not by its fundamental truth, but rather by its pragmatic value. A philosophy that "works" is just as good as any other philosophy, which may be more correct in theory, but has no effect upon the character of the believer.

It is this pragmatic value in certain of our beliefs which makes many people profoundly religious, though they know quite well that they cannot prove what they profess. In spite of a lack of scientific proof, they find a value in what they believe. But why does their belief make them happy? Because the belief gives a method and order to their life. They gain a sense of certainty about the world, and their conviction helps them. That is why many people refuse to challenge their religious beliefs, lest they lose a certainty which helps them.

I do not think it is a fundamental defect in any religion or philosophy if, after our first enthusiastic faith, we find it is faulty. It is obvious that, with our limited powers of understanding, we cannot come to ultimate truth; there is surely no need to despair if any belief we cling to slowly seems to melt away. For if we are sufficiently vital, we shall simply look for other beliefs to take the place of those which have vanished.

With many people, this transition from one belief to another is very gradual, and there is no mental or moral shock involved in the process. There are, however, some cases where some sudden event will, as it were, evaporate the whole faith, and leave a man stranded high and dry, as when the tide recedes and the sea under a boat has slipped away.

It is fairly common in our modern world for many people to come to this transition stage, where they lose trust in their old faith, and do not quite know to what new one to give credence. Many people find themselves in a period of hesitation, and sometimes this period gives much mental suffering. During such a period of transition the individual is on a voyage of discovery. He feels impelled to move forward, though he is not quite clear in what direction to turn after the first few steps.

This state of seeking new truth is very characteristic of large numbers of men and women to-day. In many ways our civilisation is in a state of transition, discarding old values and seeking to establish new ones. This is most markedly the case with regard to religious and philosophical beliefs. Among the many groups of men and women who are seeking the truth, there are three main causes of dissatisfaction.

1. They cannot reconcile their theological ideas with the evolutionary ideas of modern science. This is a common event with all those whose education has put them in touch with scientific theories. They find that many elements in religion are based upon unscientific and primitive ideas concerning the world process, and so their faith gets shattered, when the mind becomes illumined with the facts which science has accumulated during a century and a half. There may be somewhere a bridge between science and religion, but, at the first opening of the mind to science, the contradictions between religion and science are more obvious than the agreements between them.

2. Many people have a sense of rebellion against the principles of social and economic organisation which are accepted by the majority of mankind as necessary for the stability of civilisation. The peoples of the world accept without question that a nation must be divided into those who

have property and those who have not, into the high-born and the low-born, into the cultured and the uncultured. There are many postulates concerning our economic life which millions accept without challenge. But a certain number feel a profound dissatisfaction, because a deep sense of humanity within them rebels against any social or moral order which buttresses inequality and privilege. The wave of democracy which is sweeping throughout the world is only a sign of the deep sense of unrest, not only in the masses, but also in many of the cultured, who feel that life is impossible so long as there is not a fundamental change in value as to what makes a good or a bad citizen.

3. There is a small group, but increasing every year, who feel the narrow limitations with which they are surrounded by the ideals of nationalism, which have come to them by the cultural tradition into which they are born. It goes without saying that each people takes it for granted that its own cultural tradition is the best. The sense of nationalism proclaims that a man cannot be a good patriot, unless he continually feels a sense of superiority over those who represent other cultural traditions. That American patriot who said, "My country, right or wrong" has millions in every nation to applaud him. But there are thousands to-day, however, who feel a new sense of humanity, and to them no true culture is possible, unless they accept the cultures of other peoples on a basis of equality with their own. They cannot separate themselves from a growing sense of World Brotherhood, and they feel that there is such a thing as a World-Conscience and a World-Purpose, which must override the National Conscience and the National Purpose.

These three main elements of intellectual dissatisfaction are steadily growing, and they are creating an intellectual situation very painful for large numbers of people.

In contrast to the accepted ideas of religion, we find to-day certain positive statements of science, which we are told are based on ascertained facts. But there are large numbers of intellectual people who feel unable to accept the conclusions of scientists. No one challenges any ascertained fact; but modern science is not merely an accumulation of ascertained facts, but also many and far-reaching conclusions. Many of these conclusions are too premature, for they are not based upon a sufficient number of facts. It is because of this prematurity of scientific conclusion, that many people feel a sense of repugnance to accept whole-heartedly the conclusions offered them from scientific platforms.

I would only mention three main reasons why many thoughtful people refuse to accept all the conclusions of science. One is the obvious bias which scientists have against the problem of Spirituality. An honest scepticism is always legitimate. But the actual scientific attitude is more a bitter hostility than a judicial scepticism. It evinces a hostility not different from the hostility which those who believe in the literal inspiration of the Bible show when they are confronted with the evolutionary theories of science. There is a dogmatism in many scientists, which is the very negation of the spirit of true science. Thus, for instance, we find a refusal on their part to investigate with true dispassion new phenomena outside the range of those with which they are familiar. When called upon to examine the phenomena of spiritism, they insist on conditions of experimentation, which show a narrow understanding of the problem of the search for truth. It is the business of the scientist to study the conditions under which phenomena will manifest, but not impose his own conditions *ex cathedra*. To insist on conditions of his own for the manifestation of phenomena is scarcely scientific. This is what constantly happens when scientists insist that spiritistic phenomena must take place under this and the other conditions

of control. While a scientific scepticism is necessary before all spiritistic phenomena, yet it is the business of the scientist not to force the phenomena of spiritism to conform to his preconceived laws of how those phenomena should manifest. It is this bias towards the materialistic hypothesis which many of us feel is unworthy of science. Therefore we are unable whole-heartedly to accept the scientific conclusions which are vitiated by this bias.

A second reason is that science to-day asks us to be different in our human nature from what we are, and does not give adequate reasons why we should change. For instance, we are asked by science to believe that death ends all, and scientists ridicule all facts which to us normally intelligent people appear to be contradictory. Now, most of us have an innate sense for immortality; a deep-rooted fact of our nature is the instinct for the continuance of our self. When we rely upon that instinct, we are called by scientists ignorant and superstitious, and they ask us to reconstruct ourselves. But by what authority can scientists ask us to change our fundamental human nature? The authority of science is not old; in many things it is not sure. Science has not as yet an unchanging tradition with regard to her declarations. The Newtonian hypothesis, the Darwinian hypothesis, the Atomic hypothesis of Prout, these and many other gospel truths of science of fifty years ago have undergone radical modifications. If in half a century scientific conclusions undergo reconstruction, why must we rely so utterly on the conclusions of science of to-day with regard to the structure of our nature?

But a third reason why many of us are suspicious of the conclusions of science is that we are not quite so certain that our reasoning faculty is the final judge as to what constitutes truth. It is quite true that, for certain categories of facts, the process of ratiocination is final. But our experiences in

daily life show us that it is not possible to state all the facts of life for examination by the mind. There are myriads of unseen factors in each large problem which do not reveal themselves to the mind, and yet they must in some way be sensed by an instinct or an intuition, in order that our judgment may not be faulty. Very briefly put, the daily life we live proves to us that the mind is indeed an avenue for the discovery of facts ; but it is not the only avenue. For the man or woman gifted with intuition knows how necessary it is to supplement mental facts by the exercise of faculties other than that of reason. The experiences of daily life show us that, if we restrict ourselves to only what the mind sees, we fall woefully short of true judgment. Why must we presume, with regard to the problem of nature and her laws, that an examination merely by the mind, as in modern science, gives us the full truth concerning nature?

We know by experience—and I know no reason why science should exclude our emotional and intuitive experiences as unworthy of examination—that facts are not completely true, merely because we see them by the mind. To come to the final truth about things, we need in addition the satisfaction of a sense of fitness in the facts. The more we cultivate our mental and æsthetic nature, the more we feel that a sense of harmony and beauty is inseparable from the true meaning of life for us. Therefore, more and more we require a sense of fitness as a factor in the problem of truth. It is difficult to describe this sense of fitness. But it is something subtle in our nature, as if we had within ourselves in germ those truths which we are trying to grasp by mental processes. As facts present themselves to our gaze, when we find that they are, as it were, foursquare to the truth which is within us, then we have a certainty that the facts do indeed embody a fundamental truth.

Not less important than the sense of fitness is the sense for unity, which characterises those who cultivate themselves in the arts and sciences. If our mentality is not restricted to one narrow department of facts, but surveys all the great ranges of facts in science, art, literature, philosophy and philanthropy, we find an indescribable craving within us to make a synthesis. Life loses its inspiration if we merely live in the mind in departments. We feel we must all the time sense a synthesis and unity underlying the diversity around us.

It is because to many of us the mind is not the only pair of scales in which to weigh facts, that much of modern science is incomplete. We do feel profoundly grateful to the work of scientists; they have given us new horizons. But we want a new type of scientist, the super-scientist, who, in addition to the criterion of the mind, will also use as criteria that inner fitness, and that sense for unity which ever grows in us the more we not only develop the mind but also purify the emotions.

To men and women to-day who are dissatisfied with what their minds and hearts find in life, Theosophy comes with a very striking message. Let me point out very briefly why the Theosophical philosophy is worthy of examination by all. The synthetic philosophy of Theosophy is the oldest that exists, for in one form or another, Theosophy is found throughout the ages. It is not to be found in any single religion or in any science as a cut and dried philosophy, for Theosophy is far more a synthetic attitude to life shown by philosophers and religious teachers. It has never been written down as a philosophy, nor do I think that it ever can be so written down, even though in the literature of the Theosophical Society there are many expositions of Theosophy. But a truly synthetic philosophy can never be completely worked out in systems of philosophy, as the synthesis must

grow and change as more and more facts are revealed by the universe in the process of its self-unfoldment. While Theosophy to-day is short of the final and supreme synthetic philosophy which is in the course of self-creation, nevertheless there are certain principles of that synthesis which are already clear. These are being expounded by the leading Theosophists of the world.

C. Jinarājadāsa

(To be continued)

DRUIDIC SYMBOLISM AND PHILOSOPHY

By D. JEFFREY WILLIAMS

THE Druidic Circle of unhewn stones enclosing a hallowed portion of green earth was both a symbol and representation of the Circle of the Heavens, the Zodiac, the apparent path of the Sun during the year. A sixth-century Welsh poet, *Taliesin*, refers to *Caer Sidi*, the Revolving Castle of Arthur, the Sun-God. *Caer Sidi* is a Welsh name for the Zodiac. It is the Sun-God's prison. "Beyond the Castle of Glass they saw not the prowess of Arthur," says Taliesin's poem. In the Cubical Castle, "four times revolving," we have a reference to the Keltic lower world into which the Gods had to descend and conquer. "Perfect is my chair in *Caer Sidi*," said another poem. Hence some of the traditions which regard the Druidic Circle as the "Sacred Circle," "Ceridwen's Cauldron," "Prison of Arianrod" (Prison of Space or Matter), "Arthur's Court" and the "Court of the Round Table".

Once a year the Druids held a great National Assembly or *Gorsedd*. At the four cardinal "points" of the apparent year-course of the sun, four lesser Assemblies or Chairs, were held. These four "high, holy days" were the winter solstice, the vernal equinox, the summer solstice, and the autumnal equinox. At every quarter day of the moon, minor Chairs or "Circles" were held for divine worship and the provision of "godly instruction and wisdom, and the due exercise of right and good principles". These weekly

gatherings took place on the day of the new moon, its half increase, full moon, and waning quarter.¹

The chief Assemblies, the Gorsedd² and the Chair, of the British Bards, could only be held in a place that was conspicuous, "in the face of the sun, in the eye of light, and under the expansive freedom of the sky". It was unlawful to hold any such meetings under cover, at night, or at any time when the sun was not visible in the heavens.

Following "institutional usage" it was necessary to form "a conventional circle of stones" enclosing a green sward of requisite area. The stones were to be so placed that a man could stand or pass between

each two of them, except that the two stones of the circle which directly face the eastern sun should be sufficiently apart to allow ample space for three men between them, thus affording an easy ingress to the circle.

This larger space is called the entrance or portal, in front of which, at the distance of three fathoms, or three times three fathoms, a stone called the Station Stone (stationary stone?) should be so placed as to indicate the eastern cardinal point; to the north of which another stone should be placed, so as to face the eye of the rising sun at the longest summer's day; and to the south of it, another stone, pointing to the position of the rising sun at the shortest winter's day. These three are called Station Stones. In the centre of the circle, a stone, larger than the others, should be so placed that diverging lines, drawn from its middle to the three Station Stones, may point severally and directly to the three particular positions of the rising sun which they indicate.

The dial of a watch with its numeral XII towards the north, and with three minute hands pointing respectively to II, III, and IV, may serve to illustrate the Circle and its diverging lines pointing east; the correct positions of the three Station Stones can easily be filled in.

The stone in the centre of the Circle has been called the Stone of Presidency, the Stone of Preparation, the *Maen Llog*

¹ In this second paragraph and throughout the article, I am following the Welsh manuscripts published under the name of *Iolo MSS.* and the Rev. J. Ap Ithel Williams' *The Traditional Annals of the Cymry*.—D. J. W.

² *Gorsedd*, literally translated, is "Throne".

or the Stone of Compact or Covenant. Probably the name *lllog* gave rise to the now fairly general name of Logan Stone. On the central stone the Bard of Presidency voiced his proclamation of peace.

Within the Circle and around the Gorsedd (central) Stone shall the chairs be placed, namely stones, but where stones cannot be found, then sods; and upon and by the chairs shall be the chaired teachers, and around them the disciples, noviciates and licentiates.

Before giving a very interesting description of a Gorsedd ceremony, it may be well to indicate the symbolic nature of the three lines issuing from the centre of the Circle. As above, so below. Just as the Logos of the Cosmic or of the Solar System is Triple in His Manifestation in Theosophical language, so God, in the Druidic conception, "rushed out of His infinitude" and uttered His Holy Name in Three Rays of Light, Λ , and with the vocalisation of the Word,

all worlds and animations sprang co-instantaneously into being and life from their non-existence, shouting in ecstasy of joy Λ , thus repeating the Name of the Deity. Still and small was that melodiously-sounding Voice, which will never be equalled again until God shall renovate every existence from the mortality entailed on it by sin . . . God spake and it was done.

From the centre of His future Universe God "dilates Himself to generation," said Thomas Vaughan.¹

This poetic account of the Triple Manifestation and of the bodying forth of all created things from no-thing confines itself to what takes place on the plane of the Archetypal Ideas, the "Plane of the Divine Mind". The Three Rays of Light are the foundation of all things; as the articulation of the Word they are in all things; by the Word "all things were made". These Three Aspects of the Logos are called the Creator, Preserver, and Destroyer, or Father, Son, and Holy Ghost, in Eastern and Western religions. The Name of God was regarded as secret and unutterable by the Druids, and it could only be symbolised by the Three Rays. That

¹ *Lumen de Lumine*—THOMAS VAUGHAN.

the Name of God was forever secret and sacred was the "First Truth" of Druidism.

Three Circles of Existence were conceived by the ancient Bards. These were :

1. The Circle of Ceugant, the Absolute or ALL, the Circle of Infinity, of No-Thing, "where God alone dwells" ;

2. The Circle of Gwynfyd, the Circle of Light, the Circle of the Sun, the World of Bliss, the Cosmic Circle ; and

3. The Circle of Abred, or the Circle of Necessity, the world of material evolution with its four stages culminating in humanity.

It was the Circle of Light that sprang into existence on the Triple Utterance of the Divine Name, thought the Rev. J. Ap Ithel Williams. We have to think of the Circle of Light as the plane of Divine Ideation. In this Circle of Light and Bliss the blessed ones who have attained to its spiritual heights can see the Creator,

in one communion of glory, without secrecy, without number, and without species that can be ascertained, save essential Light, essential Love, and essential Power, for the good of all existences and living things. Hence the maxim, *God and enough*, became established on the basis of truth and tradition.

This maxim was the "Second Truth" of Druidism.

From this World or Circle of Light all beings descended to the World of Matter, the Circle of Necessity. To this Realm of Light, however, all beings are destined to return after passing through the four-staged course of Abred.¹ While in bondage to matter the Light of the higher realm is shut out. In the Circle of Necessity men learn the "Third Truth," namely, *Without God, without everything*; for knowledge of God, or Bliss, is not found in Abred, the world of sorrow and suffering. The state of Abred

is privation, whence originated every evil and suffering . . . But God, out of His infinite love, advanced the denizens of Abred in

¹ The word *Abred* itself means "to traverse a course".

progression through all its stages of evil (degrees of bondage?) incident to them, that they may come (eventually) to perceive their primal state, and, through that attainment, learn to avoid a recurrence of those evils; so that, on attaining the state of (complete) humanity, they may supplicate God, and thus obtain a recollection and knowledge of Goodness, Justice and Love.

A "re-perception of the primal truths" might thus be obtained, and by "adhering to them," man may transcend the limitations of his material self, and find again the "primal felicity" that once was his ere he set forth from the world of bliss to journey through the material world of Adfyd (sorrow).

Returning for a moment to the creation of the Universe and "all that in it is," we may find something of interest in a passage like the following:

What material did God use in the formation of the world, namely, the heaven and the earth, and other things known and conceived?

The *manred*, that is, the smallest of the small, so that a smaller could not be, which flowed in one sea through all Infinity—God being its life, and pervading each atom—and God moving in it, and changing the condition of it, without undergoing a change in Himself. For life is unchangeable in all its motions, but the condition of that which is moved is not one and the same.

In *The Ancient Wisdom*, Dr. Besant has the following passage¹ which may serve as a comparison:

The energy of the Logos, as whirling motion of inconceivable rapidity, 'digs holes in space' in this root of matter (*Mūlaprakṛti*), and this vortex of life encased in a film of the root of matter is the primary atom; these and their aggregations, spread throughout the universe, form all the subdivisions of spirit-matter of (its) highest or seventh plane.

The Druidic catechism goes on:

He (God) collected the separate particles from the infinite extent of *Cylch y Ceugant* (Circle of Infinity), and collated them methodically and in proper order within the Circle of the Universe, as worlds, lives and natures, without number, weight or measure, that could be conceived or understood by any save Himself.

We are now in a better position, I think, to be able to appreciate the symbolism of the Gorsedd Assembly held

¹ Page 42.

within the Circle. The following is the description of the ceremony within the Circle referred to earlier.

The Bards assemble in convention within this circle; and it accords neither with usage nor decency for any other person to enter it, unless desired to do so by a Bard. It is enjoined by primitive usage, that one of the Presidential Bards should bear a sheathed sword—holding it by the point; a Bard not being permitted to hold it by the hilt; for when taken by the point, whether naked or sheathed, it is not supposed to be either held, borne, or bared against a human being, or any other object, whether animate or inanimate, throughout the world. When the sword, thus held, is carried to the conventional circle, it must be pressed out by the hand, in a contrary direction to its point, until quite unsheathed, then being taken up by the point, it must be laid on the Gorsedd Stone, and the Proclamation shall ensue; but when the voice shall come to the part which says: "where no naked weapon will be presented against them," every Bard must move onward to the Gorsedd Stone, and lay his hand on either the sword or its sheath, while the presiding Bard shall take its point and put it just within the sheath, upon which it shall be driven quite in by all the assistant Bards, with concurrent hand and purpose. This usage is observed to testify that the Bards of the Isle of Britain are men of peace and heavenly tranquillity; and that, consequently, they bear no naked weapon against anyone. At the termination of this Proclamation, the objects of the convention must be successively effected; for which purpose it will be necessary to recite and explain the three ancient vehicles and voices of Gorsedd; to recite an ancient poem; to produce new poems presented for judgment, and to repeat them audibly to the meeting; to announce application by greeting, claim and efficiency; to confer degrees on desiring merit; and to hear, do, and speak all requisite things, according to rights and usages, and consistent with reason, inherence and necessity. The business of the Chair or Gorsedd being thus accomplished, the terminating proclamation shall be made, the Gorsedd closed, and every one return to his home.

Usage enjoins that every Bard shall stand uncovered, head and feet, in Gorsedd, to evince his reverence and submission to God.

A few words on the symbolism of the sheathed sword may be permitted. I strongly feel that it is intended to convey the idea of the complete submission of the warring, separated self of man to the rule of peace and harmony of the Spiritual Self. The law of love has triumphed over the law of hate in the Bard's nature; the lower nature has become the servant of the higher. The Bard is a man of "love and peace," one who is vowed to a harmless life, one who serves

truth and justice, one who is pledged to secrecy as regards the Mysteries, and one who is inspired by the Muse of God within him. "Truth against the world," is the Bard's ideal. The truth of oneness against separateness, of light against darkness, of knowledge against ignorance, of life against death. The return to the consciousness of the Universal meant a return to a conscious unity with all that lives, to a "love of all beings and existences," says one of the Triads. Hence a true Bard will not hurt or injure any living thing. Traditions aver that the Druids were vegetarians. The sword point was turned towards himself always, and in matters of personal criticism as well as in many other things, it must also be kept in that direction.

The unsheathing of the sword, "pressed by the hand, in a contrary direction to its point," and laid on the Gorsedd Stone, seems to me to have a very profound and beautiful significance. It is a symbolic action denoting renunciation and surrender of the separated life to the Solar Deity, the One Life. It will be noticed that the unsheathing and dedication of the sword takes place before the voicing of the Proclamation from the Stone. The holding of it in such a way that it will inflict no hurt seems to express in simple action the profound truth mentioned in *Light on the Path*: "Before the voice can speak in the presence of the Masters, it must have lost its power to wound." In other words, man must have destroyed self. "But this conquering of self," it is said in *Light on the Path*,

implies a destruction of qualities most men regard as not only indestructible but desirable. The "power to wound" includes much that men value, not only in themselves but in others. The instinct of self-defence and of self-preservation is part of it; the idea that one has any right or rights, either as a citizen, or man, or individual, the pleasant consciousness of self-respect or virtue . . .

When a man is able to regard his own life as part of the whole . . . he will no longer struggle to obtain anything for himself . . . All weapons of defence and offence are given up;

all weapons of mind and heart and brain and spirit. Never again can another man be regarded as a person who can be criticised or condemned; never again can the Neophyte raise his voice in self-defence or excuse.

A Bard was not permitted to hold the sword by the hilt.

When the Voice speaks the sword is again sheathed; union with the Self follows renunciation. When Peace is proclaimed, there is an end to war. Henceforth harmony and co-operation must be seen in action; the law of the kinship of all kind, of the unity of all life, must be obeyed by hand as well as by heart and mind.

Perhaps very little of the inner meaning of the ceremony of the Druidic Circle is known and appreciated in these days. Very likely I shall be told I am "reading into these things" that which I am not justified in doing. It depends! The reader's intuition will answer the question for him. I should like, before I conclude this article, to mention the three "general insignia" of the Druids, namely, the Robe, the Wand and the Collar. They had also three "insignia of privilege": the Chair, the Axe and the Golden Ball. The Ball represented the "fullness and completeness" of the authority of the Gorsedd or Assembly of the Bards. The Axe was a symbol of knowledge and science, and the Chair that of "judgment by privilege" granted by Gorsedd. The Wand seemed to be the equivalent of the sceptre.

Where there is a sitting in judgment, it is not right to bear any insignia except the Wand, because no one is entitled to authority more than another where law and judgment are concerned . . . No one can be higher than another in law, and judgment by law.

With regard to the Ball and the Wand, it will be of interest to quote two sentences from Mr. Jinarājadāsa's *First Principles of Theosophy*,¹

When the crown of England is set upon the head of her King, a far-off reminiscence of the tradition as to the Great King of the World is seen in the little globe which is placed in the King's left hand, and

¹ P. 208.

in the sceptre, or Rod of Power, which is placed in his right. For of a truth, this earth of ours, large though it be to us, does lie in the hollow of His Hand, and verily not a sparrow falls but He Knows.

It also appears that

the disciple of privilege, or he who knows the science, but knows not the Mystery, shall wear his bracelet on his left arm; but when it is seen proper to divulge to him the Mystery, he shall wear it on his right arm, and a chair shall be given him.

Three things were improper for a Bard to practise, namely, mechanics, war and commerce. The respective reasons for this prohibition were: First, that a Bard should be a man of learning and deal only with learning: Second, that he is a man of peace: Third, that he is a man of justice and morality. Evidently, the Druids knew that commerce and morality were "strangers" to each other!

A Triad giving the three essentials of wisdom may be quoted to close this paper:

Obedience to the laws of God, effort for the welfare of mankind, and suffering with fortitude all that befalls in life.

D. Jeffrey Williams

PŪJĀ

IN the gentle morning freshness at Thy shrine,
Purged through Thy sacred Fire,
Cleansed with Thy holy Water,
Illumined by Thy divine Light—
I offer Thee salutation,
O Radiant One!

“OM!

That adorable radiance of the divine Savitar we meditate
upon.

May He energise our highest intuitions.”

Fresh, as rain-swept uplands,
Resonant, as heavens' resounding,
With rhythm, like swell of ocean,
And flow as of broad deep streams
Thy mantra enter my being,
Enfold, and bless.

With the beauty of the dancing flame-flower glows the heart
purified by Thy fire.

Limpid as Thy clear living waters, the mind, stainless from
thy cleansing,

Fresh and strong as the breeze springing from seaward, the
soul by Thy Light illumined.

At ease, one-pointed, in light sustained,
I rest in glad contemplation.

One with these my brothers, Thy sons, in devotion,
At the threshold of Thy holy Shrine,
I gently offer
The blossom of this day's dawning,
My flower.

“My self be in Brahman for immortality.
Eternal weal for men.
OM! Peace, peace, peace.

E. S. C. H.



THE MASTERS:

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

(Continued from p. 224)

THE LOGOS AND JESUS CHRIST

THE question has been asked: Do Theosophists regard Jesus Christ as identical with the Second Person of the Blessed Trinity or do they believe that He is simply a man

like other men, save only that He has attained to the summit of human evolution, and has been entrusted by God with the greatest revelation of Himself and His will for men? In answer to this it may at once be said that the suggested antithesis is only apparent, and in no sense real. From what has been already said it will be seen that, as God the Father expresses Himself in the Eternal Son (The Logos of S. John and Christ of S. Paul) by an eternal begetting, so the Eternal Son expresses Himself in Creation, which includes man. "All things became through Him . . . the Word became flesh."

This "becoming" reveals itself as a process within the time order, and in that order is necessarily included the manifestation of the Eternal Son in the person of Jesus Christ. Again the process reveals itself as universal, including "all things"—the whole of humanity and the "lower creation", to say nothing of the vast orders of celestial beings. It should be noted that the reality of the Divine Incarnation in Jesus Christ stands out the more clearly when it is seen as a manifestation of God's ideal and purpose for all, when it is realised that we shall be "like Him,"¹ and that even the members of the lower creation

shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

Logically the reality of the particular cannot be affirmed if the universal is denied.

An analogy used by some of the old Catholic mystics may help towards the understanding of the relationship between the Logos and Jesus Christ, and also the rest of humanity. The human personality of Jesus Christ is compared to a lens through which the "fulness" of the sun's rays is focussed and expressed in a concentrated beam of light

¹ I. S. John, III, 2.

² Rom, VIII, 21.

and heat. The same is true in a lower degree of the rest of men; only it is obvious that in our case the lens is still in the making, and so does not as yet perfectly focus and express the fulness of God. In some way, which of course the analogy drawn from inanimate things cannot indicate, the life and power focussed and expressed in Jesus Christ so act upon us as to help in the process of making us perfect lenses.

In Him dwelleth all the fulness of the Godhead after a bodily fashion (σωματικῶς) and in Him ye are made full.¹

We may now proceed to examine the statements of Holy Scripture as to the process of the self-expression or incarnation of the Logos in the person of Jesus Christ. In the next chapter we shall examine the parallel statements as to the process of His Self-expression or Incarnation in the rest of humanity.

According to the testimony of S. Luke's and S. Matthew's Gospels and that of the Catholic Creeds, Jesus was born of a pure virgin through the operation of the Holy Ghost. It must be at once noted that this statement, if interpreted in a literal and carnal sense, cannot refer to anything beyond the generation of the physical body, which the Epistle to the Hebrews quoting from Psalm XL, 6 says, was prepared for Him, except upon the utterly materialistic hypothesis that the existence of the human soul is the result of physical generation. If that hypothesis were true, the whole structure of Christian belief would fall to the ground. The soul is the human ego, the Spirit is the Divine Self or Soul. How then was the human soul of Jesus prepared so that the Life of the Second Person of the Blessed Trinity might express and manifest Himself through it in that stupendous event that we speak of as the Incarnation? How was the human soul prepared for that which theologians speak of as the hypostatic

¹ Col., 2, 9.

union with the Divine? Theosophists believe that it was so prepared by means of a long process of successive re-births, involving experiences in every way similar to those through which human souls normally are educated and their character formed. They believe that as man He must have trodden every step of the way which man has to tread. This view is strongly contended for by Dr. W. F. Cobb, Rector of S. Ethelburga's Church, London, in his important book *Mysticism and the Creed*.¹

It may be as well to again emphasise the fact that this view does not affect, nor is it affected by, the doctrine of the Virgin Birth of the physical body of Jesus, whatever view be taken of that doctrine. This is not the place to discuss the validity of the doctrine of reincarnation, and that of its corollary, karma. Many works, to which readers must be referred, have been written upon them. But it must be noted that it is not only Theosophists, Hindūs and Buddhists who believe in them. Many others, including some of the greatest thinkers and theologians, have upheld their truth. They were taught by Plato, Clement of Alexandria and Origen, to mention only three eminent names of earlier times. The truth of reincarnation is at least implied in the New Testament, and some think explicitly referred to in one or two instances. The law of karma, action and reaction, cause and effect, is explicitly stated in S. Paul's well-known words "Whatsoever a man soweth, that shall he also reap," and again and again both in the teachings of Jesus Christ and in those of His apostles the implications and applications of that law are stated. It can only be denied by making God a capricious Author of confusion, rather than the unchanging Author of order and peace.²

¹ Pp. 130-132.

² Amongst modern teachers of these doctrines may be mentioned such names as Wordsworth in *Intimations of Immortality*, Charles Kingsley, in *The Water Babies*, Mæsterlinck in *Our Eternity*, Frederick Spencer in *The Meaning of Christianity*, the late

However, as we have said, the doctrines themselves cannot be examined here. We must leave enquirers to examine them in the many works which treat of them, and for our present purpose simply assume their truth. In our view, life cannot be adequately explained apart from them; and the life of Jesus Christ Himself becomes more than ever pregnant with meaning for us when we think of Him as having trodden every step of the way along which, to quote one of Bishop Mercer's phrases, the soul of man progresses from zero to infinity; and having undergone every experience common to man, He is more than ever qualified to be our High Priest.

Agreeably to this view, S. Luke says that in His early days

Jesus increased in wisdom and in stature, and in favour with God and men.

If these words mean anything, they mean that His human soul grew and progressed as did His physical body, that He progressed mentally, normally and in God-likeness. Then we are told of certain definite stages in Divine realisation reached by Him. At His Baptism the Holy Ghost comes upon Him; the heavens, the higher planes of existence, are opened to His consciousness; and through the hearing of a Divine Voice there comes to Him the more intense realisation of His Divine Sonship.

After His necessary proving by the powers of evil in the wilderness, He returns in the power of the Spirit to take up His life-work, to fulfil His mission. A similar, and, we may surely say, a still more intense realisation of that Sonship comes to Him at His Transfiguration; and in communion with Moses and Elijah, the typical representatives of the Law and the Prophets, He seems finally to realise that His Mission

Bishop Mercer, formerly of Tasmania, in more than one of his published works and lectures, W. E. Cobb in *Mysticism and the Creed*, already referred to. These are only a few of the many names which might be given. Kingsley's *Water Babies* is particularly interesting to anyone acquainted with occult symbolism, for it will be seen how exactly he works out the whole idea of reincarnation and karma.

can only be fulfilled by an "exodus" which He must accomplish at Jerusalem, a transcending of the limitations of mere human and earthly life by dying to it through a supreme sacrifice of Himself in which the infinite love of God shall be revealed, and shall realise its power to awaken an appropriate response in the hearts of men. Thereafter "He steadfastly set His face, to go up to Jerusalem;" He moved unflinchingly forward to the consummation of His work for men through His Passion. The writer of the Epistle to the Hebrews tells us that, though He was a Son yet He "learned obedience by the things which He suffered".¹ Does that mean obedience to the truth of things in general and to the supreme law of life and power in particular? In Ch. ii, 10, he says that

it became Him, for whom are all things, and by whom are all things, *in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

Here the statement about "many Sons" of whom He is the Leader must be noted. In Ch. 9, 12 it is said that,

by His own blood He entered in once into the holy place, *having obtained eternal redemption.*

It should be noted that the Revised Version does not repeat the mistake of the Authorised Version in adding the words "for us" at the end of this verse—words which are not found in the Greek text. The writer plainly regards His supreme sacrifice as consummating the redemption of the human nature which He had taken upon Himself. Through the power of a perfect sacrifice of Himself His human nature had become perfectly at one with God, who is Perfect Love, Love which is Life outpoured; and consequently death could have no more dominion over Him. There followed then as a necessary consequence the triumph of the Resurrection. But what, from the highest point of view attainable by us, is the

¹ Heb., V, 8.

meaning of Death and Resurrection? In his *Parables of Redemption* Canon Erskine Hill has an illuminating chapter in which he discusses this question. He points out that whereas we almost habitually look at life from beneath, from the standpoint of the physical, S. Paul, in common with Our Lord, habitually looks at it from above, from the standpoint of the spiritual. Consequently to him the real death is the limitation, the deadening of the soul's consciousness and power, through its descent into the material worlds and its imprisonment within a material body; while the resurrection is the rising again of the soul into untrammelled consciousness and freedom, carrying with it in the shape of fuller consciousness and power the fruits of its sojourn in the material worlds; that power extending to the ability to manifest in the material worlds whenever necessary and to dominate their conditions; just as, according to the Gospel narratives, Jesus after His resurrection could materialise and dematerialise at will, and do whatever was necessary for the furtherance of His work.

In the Adam nature (ἐν τῷ Ἀδάμ) all die; in the Christ nature (ἐν τῷ Χριστῷ) all are to be quickened, made truly alive. Read in the light of this conception, S. Paul's famous chapter on the resurrection¹ shines clearly with the light of Divine Truth. The next thing to notice is that the sacred writers clearly regard the Resurrection of Jesus Christ as marking a further and perhaps final stage in His realisation of Divine Sonship. S. Paul says of Him that He was

determined (or declared) a Son of God with power, according to a spirit of holiness by resurrection from the dead.²

It must be noted here that the insertion of the definite article throughout this passage in the English Version has no justification in the Greek, and, in fact, it distorts the sense.

¹ I Corinthians, XV.

² Rom., i, 4.

Again¹ speaking of His resurrection, he sees in it a fulfilment of the statement in Psalm, ii, 7,

Thou art My Son, this day have I begotten Thee.²

The writer of the Epistle to the Hebrews seems also to regard the Ascension as marking another fulfilment of the Psalmist's statement. Clearly, then, in the view of both these writers, the Resurrection and the Ascension of Jesus are regarded as Divine begettings, or as definite stages in the process of taking the manhood into God.

We come then to the consideration of His Ascension. It must first be emphasised that this does not mean a local transference. His presence is with us "all the days, even unto the consummation of the age"³ and in any case it is impossible to think of the transference of a material body to a non-material realm. It is true that it is said that His body had been spiritualised; but the most that that statement can mean is that it had become a perfect vehicle for the manifestation of the Spirit. If it is pressed to mean more, it means that the physical matter of which it was composed had been metamorphosed so as to become something more subtle, something not subject to the laws which God has made to govern His physical Universe, and so something that is no longer physical matter. Even the analysis of physical matter now made by scientists shows that that may be done, since it reveals the physical atom, not as something solid, but as a vortex of force. It will also be remembered that the only force of which we have immediate knowledge is spiritual, the force of will; so that logically we are compelled to regard matter as the manifestation of spirit. What the Ascension really means is that Jesus then attained to fulness of life and

¹ Acts XIII, 33.

² Ch 1, 5.

³ St. Matt., XXVIII, 20.

power in every realm, on every plane of existence; He sat at the right hand of God, having attained unto "the kingdom of the heavens," and consequently He can, and does, in the fulfilment of His eternal purpose and work, manifest Himself in any realm of existence in a manner appropriate to the Divine laws and conditions of that realm, whenever it is necessary or expedient so to do.

There are several passages in the Epistle to the Hebrews which must be carefully studied in this connection.¹ In them it is said that at His Ascension He was "made a priest for ever after the order of Melchizedec," and the nature of His mediatorial work is discussed at length. In passing, it should be realised that the work of a perfect Mediator, in making intercession for man with the Infinite Life and Love who is the Source and Reality of all things, cannot be conceived of as though it were the action of the friend of a wrong-doer in seeking to turn away the anger and to secure the good-will of an earthly tyrant. It is rather the action of One who has become a perfect medium for the focussing and outpouring of the grace and love of God upon His creatures, who without that mediation are not able to effectively realise and appropriate that grace and love for themselves. The analogy already made of a lens focussing the sun's rays will help in the understanding of this. To return, however, to the statement that Jesus was "made a priest for ever after the order of Melchizedec"—What does this mean? Melchizedec Himself is spoken of as

King of Salem, priest of the Most High God, . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but being made like unto the Son of God²

¹ See Chs. v, 6; vi, 20; vii, 3; viii, 15-21.

² Heb., vii, 1-3.

and it is said that He "abideth a priest continually". Could any stronger terms be devised to state what Christians believe that Jesus attained to and realised at His Ascension? And Melchizedec, who was all that in the far-off days of Abraham, is spoken of as the great type of the Order and Priesthood to which he then attained. Are these words to be interpreted in their plain meaning, or not? Let it be remembered that the question is not one concerning the Divine Spirit which is a direct ray of the Life of the Second Person of the Blessed Trinity, a ray which abides ever in Divine Perfection on its own plane, but one concerning that Divine Spirit as it incarnates and manifests through human nature, and progressively makes human nature itself to be an ever more perfect medium for the manifestation of the Divine Perfection on earth. S. Paul's words already quoted,

In Him dwelleth all the fulness of the Godhead after a bodily fashion,¹

express the truth about Jesus in His relationship to the Logos as exactly as it can be expressed. If it be still asked if Theosophists believe in His identity with the Logos as Christian theologians believe it, the answer must be "yes". For what else do realised identity of life, unity of consciousness, and power perfectly to express the Divine Will and Activity mean? The Personality cannot indeed comprehend (or limit) the Infinity of the Logos, but it can be and is a perfect expression of the Logos on the plane of human life and experience. Only, just as the Sun can focus the full power of his rays in any number of lenses, so the Eternal Son of God, the Logos, can and will dwell in fulness in all His children as they are progressively made perfect; and through Jesus their power to become perfect is inexpressibly enhanced. He is

the first-born among many brethren; we shall be like Him, for we shall see Him as He is.²

¹ Col., 2, 9.

² I. S. John, iii, 2.

As Dean Inge points out, the Incarnation of Jesus Christ and His following experiences are typical of the course of man's spiritual life¹;

And what especially interested him (S. Paul) about the death and resurrection was the light which they throw on the spiritual life of human beings. The life and death and rising again of Christ are to him a kind of dramatisation of the normal psychological experience.²

To which may be added the Ascension as well.

A Seeker

(To be continued)

¹ *Christian Mysticism*, p. 35.

² *Personal Idealism and Mysticism*, pp. 44, 45.

THE CASTES

By D. E. O.

I. SHŪDRA

THIS represents the physical plane, where we all begin. It is characterised by Tamas, but nevertheless, here we get our first glimpse of God. If our karma is good and we have reached a certain point in evolution, then this ray of Light will pierce through our lethargic shell and light a tiny flame in our heart, which may often burn very low and sometimes merely smoulder beneath the ashes of contempt, but will never quite go out. So, as we serve, fulfilling our lot in life, we shall know in our inmost soul that we are serving Him. But the years are long and often we forget, and serving self and Mammon, we bury our sacred flame beneath ever deeper and deeper ashes of ignorance and sin. For when we put the lower things between us and the flame, it burns through them trying to blaze a path to the Light for us to follow. And as it burns this earthy fuel instead of the oil of our heart's highest endeavor, it becomes choked in the ashes which are piling all around and almost, but not quite, our Divine Flame is extinguished.

Then again when we see Him faint but clear above earth's loudest throng of pomp and display, and in our inmost soul we are wholly His, even though our mistakes are many and our ignorance makes all dark around us, then though our flame burns brightly and all is joy within, we are assailed as it were from without on all sides. Then we know sickness

and want and weakness and pain, and the perfidy of man and all the evils that flesh is heir to. We sink dismayed beneath the load and have no power of resistance, but in the depths of our despair two voices speak to us. One is from the world, loudly and insistently calling us back to its tinsel shows and its lust of life; the other voice is clear, but seemingly so faint and far off that oft we heed it not, knowing not the unreal from the Real. This is the test that Shūdra souls must pass before they rise. Only the martyr who gives freely in suffering all that karma may ask passes on, for only he has learned discrimination. He *knows* and so is ready for the next step, which is "to will".

II. VAISHYA

This represents the lower astral and lower mental planes. Characterised by Tamas still, but stirred into seeming activity by Rajas. These souls have achieved desirelessness for all the lower things, and also good conduct; but not the highest desire or highest conduct. For they know not love of God, which generates desire of union with Him and longing to serve Him by labouring in His vineyard as a God labours. Here the majority of Theosophists and many placid Christian folk rest in self-satisfied contentment. They may stay here for many lives. They *know* and so they obey the Law, but not the Highest Law which bids them dare all and thus find Him Who alone is Bliss. They cannot love Him with that intensity which gives the soul no peace until by union with the Divine they can join that small band of Helpers who hold back the evil which is ever seeking to engulf their younger brothers.

They feel nothing yet of such things. But they know, and in sluggish self-contentment they expound their wisdom, and their knowledge is abstruse and weighty with words, and

so intricate their ideas that the involutions thereof oft confound and awe their weaker brethren. Yet the good they do is great. They stand as a bulwark between ignorance and the unknown higher heights beyond. Few dare approach that mysterious snowy range hidden in celestial clouds, for it is guarded by all the mass of Vaishyas; and they comfort and strengthen and lift up the Shūdras. So verily the good they do is great.

They distribute the resources of wisdom. And their stores are vast. They are conservers and builders. They are happy, useful, healthy souls, and often wax fat and fair as they perform their beneficent dharma. Tamas and Rajas are so nicely balanced in them that they cannot go backward nor stand still, but their progress forward to the flaming sword of the Kshattriya is slow, oft very slow. But they know it not. Fearful of standing alone, they join groups of other well-intentioned souls.

They all have an intense belief that they are striving their utmost to climb those heights which gleam so bright above their eyes and seem so near. Their powers develop and they are led on by glamorous will-of-the-wisps of futile fancies and weakening words. They achieve mightily in little things. But the gleaming heights beyond are just as far. Sometimes a leader takes them up a lesser peak, and if he does not gild their fancies with the glamour of flattering words of hope and courage, they can see the heights beyond still far, so far away.

But at last their promises, their yearnings, their sickly strivings here below, and words and hopes and all the rest, attract the ever watching, strong and silent Powers that be on those far heights.

So then the souls of these seeking Vaishyas awake because they have so willed, in a new caste, where Tamas is no more.

III. KSHAṬṬRIYA

This represents the higher astral plane. It is characterised by Rajas, slightly spiritualised by Saṭṭwa.

Now the soul is well nigh invincible. He defends the wisdom from every foe. He is a leader, brave and wise, as he is strong. Like the spring, he is eternally young and joyous. Though slender in frame, his muscles are of iron. He knows no fear, and seeing the gleaming heights of snow, he begins to climb the narrow path. He goes but a little way, when at every step he finds souls who have started to climb and sunk down in weakness. He lifts them and helps them on. They marvel at his strength, then begin to worship him as something divine. Then pride, almost dead in his heart, awakens, but he knows it not for what it is, and deems it compassion for these poor souls, struggling so to reach the light. Finally he leaves them and climbs on alone far, far beyond the graves of many of earth's bravest. Then he makes a decision. He gathers up all the bits of wisdom he has found on his hazardous climb, and with the light of those far heights glowing almost divinely on his countenance, he descends again to the midst of the multitude. They acclaim him as a hero, almost as a god, and their homage is sweet to him. They make him their leader, and the far-flung banners of his fame draw souls in all corners of the world to join his ever-growing army. They organise to climb the heights, and some go on alone and pass from sight. But he, the leader, moves slowly now to guide the footsteps of the many. And verily the work he does is great and good.

But now let us turn to another Kshaṭṭriya. Like the other he was, until the time came for decision between pride and the Highest. Then he saw that God would help his younger brothers if he went on, and when he had reached the highest heights he too might truly help them, with clear-seeing eyes,

not blinded then by ignorance as now. Then he looked again to where the topmost peak was gleaming. There he thought he saw the face of God. But whatever it was he saw, such a love and quenchless longing for God awoke in his soul that he straightway forgot all scenes he had left below. Then his will became as tempered steel, he knew that he was God, and fearless and stronger than ever before, with quickened step, he strode on. With a warrior's joy he overcame each obstacle on his path. His love for God was more than faith. It was an invincible force that drove him on with singing heart and smiling lips, and as his soul thrilled with the joy of this wonderful love, he felt God close to him, one with him even then it seemed. So, at last, daring all, he came to the Gates of Gold at the top of the highest peak. There he dashed their iron bars to bits with the steel of his sword of resolve, and so passed through—through the Gates of Gold. And beyond those gates I cannot take you, for your wings are not yet strong enough to soar in that thin air beyond the snowy heights of earth's high hills.

But passing through those Gates of Gold, we know that somewhere on that high mental plane, he found his God. Henceforth characterised by *Saṭṭwa* alone, he learned to be silent. And so a *Brāhmaṇa* he became, and a teacher to his brothers here below. The fearless *Kṣhaṭṭriya* became God's priest, and so taught them the way, leading them truly, but in subtle unseen ways, to God the Source from whence they came.

D. E. O.

PEACE

By E. M. AMERY

WHAT is Peace? A state of quiet, freedom from disturbance, freedom from war, friendliness, calm, rest, harmony, silence. So says the dictionary; but just as absence of occupation is not rest, so absence of disturbance is not peace, at least not a peace of any great value.

Peace is not inertia, still less is it laziness, mere physical ease or comfort. Such peace is for the animals.

Irks care the crop-full bird?
Frets doubt the maw-crammed beast?

Such is for men of little development, whose whole life is a round of striving for the things that perish with the using, even sometimes with the gaining, and to whom cessation of effort when they are thoroughly weary is all the peace they know or require.

A higher stage than this comes to those who, while mainly occupied in the quest for material gain, are not seeking it for its own sake, but for those who are dependent on them. To such, peace means not merely physical ease, but the cessation of mental anxiety, the assurance that their efforts have been successful, and that there is no need to fear that any serious lack will come even from a forced cessation of physical effort. The physical future of themselves and those for whom they wish to provide being assured, they can enjoy peace even though strenuous physical effort is continued.

This suggests that peace in its higher sense is not in any way synonymous with cessation of action, even of mental

action. On the contrary, just as a mind at ease from anxiety about material welfare conduces to greater activity, so a mind at ease from anxiety of any kind will conduce to the greatest mental activity. Peace, in fact, is absence of anxiety on the highest plane on which any individual is conscious, and peace on that plane, whichever it is, is productive of the maximum of energy on all lower planes, and is undisturbed by what—to anyone working on a lower plane—would seem its utter destruction.

Peace, then, would seem to be a certainty that all is well with the individual, with his surroundings, with the whole world. And this certainty must be, not a mere fatuous assumption, but a reasoned and reasonable belief; indeed to be real, it must pass beyond the realm of belief, and become knowledge, for only that which is known is unshakable and irrefutable.

It is such peace as this that is the subject of Bhagavan Das's book *The Science of Peace*, and he assumes that the last and highest questions that disturb the peace of the advanced human ego are questions as to his own immortality, his origin and destiny. This may at first sight seem a selfish quest, but that is only a superficial view of the matter. The ego to whom such questions are of supreme importance, has already discovered that he and all humanity are bound together inseparably, and that if he enquires concerning himself, it is only because his own consciousness is the only thing which he can investigate, and what he finds there, he finds, not for himself, but for all.

Probably most have read the book, or at least have read Dr. Besant's introduction to it, and so are familiar with his line of argument, and will remember how he discusses two of the main branches of Veḍānta philosophy, the *Advaita* and the *Vishishtādvaita*, and then, in a very long and difficult chapter, runs briefly over the findings of the philosophers of

the West, and shows that they have reached the same conclusions by slightly different methods. Then he points out the weaknesses of all the arguments, and finally draws the conclusion that the Aḍvaiṭa philosophy holds the key to the mystery, which he proceeds to unlock in the remaining two-thirds of the book.

He finds that the solution, the key, is the knowledge of Brahman. Then comes a very significant sentence in which he draws a distinction between "mere intellectual cognition" and "realisation". The first, he says, can be arrived at by any intellectual person by careful logical reasoning, in fact by a study of his book. But the other, the realisation, can only be reached if we

ponder deeply on this for days and weeks and months and years if necessary.

In the case of many people he might as well have added "lives". He says :

We will do so if we are in earnest in our search ; and when we have done so, more than half the battle is won.

Only just more than half, and that the easier half, I am inclined to think. "Indra," he says, "studied the Science of this Peace," this half of it, that is, "for a hundred years and one."

Now while all this is no doubt clear to the philosopher—who will at any rate reach the intellectual cognition, even if he fails to reach realisation—there is no hope by this method for the ordinary person. Some of us have the ability, but not the time or the opportunity ; many more have not the ability. And yet we too feel the need for peace, we too have our difficulties that need solution, all of us feel that underlying questioning, that anxiety, though sometimes we can hardly formulate it, hardly say what the difficulty is that prevents us from working whole-heartedly, from putting out the best that is in us, that holds us back from happiness and from peace. We are not content, we long to climb, and we

fret furiously against the limitations of self or circumstance which prevent us.

One thing we learn at last—sometimes at the very long last—that we gain nothing by striving and fretting, that in that way we only lessen our ability to do the work that must be done, even though it be that very work which prevents us from treading the path we are striving for ; and when we have discovered that, we settle down, with more or less patience, and even in time with some degree of cheerfulness, to the inevitable round of drudgery.

After long days of patient and unremitting toil, a light begins to shine about our path that is not of our kindling, and we lift our eyes and see that the top of the mountain is in sight, nay, that we are almost, if not already, there, we look around and we look back, over the way that we have come, and find that the path of knowledge which was forbidden us was not the only way to the summit, and we hear now, if we have not heard before, a voice saying : “ If any man will do my will, he shall know of the doctrine.”

How shall we find the first steps of this path, if we are still in the midst of the struggle and anxiety that come from uncertainty as to our end and our aim and our destiny ? The answer lies in these words : “ If any man will *do* His will, he shall know.”

Then often the question arises, “ What is His will ? ” For the young this often takes a very insidious form ; it seems to them that they must decide some important question about their future career, must come to some definite conclusion about their course of action, and that decision or that conclusion cannot be reached, because of some unknown factor. They excuse themselves for lack of decision, until indecision becomes a habit, and they say “ How can I do His will, when I do not know what it is.” Often too, the question is complicated with questions of belief, and they think these must be

settled first. I once heard a young Indian teacher discussing such problems with her class, and was struck with the wisdom of her advice: "We may not always know what to believe," she said, "but we always know what to do." That is perfectly true, if we obey the injunction of that very practical philosopher, Thomas Carlyle,

Do the duty that lies nearest to thee, that thou knowest to be a duty, thy second duty will already have become clearer.

The duty which thou knowest to be a duty, the simple, obvious, everyday duty which we are so impatient of, and so apt to forget. I will quote from a story of a little boy who was anxious to do great things, and had realised that obedience was the first step. He asks his father to set him some hard task, and is told that his task is already set,

Think ; is there nothing, great or small,
You ought to go and do ?

He thinks for a minute, and remembers that he has not fed his pet rabbits, but objects that that is such a small thing that it cannot matter, but his father tell him—

That is His whisper low,
That is His very word ;
That duty's the little door,
You must open it and go in ;
There is nothing else to do before,
There is nowhere else to begin.

That is the secret of beginning—the duty that lies nearest to thee—and then the next one reveals itself, and as we go on thus doing His will, we shall assuredly know of the doctrine, and the path of action will lead us to Peace as surely and as swiftly as the path of knowledge.

OM, SHĀNṬI, SHĀNṬI, SHĀNṬI

E. M. Amery

THE RE-UNION

By NIBARAN CHANDRA BASU

I saw a picture of Shrī Kṛṣṇa coming home from cowherding, along with His elder brother Balarāma, other boys, and the kine with calves. When He came near home He ran ahead of others, with outstretched hands towards mother Jashodā. She, in her turn, came out of the house with open arms, beaming with love, to take the child to her bosom.

This beautiful picture was from the brush of a Bengālī artist, who named it *Maṭri-milun* (meeting or re-union with mother). The conception of the picture is new, though the theme is old. Many songs are sung of this re-union, as well as of the parting of Kṛṣṇa and Jashodā on account of cowherding.

This picture evoked in me a feeling which I had never had before. To my mind it was the representation of the meeting of the lower self with the Higher. I may be pardoned if I, in this instance, liken Shrī Kṛṣṇa with the lower self. As Bhagwān, Shrī Kṛṣṇa is "*Anoraniyan* and also *Mahaṭomahiyan*" (smaller than the smallest, and at the same time, mightier or bigger than the mightiest or biggest), so He, as World-Teacher, may take any form or position. Hence we may safely assume that He took this subordinate position to teach mankind.

To the ordinary sight this picture is a graphic description of the demonstration of the child-love on the one hand, and the

maternal love on the other. But if we try to look to the hidden side of the picture and ponder over it a little, then we realise that it is in truth the happy meeting of the lower self with the Higher; or of the Higher Self with the Monad; or of the Monad with the Logos. In this view of the case we see here that Shrī Kṛṣṇa played the rôle of a *Jīvātmā* or lower self, and Jashoḍa that of *Paramātmā* or Higher Self or Ego.

The physical body is often likened to a cage or a prison-house, where the *Jīvātmā* or the reincarnating Ego loses his freedom of action, and thinks and acts within limitations. But though in limitation and in utter forgetfulness of his high origin, yet the *Jīvātmā* is under the fostering care and tutelage of the ever-watchful and loving Mother, the Ego or the Higher Self, which is the spiritual Triad, the Ātma-Buddhi-Manas. A silver-like thread, called *Sūtrātmā* which is the thread of love and guiding principle, connects the *Jīvātmā* with the *Paramātmā* or the Ego.

The Ego, by means of this thread which is intuition, guides the (lower) re-incarnating ego during its peregrinations in the physical world to gather experience of multifarious kinds. Gokul or Bṛiḍāban stands for the physical world, and cowherding for living the physical life.

The analogy of the physical body being a prison-house is shown in the Great Nativity too. Shrī Kṛṣṇa was born of Ḍaivakī (Divine Principle) and Bāsuḍeva (Ḍeva or Lord of Bāsu or Basundhara—the physical world) in the prison-house of Kamsa (Lord of destruction or physical troubles). Balarām, the elder brother, accompanying Shrī Kṛṣṇa to the pasturage, is the symbol of the *Sūtrātmā*, the guiding principle. Mother Jashoḍā entrusts the child Kṛṣṇa to the care of Balarām when they go a-cowherding. So the ever-loving Mother, the Higher Self, entrusts the *Jīvā* to the care of an Elder Brother, in the form of a Ministering Angel or an Elder

brother of Humanity, a Guru (Teacher) who as an invisible helper, guides and protects him during *gochārṇa* (activities of the earth-life).

We are so much engrossed with the pleasures and pains of this world that we cannot or do not care to catch the constant pullings of this string of love of the Divine Mother in the form of intuitions, so we forget our Divine origin and our home in the spiritual plane, and make ourselves liable to untold sufferings. But this Ministering Angel, and in fact many invisible Helpers, are constantly helping us during our trials in the world and remind us of our Home and Mother.

We seldom give heed to their promptings, but willy nilly we have to leave this world and return to our mother, the Ego. If we have not the proper attitude to enable us to receive help, nor the right discernment to act according to the suggestions of our Divine consciousness, then, when the time comes to return through the door of Death, we shall not be able to see the smiling face nor the outstretched hands of the ever-loving mother, but shall linger in the lower astral world close to the physical, and there feel the illusions of the awful miseries which our polluted minds create.

Should we be fortunate enough to have the right attitude to receive the Divine Inspiration and to act according to it to the best of our ability, and think of our Higher Self as our rightful resting place, then when the time comes to bid farewell to this world, we shall eagerly re-join our Holy Mother and see Her beaming face: Our Holy Mother who is our All, our God, the Higher Self.

Thus this side of the picture raises in us the hope that when the time comes to return, we shall, like the cowherd Boy Shrī Kṛṣṇa, be received with open arms into the bosom of our ever-loving Mother, our Higher Self or Ego.

There is another picture called *Deva Gostha* (Cowherding of the Devas) extant here, in which the same scene is depicted

as being enacted in the Higher World. Here the World-Mother, Ḍurgā, plays the rôle of the Mother Jashoḍa, Viṣṇu, that of the Child Kṛṣṇa, Shiva that of Balarām, and other Ḍevas those of other cowherd boys. The first mentioned picture is the reflection of the second one. As above so below.

Nibaran Chandra Basu



MAN'S CRY TO WOMANKIND

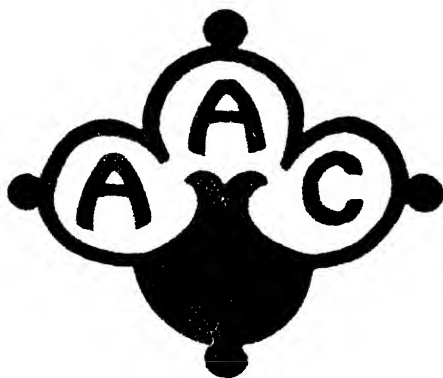
WE come to you as children to their mother,
Who lay their weary heads upon her breast,
Who tell to her what they can tell no other
And find within her arms all peace and rest.

Will you not turn to us that aspect tender
And all your wealth of Mother-Love reveal ?
Will you not teach the peace of that surrender
Which all the heart's wild misery can heal ?

We come to you, as children to their mother,
Who spill their anguished tears at her dear knees,
Knowing her hands can comfort like none other,
Her whispered words restore grieved hearts to ease.

Ah, will you not pour forth your priceless treasure ?
Will you not shed abroad that Mother-Light,
Giving unstintedly in royal measure
Love that shall conquer hate and vanquish might ?

ANON



ADVANCED ART

By AN ARTIST¹

PARIS being the centre of modern art to which so many art students travel every year, I cannot help considering a fairly detailed account of the principal schools of painting practised there useful to those who seek information and who run the risk of taking brass for gold.

To youth the charm of new ideas is very fascinating. The new ideas or different art expressions in advanced art in Paris are based on theories developed entirely by the minds of clever men. So powerful is the effect of articles in newspapers and art reviews, and in booklets devoted to individual artists and their art expression, that they pass as masters in France and other countries. A young art student usually arrives in Paris with no heavier artistic luggage than a mechanical handling of pencil and brush, a little knowledge of the history of art, and practically none of the inner knowledge. On examining the most modern works of art of over a century ago we find that

¹ A sequel to the article on "Aim in Art" in THE THEOSOPHIST, May, 1927, p. 225.

their authors possessed that inner knowledge which is the science of the art of painting pictures. From this science are taken fragments on which the above-mentioned artists of reputation build their theories. I shall endeavour to describe the theories of the most notable schools, hoping that some young artist whose desire it is to devote his art to humanity, in other words to be sincere to the deepest corner of his heart, may be able to steer clear of the various art expressions which please the mental body only. It will be seen, however, that, with the exception of the abstract schools (of which I shall mention only three here) each School is inspired by a fraction of artistic truth. Previously artists employed all the knowledge they possessed; and I am afraid that by employing only a fraction an artist can be sincere but in theories and not in art. In endeavouring to prove the truthfulness of using a mere fraction of truth, mental agility is resorted to in practice and in theory. To paint pictures with such meagre means and such mental gymnastics is to create an art useless to mankind in its spiritual evolution.

To study modern advanced art we shall have to commence with Impressionism, which, though no longer considered as advanced in Paris (official or academical art having admitted the employment of the impressionistic palette), represents, however, the first concerted effort to overthrow tradition.

Impressionism was originally the painting of pictures with the colours of the spectrum only. A few artists, who were born around 1830, started this movement; one of them is still alive. No importance was given to the subject, none to composition; the aim was to analyse light by means of the seven colours. Form was not considered, only light and shadows. One of the latest surviving members of that school (Claude Monet)¹ painted a series of canvases of the same subject at

¹ See "The Last of the Impressionists" in THE THEOSOPHIST, November, 1926, p. 217.

different hours of the day; his series of haystacks and of the cathedral of Rouen are well known. This mode of expression completely upset all existing rules of the art of painting, for, instead of being satisfied with an interpretation of Nature, impressionism sought to give an exact replica of it. Synthesis, a very backbone in art, was replaced by analysis. All objects became masses of blots of colour in the effort to paint light; trees, figures, etc, lost all nobility of form. Shadows analysed were blue and violet in tone and, as the habitual use of these colours is to give an impression of fluidity and vagueness in distance, the landscapes of that school lost solidity in fore and middle grounds on account of the effect of looseness given by the blue and violet shadows. Some of the impressionists' pictures are hardly recognisable nowadays, presumably for the reason that, to carry out their theories, they employed many artificially manufactured colours which change rapidly, and as soon as one colour alters, its neighbour, though unchanged, also loses its effect. The name of Impressionism was attached to this school at the beginning of its career after one of the pictures, called "An Impression" by its author. To-day all pictures in which the shadows are painted in blue or violet, whether the artist employs the seven colours only or not, or seeks to paint composed pictures, are called impressionistic, and in his book "Theories," the French artist, Maurice Dennis, speaks of Impressionism as having been probably already practised in Pompeii, as frescoes with shadows in blue or violet have been discovered there. The influence of Impressionism has been startling in its expansion; to paint pictures in glaring colours has become the rage. Good taste is one of the hallmarks of a master; vulgarity is too frequent in art, it is expressed by discordant and loud colours, and in particular by the want of intermediary values, *i.e.*, by violent contrasts.

The artist who has had the greatest individual influence on advanced art is Cezanne, and his art requires to be

understood a little before going any further. This is no easy matter. Jacques Emile Blanche, another French artist, says in an article on him: "Cezanne is a master for masters and not for pupils." I can therefore but refer to what I have been able to comprehend. Many modern pictures are imitations of his various styles, and many artistic eccentricities plead justification by a reference to Cezanne; so that an endeavour at an appreciation of that artist's work and also a justification for certain oddnesses in it, may be helpful to the young artist.

A contemporary and friend, or acquaintance, of the original impressionists, Cezanne employed their palette more or less completely, but with the intention, as he said himself in different terms, to paint traditional pictures with impressionistic methods. He tried various ways of applying paint which denote a knowledge of the possibilities of obtaining depth by different methods, and his densities are certainly admirable in some of his canvases. His construction is visibly emphasised, and that also adds to his densities. The values of his backgrounds are sometimes exaggerated, which fact helps to remind artists that backgrounds have to play their part in the construction of a picture, which truth seems to have been forgotten for some time. Form is occasionally insisted on by dark outlines. The research of harmony in volumes and the counter-balancing of lines is pushed to such a degree that it may possibly account for what is called "out-of-drawing". At all events I feel convinced that no purely mental theories guided this artist; he seems always to have sought inspiration directly from Nature, with the exception of his little male figures which he is supposed to have taken from an illustrated magazine. I can only presume that he was handicapped by the employment of the impressionistic methods, which were useful for analysing light chemically, but not for the painting of pictures with all the restrictions the

materials we employ impose on us, and which limit that art to a humble interpretation of Nature; perhaps also by a want of facility in execution which shocks objectively trained eyes. Putting aside the speculation of what is or is not intentional in his art, I like to think of him as a minor guide, as a reminder. Up to now he has been misunderstood, his exaggerations having been taken for incentives to aimless exaggerations, whereas they are in reality reminders.

Impressionism brought art to a low standard, for nothing else was aimed at than to paint as vividly as possible in an effort to reproduce sunlight; and certain artists, presumably feeling the necessity to react against that mode of expression, appeared to have decided (like Tolstoi in "Resurrection" when considering social reform) that, to rebuild, everything existing hitherto must be destroyed. Thus they turned for inspiration to the earliest artistic productions of different nations and even races, each towards the one that attracted him most. They do not copy; they simply employ these methods for the painting of modern pictures of modern times. The result is pure synthesis in form and colour. Their pictures resemble sketches; the most intelligent avoid flatness by a suggestion of modelling.

Another school which appears to re-act against the above one seeks to express density or depth by matter only. The canvases of the artists of this school present an unusually thick coating of paint.

In Cezanne we have had reminders of synthesis and density. The later schools add cubism and the art of Henry Rousseau, (called the *douanier* to that of Cezanne) as guides in pictorial conception.

Cubism has nothing to do with cubes. There was indeed a school (which lasted a very few years) in whose pictures all objects were cubical on account of the artists employing straight lines whenever they saw a chance to do so; a nose

made a good triangle, a head a slightly curved cube (if such a figure exists) or even a proper cube, and so forth. Echoes of this school still remain.

The cubist says, in his campaign against *trompe-l'œil* (that which deceives the eye—objective imitation): "I work on a flat surface, an object of two dimensions only; therefore my picture shall also be expressed in two dimensions only instead of three." Not content with merely reducing the objects he paints or draws to two dimensions, he also re-creates his models, usually still life, possibly to avoid painting only the profiles of objects, and to do this he goes round the cube, hence the name of cubist. He will thus show, besides the front view of an object, perhaps a bit of what is on the other side or on top or below, but all completely flat, with no modelling. The various objects are broken up and passed one into another and into background and foreground. Values in cubistic paintings are replaced by a play of colours, facilitated by their being applied in flat and mostly even tones. A variety of texture is sometimes attempted by the sticking on of wallpaper, etc., in places, or mixing grit with the paint in others. Integral cubism is now being abandoned except by a few imitators.

Its influence is, however, strong in another school, formed by ex-cubists and others, where two of its main characteristics are applied; Firstly, the re-creation of objects, which is done by altering their external aspect or their perspective; Cezanne's "incorrect" design is referred to in defence of this practice. Secondly, by introducing "flats" occasionally into different parts of the picture, that is, representing objects which possess three dimensions by two only.

Many are those who continue, or show the influence of, the art of Rousseau. Henry Rousseau was a retired employee of the *octroi* (local taxes), who painted naïve

pictures very well, for he was mentally naïve and thus sincere in his paintings, which are those of a child knowing how to paint in oils. His work has now a considerable influence on many artists who delight in naïveté. This is no longer looking back to the art of bygone times to learn artistic synthesis, but simply the wish to paint naïve pictures with the means offered by the works of the great masters for more sincere efforts.

Another school pleases itself to exaggerate volumes by inflation, in particular those of the human figure.

Then there are, or were, for they seem to be dying out, the *dadaists* who stick bits of wood, glass, etc., on their canvases bearing more or less incomprehensible designs. This is supposed to be art in its infancy, a lisping like the *da-da* of the babe. Like the futurists, the dadaist had no special effect on the art expressions of Paris. I remember only one exhibition held by the former in Paris, and that was before the war; there may possibly have been others. This school was Italian, and a few words on it may be useful, as the name itself penetrated the English language and is sometimes misapplied. The futurists desired to express their "dynamical sensation"; and thus when, for instance, they painted a person on a balcony, they endeavoured to add into the picture what that person saw as well, such as the street down below with its traffic. I quote from memory this sentence in their manifesto: "When looking at the man in the street, I still have in my mind's eye the horse and cart that I saw an instant ago, and still see while looking at the man." So the pictures are a mass of fragments of people and objects strewn all over the canvas. Here a human eye, now a horse's hoof, part of a human chin, a ray of light, etc., etc.

In sculpture there are, besides a few isolated efforts at abstraction, some successful echoes of various art periods of long ago, and even imitations of Negro art. Delacroix said in

his diary that in times of decadence art runs into incoherence, or seeks expression by imitating that of times of flourishing art, and this applies to-day to advanced sculpture in particular.

These are the principal art tendencies; they cannot really be termed schools in the narrow sense of the word. Such art expressions being mentally conceived, the wish of each artist is to acquire the distinction of possessing a personal and original style, but nevertheless all efforts can be classified technically. When an artist is successful, a little visible school is created by his imitators; in these notes I have employed the word school in the technical sense.

An idea of the pictures of the advanced painters can be gathered from reproductions in reviews. The more abstract the work, that is where Nature is deformed to the greatest extent, the darker is the pictures' aspect; for the Light that gives Life to pictures is not for such mental creations, and curiously enough their authors neither seem to miss nor search for it. Subjects are frequently drawn from the lives of the most unfortunate of women and their world; nudes are represented in a manner that shocks by its ugliness; landscapes rendered unbeautiful by the hand of man are favoured. Materiality seems to reign supreme.

Most of these tendencies have been vaguely united under the name of neo-classicism, presumably to denote their scission from impressionism, in spite of some of them containing both romantic and classic efforts.

Two distinct currents seem to run through this advanced art. One, destructive in theory and practice, originating mostly from the foreign elements among the artists of Paris; whereas some of the French painters, with their truly artistic natures, are the source of the second and constructive current, which, having struggled at creating something artistic out of these artificial art expressions, appears to be guiding them gradually back to tradition. One may therefore not be

surprised to see occasional pictures inspired by tradition exhibited in salons and art galleries of advanced art. So oblivious to tradition has academical art in Paris, with its enthusiasm for Impressionism, become, that the traditionalists turn naturally towards the halls of advanced art to show their work. There the road has been made easy for them by most advanced art expressions having endeavoured to justify their existence by some reference to tradition. Let the young artist remember that tradition does not mean imitation of pictures painted in a traditional manner; what it means is that Constable with his palette knife and Cezanne with his eccentricities were both true to tradition. The exterior aspect of pictures is not a criterion. This seems a riddle, as pictures are all exterior aspect, but he who can think will think and see.

A great harm that advanced art has also done to young artists is the encouraging of their painting pictures with no preliminary preparation; the result has been the acquiring of a naïve mode of expression to which they are fettered for the rest of their days, unless they have the courage to undo the harm by many years' labour.

In art as in spiritual affairs truth is above theories, and upon these words should the artist meditate before anything else.

An Artist

CHRIST AND THE INDIVIDUAL

IT often seems to me that, when Theosophists talk about the merging of the individual in a collective whole, they forget one Truth, fairly obvious, that the Christ is the greatest Individualist that ever lived. Also that He emphasised His belief in the necessity for the preservation of individuality in His charming, lovable, personal relations with disciples and other friends. I believe He does the same to-day.

Perhaps we all use terms too loosely, and confound the individual with the personal as definitions. But as I write, one certainty emerges, that it is not only difficult but perhaps *impossible* to define in present language the ideal of combined unity and individuality.

Some of us lay too much stress on the individual, which I will describe as fundamentally meaning, for me, that element which the last Coming was, I believe, meant to emphasise, and in order to ensure which the belief in Reincarnation had to be *pro tem* clouded.

Others again are apt to ignore the necessity for still retaining this priceless possession—but in a newer wider sense—to make a suggestion, by realising that we, each of us having vivid minds, keen emotions, strong principles and connections which constitute our “make up,” form a very essential cell in some greater individual, the Nation to which we belong.

It is now easy to carry the idea further, and realise the nations in their turn forming cells in the racial individual, and so on till we arrive at the conception of the Universe itself, and the Divine Individual enshrined therein, for whom each of our individualities are atoms, channels, cells. Names do not matter so long as the idea be grasped.

The danger our Theosophical moralists are afraid of would be the ignoring of this wider field, but, not always knowing how to express the vague sense of danger, they slip into the old confusion of the Roman Catholic ascetics of all ages, and advocate the hair shirt in a modern guise.

Now to don such is to assert the existence of a trespass, often the merest illusion. You and I have only got to open our eyes a little wider, take the occult telescope and see ourselves in the “further Star,” already achieving this sublime sense of the two seeming incongruities, the individual and the unity blended.

I feel convinced that the Christ, in His human vehicle limitations, practises this outlook daily, and hence it follows that, even though we cannot yet be widened sufficiently to allow of a Great Divinity pouring Himself through our present doors and windows, we can always open them wider while He is on earth eager to enter. Every thought surging in the writer of this paper, every word spoken is a means to this end—to say nothing of the attitude in regard to other individuals—in the whirlpool of daily (and nightly) life. It can all be used to heighten this sense of the true individual, to do away with the mental confusion which provokes pious ejaculations from some of us when we find an unfortunate entity going through what is for him a very severe “grilling,” and tell him he is “too self-centred,” and that it is his Karma.

The individual, the ego, is, I believe, then firmly asserting himself, “taking notice” of “downstairs,” and what is required as help is a recognition of this, *not a shibboleth* (little removed from the earlier one of “being resigned to God’s Will”) and a recognition of the wider idea above referred to of the Greater Individuals we each enter into and are indispensable to. (It is extraordinary how the “poor worm” and “miserable sinner” ideas reincarnate in our movements).

I was so glad to see Mr. Krishnamurti pronouncing against asceticism of the old type in one of his latest books. I felt it was a sign that he recognised the importance of the individual, and indeed the same idea is emphasised at intervals in the conversations reported.

Take the instances in the Gospel narrative portraying Christ’s care for this factor, His special friendships with certain folk as distinct from the “multitude”. He possessed in a cosmic sense the dual outlook, the power of “being all things to all men,” and yet simultaneously special things to special men and women.

He maintained the supreme balance, and in laying stress on either scale it was because Wisdom and Love wedded decreed that “I serve”.

To-day in our restricted areas of evolution He looks through—and works under—many veils, inspiring each bias or neutrality element, moulding, in rebellious matter and warring vibrations, the great archetype of the ages. Christ the Incarnated God allures by His vast all-compelling Power, the Essence, so to speak, of a collective whole. Christ the Individual attracts through tenderness, persuasive, all-embracing love and reverence for the “rights” of the individual incarnate with human limitations. Only in His very respect for these, the magic of His Eternal Youth, does He transform the prerogatives of the separate personality into the self-imposed duties of the willing servant in the Brotherhood of Servers.

E. C. LAUDER

REASON AND COMMON-SENSE

By ELIZABETH LOURENSZ

IF the various statements, as to the attitude to be taken by Theosophists, which are made by the Leaders of our Theosophical movement, are more closely looked into, then we could say that some of these statements seem to be entirely opposite to others made elsewhere. The devoted members of the T.S. who pride themselves on "following the Leaders," can be seen swayed according to the corner from which the wind happens to blow for the moment.

It must be rather disheartening, I have often thought, to these Leaders to see how they are misunderstood and how little there is of a display of the two qualities which I have chosen for the title above, two qualities which really on the physical plane represent the divine virtue of wisdom. During the many incarnations that the Band of Servers had for work under divine guidance of Rshis, naturally this "following the Leader" has been developed to a large extent. Equally naturally it seems to me now, that the fact that these Servers nowadays are spread all over the world in various countries, in various nations and in various religions, with all their peculiar conventions and customs, causes a tremendous variety in the fields of labour, where our Servers for the moment have to give their Service. And so it might well be that now the time is coming for a change, that now they have reached that stage in evolution where a more independent and discriminating attitude has to be developed, in order to prepare them for future leadership in various wider fields of Service.

That the American Section, notwithstanding lack of the physical presence of our President and her great Co-worker C. W. L. has achieved such a great measure of success, is largely due to the inherent common-sense in that practical nation, which made them discriminate among the various statements made from time to time by our Leaders as to the attitude to be taken by a Theosophist, and take on and practise exactly those which suited the peculiar circumstances of the T.S. in America as such, and most likely they did not fear too to add their own notions and plans as to the work.

Let me cite an example, a rather glaring example, which will make it clear at what I am aiming. If at an Annual Convention held in India for instance stress is laid on the necessity for cleanliness in houses and in places of worship by our Leaders, then this does not mean that *all* Theosophists all over the world are considered to be in the position in which such a remark would be useful to them. Our Reason and Common-sense ought to tell us that this does not apply to countries like Holland, where housewives are said to be proverbially clean in their homes. I cite Holland in this particular case for the sake of the great contrast.

If, to quote another instance, Indians are told that meditation on Parabrahm, however excellent that may be in itself, is of not much practical value, if not linked up to an attitude of kindliness and friendliness towards all the kingdoms of nature in daily life, then this does not mean that meditation on Parabrahm is condemned for all Theosophists all over the world, nor for Indians as a matter of that. Our metaphysical Hindū brother is apt to overlook things of the physical plane and thus he is advised to bring the ecstasy which he might experience in his meditations to practical use on the physical plane by making that change his attitude to mineral and plant, to animal and human being, especially those unhappy creatures called outcasts, all of which belong to Parabrahm's manifestation on that level. The press cuttings received all over the world from our efficient American brothers have for instance revealed the fact that the Leaders there pointed out the desirability of this higher meditation, and were gliding-over there, as it were, the necessity for practicality, as this would be something like carrying coal to Newcastle.

These examples I choose for the purpose of my explanation are rather obvious, but very many statements made by our Leaders, though not so glaring as these cited above, should appear to be of similar nature if only we took the trouble to look into them a little more deeply.

The letter of an Elder Brother, which was directed to "the Members of the Theosophical Society", and which as such, contains advice of the most general nature, cannot be brought under the "statements" which I have in mind.

Our good brothers of the Theosophical Society sometimes remind me of a cornfield, the ears of corn blowing hither and thither, as Mr. Wind directs.

At the recent Convention at Benares Bishop Arundale urged the members on to mingle with other activities, not to be satisfied with attending meetings and hearing lectures only. He who has lived in India knows how dearly our Indian brother loves lectures, and how patiently he listens, and thus for the Indian Section evidently the time has come to bring the Theosophical thought forms which have been so elaborately built up on the mental plane, into

close contact on the physical plane with other activities, so that there also India might be permeated more by Theosophical ideas than has been hitherto the case.

India has now to follow the example of the Australian Section, where after a period of lecturing and studying, the members begin to testify their Theosophical principles by work in other activities also, and this side of the thing is now being consolidated and organised so wonderfully by Bishop Arundale during the past year or so. But again this does not mean that in new countries like China and Japan and Egypt, and various other new Section or Sections-to-be, the preliminary stages of study classes and lectures and meetings have to be stepped over altogether, and that the members who, like members all the world over, have only a certain amount of time at their disposition, should throw themselves into all sorts of activities, neglecting this preliminary spade-work to a large extent! Members in such countries are usually few and far between, the more does it seem to be necessary that all hands should join in the preliminary work. Reason and Common-sense ought to tell us that, in order to show the influence of Theosophical teachings on the life of the members, the public ought to be informed first of all to some extent what those teachings are, or erroneous views ought to be set right. And out of a certain amount of time available a reasonable share should go to this spade-work.

With a discriminative and independent attitude and with the application of the two testing stones of Reason and Common-sense, let us then read or listen to the various statements made by our Leaders in regard to the Theosophical attitude and in regard to the Theosophical work. We shall develop in ourselves the true vision necessary for Leadership, and the Society we all love so much will benefit by it, and make the steady and balanced progress which is so necessary for a well-regulated development.

Elizabeth Lourensz

SEEDS OF INTERNATIONALITY

AN International Pacific Health Conference was recently held in Melbourne, Australia, and attended by delegates from the League of Nations, and other representative bodies, more directly concerned in health problems of the Pacific, while the Acting Prime Minister of the Commonwealth, Dr. Earle Page, presided.

In opening the conference Dr. Page expressed pleasure at having the opportunity of welcoming the delegates to Australia. The history of the Pacific, he said, had always been peculiarly international. The prolonged migration of the Polynesians, imposing their culture on whatever older races there were, had hardly ceased when the new migration of more cultured peoples commenced. In the sixteenth Century the Spaniards reached the Ladrone Islands and the Philippine Islands, the Portuguese having already entered into possession of the East Indies. In the seventeenth Century Tasman visited Tonga, and in the eighteenth Century the visits of Captain Cook, Bougainville, and La Perouse introduced English and French influence into this arena. Historically, less was known of the Japanese navigators, but it is probable that their enterprise had throughout the centuries carried them to many parts of the Pacific.

"We, in Australia," continued Dr. Page, "have recently been privileged to have visits from Japanese training squadrons, from a representative American fleet, and from a British special service squadron; and we acknowledge gratefully the kindness shown to our own cruiser Brisbane by the Government and people of Japan. These incidents moved the Commonwealth Government to the reflection that, while demonstrations of peace and goodwill might be adequately made with the instruments of death, something more was necessary to express our common determination to use all knowledge for the preservation of life. The Commonwealth Government, therefore, invited all Governments having responsibilities in the Pacific region to send delegates to an official conference, at which should be considered all factors which might affect the health or happiness of the subject races, as well as of those whose duties or commercial interests involved their residence in these regions."

In July next an International Anti-Vivisection and Animal Protection Congress will be held in London, and it is to be hoped that its proceedings will be well promoted and supported, and widely published. One week is certainly insufficient for all it should have to say, and one would like to think that this work was a real "World League" for the defence of our sub-human brothers, as one of the convening societies calls itself. But the world is still strangely apathetic, and no protests, in the name of enlightened humanity, follow Press notices of Dr. Voronoff's monstrous scheme of monkey farms. Are we really so debased as to seek to lengthen our miserable lives by robbing monkeys of their glands? The answer seems to be overwhelmingly in the affirmative, since nearly all accept, as a

matter of course, vaccine from the calf and serums of all kinds and tortured origins, and another of the latest announcements is of an extract from the supra-renal glands of cows (about 2,000 cows being required for a small amount), to counteract heart-failure in pneumonia. It would seem that mere prudence, if not common gratitude, should protect the gentle cow from such desecration, seeing that the world supply of milk is already small; and it is terrible to think how many babies of the poor must go short of their most necessary food—as already millions do in India—to supply gland extract for the exhausted hearts of the few rich. Will not occult records tell future readers of another “sin of the mindless,” in the twentieth century resulting in such pollution of the human vehicle that higher souls may well refuse to incarnate in them, and there may be a reversion to an age of semi-human monsters. From such a kârmic doom may the efforts of a few enlightened doctors and humanitarians redeem at least a fraction of blinded humanity, and to make that fraction bigger, none is too humble to lend his aid, as by supporting the International Anti-Vivisection and Animal Protection Congress in London, and by awakening and strengthening a too drowsy public conscience.¹

In connection with the Indian New Year's Day, which fell, this year, on the third of April, L. B. Raje in *The Bhârato Dharma* for April recalls some interesting prophecies, of international interest, by the late Count Tolstoy. In addition to remarkable predictions of the Balkan Wars followed by the greater world-disturbance of 1914, he foresees “a Federation of the United States of Nations,” and further, about the year 1925, a great Reformer, who will “clear the world of the relics of monotheism, and lay the corner stone of pantheism.”

According to Ray Schultz, another prophecy was thus worded :

“And in this much-troubled world, in about the year 1926 or 1928, I see, coming out of the far East, a young teacher of the much-needed, new, world-religious awakening; of dark colour, but not of the Mongolian, Negroid or Caucasian races.”

H.

¹ It is to be hoped, moreover, that the Congress will not refuse to draw attention to what is, after all, the most gigantic wrong done to the Animal Kingdom, though custom has staled its horrors for most people, that of meat-eating, with all the horror and cruelty which surrounds it—H.

A SUCCESSFUL ATTEMPT AT COMMUNITY LIFE AT INDORE

THE Central India and Rajputana Federation Meeting, which was held at Indore during the Easter Holidays, was taken as an opportunity of living the community life.

The Durbar lent the necessary tents, which were erected on a large compound. The boys of the Malharashram made artistic labels for them, and when the guests arrived, they passed under a crimson banner over the gateway with the legend in gold "Theosophical Federation Camp" and found themselves in a pretty village ready for them, with pot plants grouped before the "houses", which were named: Gwalior Group, Malwa Group, Indore, Lecturers, President, Enquiry Office, Bookstall, Refreshments, Dining Hall, Lecture Room. In reserve, but happily never seen by the guests, was the label "Hospital".

Once within the Camp all was joy and happiness from early morning to bed-time. There was one member of the Camp who wore no delegate's badge, but was most assiduous in his attendance, and that was the "mighty Mudjekeewis" or Kabeyun, the West Wind, "Father of all the Winds". Early in the morning he rose, like a giant refreshed, and was present at the Pūjā. He attended the business meetings, scattering all the precious documents of President and Secretary, paper-weights being of no avail against him; he lifted the dhurries high, and in the dining-room swept the leaf plates and cups into a merry dance down its long length. But when the lovely full moon rose, he became gentle as a western zephyr, and softly cradled us to sleep.

A busy programme was the order of the day. After wrestling with problems of hot or cold baths, we gathered (after a first attempt in the shamiana) in a tent for the Congregational Hindū Pūjā, followed by the Prayers of all the Religions. Then some attended the Refreshment Stall where tea, fruit, etc., were to be had.

In the bungalow a large and quiet room had been set apart for morning meditation and the daily students' meetings. Then from nine to half-past-ten, there were business meeting, community singing practices, etc., to attend. After that came breakfast, where all of us, men, women, and children, sat in four long rows on mats, regardless of race, creed, sex or age, except that in one corner a table had been

placed for two of the older members, whose knees were no longer supple enough to allow them to sit on a mat. Then came a rather short period of rest and silence, followed by more meetings, and at five-thirty all wended their way to the Town Hall, a matter of ten minutes walk, for the public lectures.

The names of lecturers and their subjects were as follows :

Mr. Jamnadas Dwarkadas : The Inner Government of the World. Signs of the Coming Civilisation.

Mr. W. L. Chiplunkar : The Secret of Sacrifice ; The Message of Shri Kṛishṇa in the Gītā.

Prof. Kulkarni : Hindū Congregational Pūjā ; Divine Discontent (to the Ladies).

Mr. Mavaji Govindji Sheth : The Inner Life ; The World Mother.

The other aspect to be mentioned is that of the Hindū Congregational Pūjā. On the first day, the elements of water, sacred ash, flower, etc., were given to all, and the service conducted in a most precise way ; the effect was very beautiful. On the second day the elements were only distributed to a few of those in the middle rows ; the consequence of this lack of real participation in the sacrificial offering was immediately felt. Not only was the disappointment of the other members perceptible as a heavy, depressing cloud, but it was evident that the building of the temple on the other planes was weakened and comparatively poor. On the third day with the same officiant, and the same congregation, when *all* were served with the elements, the effect was once again beautiful ; and one could feel the walls of the temple rising high, and a beautiful force of co-operative offering lifting them up towards the sky ; this was accompanied by a great feeling of the happiness which comes from co-operation.

We therefore recommend our brothers to let no consideration of time prevent the serving of every member of the congregation with water, sacred ash, flower, etc. ; for only by such complete and unanimous participation can the sacrificial offering be without blemish, and only by the devoted earnest co-operation of every man, woman and child present can the best conditions be obtained for a fair temple to arise and for a holy force for distribution to be received.

Such then was our Federation Meeting ! One that has been a great blessing to each of us, and from which great blessing will issue throughout the year to every lodge and member of the Federation, whether present or not, if only, during the coming year, he cherishes the ideal there present, and works earnestly for the diffusion of that blessing, by sustained and energetic work for those around him.

A. L. H.

THE THEOSOPHICAL FIELD

AUSTRALIA

PROFESSOR WALTER GEISLER, of Halle University in Germany, has recently been touring Australia to collect geographical material, and seems to have been struck with the potentiality of this "continent of the future," as he rightly calls it. Even in so-called deserts he found conditions far better than he had expected from current literature on the subject, and he thought it a wonderful privilege to live in a country that was to have so great a future. He decided that new scientific terms would have to be devised for the description of its morphology. To the Theosophist this is not surprising, since it will be the continent of the Seventh Root-Race, connoting very literally a new world.

At a Summer-School of the Workers' Educational Association of New South Wales, the choice of subjects for discussion show a healthy catholicity and breadth of outlook quite Theosophical. Religion and the religions, politics, nationalism and internationalism, all found their place, and the community life lived in the big camp was a practical example of the happiness of brotherhood.

Dr. Dale, Health Officer for Perth in Western Australia, seems to have tapped some thought currents generated by Bishop Leadbeater, for, in a speech made recently at a Kindergarten Training College, he makes training and environment rather than Nature responsible for the development of any ill tendencies in a child's character. He says :

I believe that both character and health depend mainly on environment as opposed to heredity, and that Nature, when a new human being is formed, produces as a rule a seed that is capable of perfect development. Obviously there are inborn differences of degree between individuals—sometimes great differences—but generally speaking, people are not born vicious or immoral any more than they are born sick, and it is the environment which is responsible for both character and temperament. In any case the environment is controllable, whilst heredity for practical purposes is not. I believe then that each new being is born plastic, to be moulded by its surroundings into a good citizen or a bad one, and I am certain that the preliminary moulding is all-important, both as regards character and health. The community

generally is coming to realise the importance of the early years from the health standpoint, witness the growth of the Infant Welfare Movement and the greater attention now being paid to health in early years. The Kindergarten Movement recognises it in regard to mental and spiritual health and to character-formation also. A child is not born selfish or vicious—but he may be made both selfish and vicious, and perhaps permanently so, by the time he goes to school.

The essence of Kindergarten is its social side, in that the development of the child proceeds in the company of other children under conditions which constantly, though unobtrusively, foster that regard for others and consideration for the rights of others, which are the basis of true civilisation. When one comes to think of it, the civilisation we all desire to see is not dependent on wealth or science, on a bountiful land or the mastery of the external forces of Nature: it will be achieved by a mastery of the internal forces. A mastery of self and regard for others cannot be expected to develop in the relatively neglected children of harassed, or sick and impoverished parents, nor in the pampered, isolated children of the so-called successful members of the community, for a spoiled child is as truly spoilt as a neglected child is likely to be. A land fit for heroes can only be prepared by the heroes themselves. Give us a community of really civilised people, and almost any land would do.

What we all desire, in fact, can only be achieved by the deliberate education for citizenship of children from their tenderest years under skilled guidance—guidance that can never perhaps be skilled enough, but that is our aim. Thus, I contend that the Kindergarten Movement is a great civilising agent, though not the only one of course. It takes an essential place among all the agencies which aim to improve the conditions of child life.

THE WORLD OF MUSIC

The musical world of the West has been dominated for the last few months by the celebration of the Centenary of Beethoven, the great Master of sound to whom was latterly denied the joy of hearing, in his physical vehicle. Another portent, of a very different character, has also had prominence in the press, and is of special interest for the Theosophical student, *viz.*, Community Singing. When we read of 10,000 people singing together at the Albert Hall on a Saturday night, and realising a strange comradeship in song that makes them feel "surprisingly happy," we wonder if the West has stumbled over another of its old lost secrets, the magic power of melody to unite, to make many feel as one. In the East this has never been forgotten, and chance visitors are often puzzled to account for the rapt enjoyment of an Indian crowd at some Bhajana or Harikathā, where technique may seem faulty and theme dull and uninspiring, but yet none may doubt the presence of some great unifying power, welding thoughts and emotions of all present into one mighty instrument for self-expression. The tendency, on the other hand, in the West has been to make vocal music too "high-brow," aiming at a technical perfection perhaps rightly pursued in instrumental, but too often making ordinary folk feel ashamed to lift their untrained voices in the old merry glees and choruses for which Jazz and music-hall records on gramophones

are an unsatisfactory substitute. We have to face the question, is music a luxury or a necessity, and have we been starving our souls of what is as necessary to it as breathing to the body in our efforts to live up to standards of æsthetic culture which are only for the few? It seems so, and that in consequence a very natural but terrible Kârmic penalty has fallen on us; the general taste has become perverted to such an extent that vulgarity—and worse than mere vulgarity—penetrates even the arcana, and there seems no sane gradation of values. A musical art that has detached itself from its base of healthy, human emotion, no longer “broad-based upon the people’s will,” has lost its coherence and no longer understands itself or its function. We have once more to begin as children, to open ourselves to the great voice of nature, to recognise that music *is* everywhere around and within us, and that by associating our hearts and lungs with those of others, we achieve the double object of giving it worthier expression, and also of tuning our lower selves to the higher harmonies of the Buddhic plane.

CAPITAL PUNISHMENT AND RELIGIOUS FANATICISM

Public opinion in India is unmistakably asserting itself against capital punishment. The most remarkable of recent instances is about the sentence of this extreme penalty in existing law awarded to Abdul Rashid, a Muslim fanatic, who murdered Swāmi Shrāddānanda, the venerable Hindū *Sanyāsin*, working in various fields for the regeneration of Hindū society. The incident happened at a time when the tension, due primarily to political reasons between the Hindū and Muslim communities in Northern India was at its highest, and the cold-blooded murder itself was regarded as in no small measure due to it, thereby only aggravating the bitter feelings on both sides. During the trial the plea of temporary insanity was urged in defence of the accused, but was rejected on the strength of medical examination, and the judge held that the murder had been committed “deliberately and ruthlessly on a victim whom the accused sought out and found seriously ill in bed”. But a speaker at an Ārya Samāj (which is an aggressive body of Hindūism to which the Swāmi belonged) meeting, spoke against the capital punishment awarded to the murderer, and said that he ought to have been left instead to repent the effects of his own ill-deed. *The Servant of India* (the organ of the Society of that name, founded by the idealist politician, Gopal Krishna Gokhale) writes more pointedly on the subject. It

urges that Abdul Rashid should "be treated as a diseased soul and saved the gallows". "Lunacy is not the only malady which requires its victims to be exempted from the clutches of capital punishment," for lunacy or mental afflictions manifest themselves in forms other than those "certified by medical experts". It adds, "if there is any soul which requires spiritual ministration and stands sorely in need of the reformatory purge, Abdul Rashid's is undoubtedly one." He belongs to the class of criminals produced by religious fanaticism. After condemning the sentence of capital punishment, to which it is opposed in principle, the journal gives the additional reason for its non-use that in India, for "Hinduism has never stood for the vindictive doctrine of an eye for an eye, a life for a life. Love of the enemy, forgiveness, mercy and the return of good for evil has been the highest virtue preached in its highest gospels". It concludes by saying that, by abandoning the idea of capital punishment for religious fanatics, religions have really to gain in common understanding, their followers "marching together along the path of brotherhood and love".

As a reaction against the dogmas of "natural selection" so far popular with the theory about the evolution of man, the following account of a German Professor's new theory is interesting. The extreme view of Darwin and Haeckel that man is descended from the ape is refuted by the German Professor in favour of the other extreme that the ape is descended from man !

The ape is descended from man and not man from the ape, according to Professor Max Westenhoefer, the custodian of the Pathological Museum of the Berlin University. The Professor holds that monkeys do not represent a development beyond the human species, and that they had manlike animals as their forbears. He points out that chimpanzee cubs resemble human beings much more than their own parents. As one proof of his theory, Professor Westenhoefer cites the facts that certain human inner organs show evidence that man's ancestors lived for a time in water. These characteristics of the inner organs are, however, missing from apes, which, says the Professor, shows that the ape represents a development beyond man.

The question of the evolution of man is fully discussed in *The Secret Doctrine*,¹ and the correct solution of the problem by occult investigation is there explained. The German Professor's view that monkeys "had manlike animals as their forbears" is perhaps a hazy reflection of the fact mentioned in *The Secret Doctrine* that some of the most anthropoid species in nature may be traced to the Third Race man of the Atlantean Period.

¹ Vol. II. pp. 195 seq., 3rd Edition.

"PUNCH" AND DRINK ADVERTISEMENTS

"An announcement was made in the English Press lately that after March no further advertisements of intoxicating liquors would appear in *Punch*. We warmly congratulate *Punch* on its action, which is worthy of the great position *Punch* occupies. We are sometimes told that in the commercialised Press of to-day there is no place for idealism. *Punch's* action gives the lie to this statement," says the *Spectator*.

"*Punch* has followed the example of the *Observer* and the papers of the United States, and banned advertisements of drink," says *Time and Tide*. "Now this is significant. Nobody would suspect *Punch* of being either unco'guid, or slavishly imitative of its American neighbours. *Punch* is still the unique repository of the popular fraud of humour labelled 'British'—genial, boisterous, good-humoured, respectable, sometimes whimsical, sometimes even gay. It is the paper of country houses, of railway bookstalls, of dentists' waiting rooms, the paper which people most often send out to friends abroad."

"The action of *Punch* will certainly make it easier for other periodicals, which have not yet become national institutions, to exercise their own taste more freely in advertisements."

H. V.

THE ADYAR ART CENTRE

THE beautiful picture "Chandrasekhara" by P. K. Chatterji is being reproduced in colour and will shortly be available for those who wish to have a copy of it. The picture represents Shiva in his aspect as the Chief of Yogis and is full of the special beauty and wisdom of the East. As the edition will be limited, orders should be registered at once with the various book depots. Mrs. Adair of Adyar who is at present touring in Europe with a small collection of modern Indian paintings is seeing the reproduction through the press. It would help her to know whether a larger edition can be made if those who want to have a copy would send her a postcard to this effect c/o The Theosophical Society, 23 Bedford Square, London, W.C. 1. The price is not yet known, but it will not be very large. The picture can only be supplied for cash either to shops or individuals.

J. H. COUSINS

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Kingdom of Happiness, by J. Krishnamurti (Allen & Unwin, London, W. C. 1.); *Modern India Its Problems and Their Solution*, by V. H. Rutherford, M.A., M.B., Cantab. (The Labour Pub. Co., London, W. C. 1.); *Ancient Ballads and Legends of Hindustan*, by Toru Dutt (Kalidas & Co., Madras); *Voices from Within*, by Rai Sahib Lal Bonnerjee (Jitendriya Bonnerjee, Calcutta).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Theosophical Review (March, April), *Modern Astrology* (April), *O Theosophista* (January), *League of Nations* (February), *Methods of Economic Rapprochement*, *Bulletin Theosophique* (April), *The Australian Theosophist* (April), *Light* (April), *Mexico Teosofico* (January, February), *The Indian Review* (April), *League of Nations Annual Report* (February), *The Messenger* (April), *The Canadian Theosophist* (March).

We have also received with many thanks :

Current Thought (April), *Pewarta Teosofie* (April), *Rural India* (March), *Revue Theosophique Le Lotus Bleu* (March), *El Heraldo* (January), *The Indian at Home and Abroad* (April), *Theosophia Jaargang* (April), *The Vedic Magazine* (April), *Teosofisk Tidskrift* (March), *The New Era* (April), *Vaccination Inquirer* (April), *Der Herold* (March, April), *De Theosofische Beweging* (April), *The Mahā-Bodhi* (April), *The Veṅṇāṇṇa Kesari* (April), *The Round Table Quest* (April), *The Young Theosophist* (March), *Heraldo Teosofico* (March), *The New Orient*, 1927, *Theosophy in India* (April), *Bhārata Dharma* (April), *The Brothers of the Star* (April), *Trebune Libr d' Eypte* (April), *The Beacon* (February, March).

REVIEWS

• *The Kingdom of Happiness*, by J. Krishnamurti. (The Star Publishing Trust, Eerde, Ommen, Holland, Allen & Unwin, London.)

This book consists, as Mr. Krishnamurti himself says in his Foreword, of talks given to certain friends at the castle of Eerde in the summer of 1926. Dr. Besant describes, in a little supplement to that Foreword, the conditions obtaining there at the time as "the most favourable possible for the presence of the World-Teacher's influence". Both the natural beauty of the place and the fact that Krishnaji, as the author is respectfully called by his friends and admirers, was surrounded by a group of "eager students, believing in his inspiration and eagerly welcoming the presence of the Lord," conduced evidently to create the necessary conditions for the manifestation of the Lord. Those who have the requisite culture and wisdom will realise that the book is a "really wonderful" one, to quote Dr. Besant's appreciation of it, marked by "depth of wisdom," striking originality, "and exquisite diction". It contains practically no Theosophical terms. The only facts, beyond the ken of the average man, the existence of which is assumed in the course of Krishnaji's talks are Reincarnation and Karma. The gospel which he intends to preach is not a theory of life, but a message evidently meant to make a universal appeal. Krishnaji seems to give us in it the distilled essence of spirituality, the very cream of life. There is nothing in his words to which a sensitive human soul of culture and experience cannot spontaneously respond. For spirituality is set forth by him in terms which describe the very nature of the spirit. Krishnaji's aim is not, as he says again and again, to impose beliefs or to claim allegiance, but to awaken the inner Voice, the Intuition, in each, which will lead him to the Kingdom of Happiness. That Kingdom is not an artificial one, far away in the clouds, to which admission is restricted by the observance of set forms. It is in reality a state of consciousness to which each one can rise, indeed must rise by his own efforts and struggles. Hence says the teacher: "The elementary thing which one must

struggle against is the sense of self-satisfaction, and the desire to conform to moulds not of one's own making." The book scintillates with passages of rare beauty. One such may be reproduced here, for it gives a far truer indication of the quality and contents of the book than is possible for any words of the reviewer :

"I was speaking about the Buddha and His disciples, and, as I told you, those disciples could not have been ordinary people ; they were the exceptions, like the tremendous pine-trees in the forest, giving out real love for those who wanted shelter at great heights. Because they understood the great Master, because they breathed the same perfumed air and lived in His world, they were able to give to the world part of that eternal beauty. That is what we have to be—pines on the mountain-tops, not the ordinary bushes of the plains, because there are thousands of them—but yet we must be bushes as well. For you can only be a great pine if you know what it is to be a small creeper or a weed in the garden."

Krishnaji's similes are practically all of them taken from nature. The passages seem, even in the cold print of the book, full of intimations of an eternal beauty which must be sensed and cannot be described. He lives and speaks from a different world from the ordinary one. There is in his ideas and words an enchanting perfume, belonging to the mountain-tops of human experience, which cannot be translated, but which almost smothers by its richness. He lays the greatest stress on each man becoming to himself his own guide, creating his own ideal, but an ideal which excludes nobody, which makes him forget his little self and "mingle with the universe". He describes spirituality not as a dull, anæmic, limited thing, but as a state of originality and adventurous thrill, whose expansion is without limit. Often the same sentiments are repeated, but they are like a melody that is of the very nature of the soul of the utterer, and needs to be repeated again and again to summon those who listen to it to enter the kingdom of the artist. Krishnaji's words are full of a dynamic urge, yet at the same time there seems to be a heavenly balm in the very air they breathe. The book is really a very difficult one to review. The attempt is like reviewing an indescribable sunset. The reader must read it for himself, sense and enjoy the beauty of its passages before he can comprehend it.

N. S. R.

The Chakras, by the Rt. Rev. C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Rs. 10.)

This monograph on the chakras, or the force-centres on the surface of man's etheric body, will undoubtedly rank as a classic on that subject, the value of which to those interested in it can hardly be exaggerated. It puts before the readers, in plainest language, the scientific observations of the author, made by means of his unique clairvoyant faculties. Those who are acquainted with Bishop Leadbeater's other works are aware of the characteristics which distinguish them, the extreme lucidity of exposition, the analytical precision of language, the accuracy of his statements, almost every quality needed for perfection of appeal to the concrete mind, the dominant principle of the present age.

The book under review embodies practically all the information about chakras that has been available so far to Theosophical students, but also contains much that is new and very illuminative. It contains a series of fine drawings, depicting in proper colours the flower-like appearance of the different chakras (which literally mean wheels and are so called in Samskr̥t, because of their perpetual rotatory motion) and also their connections with their etheric stem, which is situated in the spinal canal. Bishop Leadbeater describes the forces which flow through them, their nature and purpose. Much interesting information about the mysterious Kuṇḍalinī, or "serpent-fire," the awakening of which puts a man fully in touch with his superphysical consciousness, its relation to the First Outpouring from the Third Aspect of the Logos, which is of a predominantly feminine character, and its normal function in the average human being, is put before the reader in the author's delightfully simple and attractive style, and in a form in which all that becomes most readily assimilable mentally. A special chapter is devoted to prāṇa or vitality, its absorption and distribution through the body by means of the chakras. The third force flowing through them, it may be incidentally mentioned here, is "the primary or life-force," the intermingling of which with the Kuṇḍalinī in its normally active form produces each man's special "magnetism," or his own nerve-fluid. The chapter on the development of the chakras points out also the dangers connected with it. The author deliberately refrains from explanations as to how it is to be done; *for that should by no means be attempted except at the express suggestion of a Master, Who will watch over his pupil during the various stages of the experiment.* A valuable part of the book, of which all parts are exceedingly valuable, as indeed is anything which comes from the lips or pen of our very illustrious Brother, is the chapter

devoted to Laya Yoga, which gives a brief outline of the information contained in the Samskr̥t literature on chakras.

As days, months and years pass, C. W. Leadbeater steadily increases the incalculable debt of gratitude under which he has laid the modern world and posterity, and especially all those who value occult knowledge, for its own sake and for the sake of its power to enhance the richness and beauty of one's own life and the happiness of others.

A Congregational Pūjā for the Hindūs: under the Auspices of the Bhārata Samāj. (The Indian Bookshop, Benares City. Price Re. 1.)

This is a very useful publication, and, considering the popularity of the Bhārata Samāj Pūjā, it ought to meet with a ready and widespread welcome among Hindū Theosophists, and also among all persons interested in ritualism and the occult effects of rituals. It contains "a rendering of the ritual in English" by Dr. C. Kunhan Raja, the text of it in Samskr̥t, "a full explanation of the Pūjā" by Mr. P. K. Telang, "notes of talks on the Pūjā" by Mr. J. Krishnamurti, and the article entitled "A Temple Thought-Form" by the Rt. Rev. C. W. Leadbeater which appeared in THE THEOSOPHIST of April last year. The names mentioned are a guarantee of the attractiveness of the volume. Mr Krishnamurti's talks have, unfortunately, been reported in a fragmentary form, and are, moreover, "unrevised". But the ideas contained in them have a value and brilliancy all his own, and it is but fitting that something on the subject from him who originated the idea of congregational worship in Hindūism, and took a leading part in the construction of the ritual should have been included in the book. Bishop Leadbeater's description of the superphysical effects of the ritual will, through this book, reach a very large circle of readers, and help many a devout Hindū worshipper by bringing vividly home to him the efficacy of the mantras which he has been mechanically trained to utter. Mr. Telang's Notes, we must not forget to mention, add not a little to the utility of the publication, for they give an explanation of the Pūjā, which combines scholarly thoughtfulness with an illuminativeness born of faith and interest in the value of Hindū modes of religious thought and feeling, and identification with the spirit underlying and expressed in them.

N. SHRI RAM

The Temple of Labour, by Maud MacCarthy. (Theosophical Publishing House, London. Price 5s.)

The book consists of four lectures, given in the winter of 1920 in London, at a time when the author ran successfully, with some art and craftsman friends, a test 'Works' Guild. Guilds are surely the solution of the problem of re-uniting art and labour, on the one hand, with intelligence and muscle on the other, and the book in hand is a bold attempt to bring some ideals into what is generally an unseemly scramble for the loaves and fishes. The book is not easy reading; it is full of flights into abstract idealism, just when one thinks one needs a concrete example, but it certainly does not leave out the idea of duty nor the need of proper leadership. It doesn't really bring out just how a Guild should be started, though the outline of the temple in the frontispiece is a great help in grasping the idea of the organisation. It is the most concrete thing in the book. The idealism of the book is very attractive, but it leaves one wondering how to begin. It is evident perhaps that the beginning should be at the top. A chapter on rules and regulations and a few definite bye-laws would have been very helpful in bringing the thing to a head.

The last chapter is perhaps the most easy to grasp, and one almost wishes it had been the first, for "the clearing of the ground" could be summed up in one sentence, *viz.* : get away from present systems. There is no clearing away of the old wage-slave idea, so simply forget it and start anew.

The position of the author as artist and mystic gives her a right to claim considerate attention. She has issued a clear call of a purely idealistic nature, and if no one more practical than a mystic dares begin, then it is the mystic that is the practical leader, for it is high time that many moves like this be started—many shops and "Labour Temples" where the artist and the dreamer can inspire the executive and the labourer. The mathematical symbol that in the fourth chapter is shown to be a complete geometrical cube is a very interesting illustration of how Geometry symbolises human life.

May many be spurred by this book to action, and start a Guild on these idealistic lines, for a demonstration of its action will be the only proof to the many, to the practical, who are immersed in the mill of daily activity.

A. F. K.

The Astral Body and other astral phenomena, by Lieut.-Colonel Arthur E. Powell. (Theosophical Publishing House, London. Price 10s. 6d.)

The book is compiled from the writings of Dr. Annie Besant, Bishop C. W. Leadbeater, Bhagavan Das and others, to whom it is dedicated with gratitude and appreciation. The reader in his turn will be grateful to the compiler, and appreciate the efficient way in which he has arranged in a condensed form all the information which at present is available about the Astral Body of man. The general reader will be fascinated, and will want to read straight on without troubling about the sources whence the information is taken. The references to the books used are given in the margin, and will save the student a great deal of time and labour. It is said in *The Hidden Side of Things* that "in reading a book it is possible for a genuine student, with attention fully concentrated, to get into touch with the original thought-form which represents the author's conception as he wrote. Through the thought-form the author himself may even be reached, and additional information thus obtained, or light gained on difficult points". If we bear this in mind when reading such a book as *The Astral Body* we ought to be able to pass on a good deal to others. Every Lodge Library ought to have a copy, for the use of those who cannot get the book for themselves.

The Pythagorean Way of Life; with a discussion of the Golden Verses, by Hallie Watters. (Theosophical Publishing House, Adyar. Price Rs. 2; Re. 1-4.)

The writer obtained a M.A. degree after submitting this thesis to the Leland Stanford University, and it has been a happy thought on the part of the T. P. H. to publish it. Professor Meautis of Neuchatel points out in his foreword how useful this kind of book is, because it gives us in a few pages some idea of the great Pythagorean movement, which is of special interest to Theosophists.

The general reader will find new light thrown on an old subject; but for him it would have been an advantage if a translation of the Greek quotations had been given. To the student it will prove a most useful guide; the books referred to are not always ready to hand, and he will find here a clear exposition of the Pythagorean Way of Life. The bibliography at the end of the book will be a stimulus to those who wish to do some of their own "pioneer" work.

S. L.

Meatless Meals made Easy, by F. E. J. Mills. (Theosophical Publishing House, London. Price 1s.)

A well-arranged little book, which should be most useful to those who are starting to reform their diet. The book is not intended to treat with food values on a scientific basis, but aims at presenting simple recipes and suggestions for:

1. A housewife cooking for her family;
2. Those living with meat-eaters, who require food without friction;
3. Those who require to do simple cooking for themselves.

The recipes seem to fulfil all that could be required of them under these headings, and do not include ingredients which are obviously too difficult to procure; a disadvantage so many books of this type possess.

U. C.

Henry Jones, by H. J. W. Hetherington. (Hodder & Stoughton, London. Price 12s. 6d.)

This is one of those Lives which remind us how we can sublimate life. Jones has left "foot-prints" behind, and time may wash them away, but he left his impression on the hearts of his students, and what is built into the heart of man exists for all eternity.

Jones' biographer had not a difficult task. His life, though one of hard and strenuous work, was simple and straightforward. His mind and character, though lofty, were not complex and intricate. The book has two parts—a Life and some Letters. In the first, the author has shown his supreme merit as a biographer by bringing us into such intimate contact with his subject that we are able to view the man in his successive environments, and see how they affected him and he influenced them, while in the second, the spirit that was Jones speaks for itself. In short Jones "looks through" the whole as if his radiance pervaded it; we are not troubled with the author's opinion of Jones, but in a delightfully impersonal way, by a skilful use of quotations, he manages to keep us in touch, steering his way harmoniously between narrative about and the self-expression of his "man". This is the result of a deep, quiet spirit of understanding, and intimate contact during Jones' life.

Each chapter of the book tells of a chapter in the life of Jones, and in each we get the subtle change of atmosphere which surrounded

him at each stage. The struggle of "Early Life," the strenuous concentrated efforts of early manhood, when Jones was finding his niche in the cathedral of learning, that cranny from which his light would be best seen by the world; the frustration of the Welsh interlude; the strain of the St. Andrews period; the whole-hearted joy of the 2nd Glasgow period and the intensity with which Jones plunged into the city's work, his country's work and the world's work; finally the deep and stirring pathos of the effort, against physical weakness, to reach to what he felt would be final achievement in the last years, before this rich life was cut off—in all the author has caught and expressed the changing and expanding nature of the "man".

Jones was not a philosopher in the generally accepted sense of the term, one who lives "on the heights," remote from the turmoil of the market-place, and thinks out in a detached way the problems of human existence. His was a philosophic mind, not troubled by religious doubts, but aflame with an intense idealism and high morality which had an affinity with—and therefore always kept in touch with—the burning problems of the moment, flashing his light into the chaos of human passions, and purifying and elevating all he touched. He was himself a burning, pure, joyous flame. His home-love burnt intensely in him, his intense and encircling love for his students illumined even the humblest of them. His devotion to a lofty conception of citizenship brought no small measure of dignity to the city of his adoption, and finally in his world-wide work for the harmonising of human relations, imperial and international, he upheld the torch of that true spirit of understanding and wide tolerance which it is the civic function of the Philosopher to teach to his fellow-citizens. He may be said to have worthily aimed at fulfilling the noble Platonic ideal—quite spontaneously, for he perhaps loved the modern philosophers best.

His written work is not great or impressive. He wrote his works in action, with the flaming pen of a warm heart and noble deeds. Thus he probably affected the lives of more men than most philosophers, for generally philosophers live only after they are dead. On the deeper currents of thought he will probably leave no impression, except as a mind that sought intensely to understand, to think up to the maximum of his power. He lived always in a little bit of the ethereal blue, but one feels he had never plumbed the depths which gives birth to that more "cosmic" consciousness, which makes one know the heart of man in all its subtle phases, from depth to height. His criticisms of his contemporaries are not always

convincing, but it may be said that his life-work was pre-eminently to emphasise the moral aim of human life, to insist on the truth that the many are the One, and that the One, the Absolute, changes with the changing many.

The one supreme purpose of the world is to furnish mankind with the opportunity of learning goodness . . . Everything that contributes to the spiritual progress of man I would call good, and everything that tends to hinder it, I would call bad. And evidently, if moral values verily are absolute, then no price at which moral progress is secured can be too high. If pain and suffering, poverty and need and the contempt of men contribute to this end more than their opposites could, then they are better than good health and plenty and the honour of men. Life is a constant self-recreation. The whole universe is a single process.

Certainly it is the story of a life well worth knowing and reading.

OLD STUDENT

Light from the East, by the Hon. P. Arunachalam. Edited by Edward Carpenter. (George Allen & Unwin, London. Price 6s.)

The late Hon. P. Arunachalam of Ceylon was a life-long friend of Mr. Edward Carpenter since college days in Cambridge, and acknowledged by the latter as one of the several personalities who influenced his life. He introduced Mr. Carpenter, if we remember rightly, early in Cambridge days, to vegetarianism ; more important than that, to the study of Indian thought through the *Bhagavad-Gītā*. The intellectual and spiritual friendship ripened with time, even after Mr. Arunachalam returned to his far-off home. In the midst of his busy career, first as a high Government official and then as a responsible public man, he retained and cultivated to a high degree his spiritual heritage, under the training of his Guru, a Tamil *Gñāni* (wise man or Seer) of South India. The *Gñāni* was introduced to Mr. Carpenter through correspondence which gradually led to the latter's coming in person to see and learn from him. The record of this visit and its experiences has been published to the world in the book, *A Visit to a Gñāni*. Mr. Arunachalam kept his friend in touch with the *Gñāni*'s subsequent life and teachings through letters, some of which have now been edited and published in the present book form, after their writer's death. This book, therefore, forms in a way a sequel to the previous work. The letters give a clear and intimate insight, as only one friend communing with another can do, into the *Saiva Siddhānta* (fulfilment in God) philosophy of the Tamils of South India and Ceylon, and of its deep spiritual influence on the life of the people. This philosophy is the same as that of

the Hindūs as a whole, namely that of the immanence of God, and the destiny of all evolution to be merged again into His Being, but expressed in terms of the special genius of the Tamil race, not only in metaphysical methods, but also translated into religious symbology, artistic productions and social and political organisation—all influencing in their turn unconsciously the general outlook and daily lives of the people. Mr. Arunachalam's letters indicate delicately these various aspects of Tamil life, and the book is, therefore, a valuable aid in understanding the people. The dancing figure of Siva at Chidambaram, the very architectural conception and technique of the temple and the poetry of the Tamils, are symbols of their philosophy. The religious festivals are its sociological and civic aspect, while the instance of his own grandmother, described in a few affectionate touches, illustrates its profound influence on individual lives.

I often think of my dear old grandmother, left a widow at fourteen, with two little children, surrounded by enemies thirsting for her blood and her wealth, and how alone she faced and overcame all obstacles and enemies, and brought up my uncle Sir Coomaraswamy, and my mother, and then my brothers and myself and so many others, men and women, who are useful and leading members of Ceylon. Alone she did it, and she could not read or write a word of her own language.

Later, she renounced all family joys and honours, attended on the religious Gñāni, and soon after his death and obsequies, herself shuffled off her mortal coil. And no wonder her tomb, lying next to that of her Guru, is now revered along with the latter. The ignorance of officials of a foreign government of such a people has naturally resulted in mere economic exploitation and repression, against which Mr. Arunachalam in Ceylon, along with his countrymen in India, struggled hard in the closing years of his life. Mr. Carpenter's introduction explains the nature and scope of Gñānam (or the Indian synthetical thought) as contrasted with the analytical method of modern science in the West, showing his own preference for the former, for its more comprehensive and therefore effective character. The letters are supplemented by four essays from the pen of Mr. Carpenter himself, in which a few points from the former are elaborated, to explain and solve some of the sex problems of the modern world, and also dealing with the highly educative influence of silent Nature on man.

M. S.

The Hindū View of Life, by S. Radhakrishnan, Prof. of Philosophy, Calcutta University. (George Allen & Unwin, London.)

These are the Upton Lectures, delivered at Manchester College, Oxford, 1926, and give in four chapters a very interesting and intimate contact with India. The contents are Lecture 1, Religious experience, its nature and content. Lecture 2, Conflict of Religions; the Hindū attitude. Lecture 3, Hindū Dharma. Lecture 4, Hindū Dharma. The book is very short, containing only one hundred and thirty pages, but that doesn't mean that it is lacking in thorough exposition and a complete introduction to the way the Indian looks at life. The Professor takes it as the Hindū attitude, but if that is true, it shows how completely Hindūism, because of its dharma, has made all other creeds in India see something and attain something of the Hindū attitude. This attitude is best expressed in Chapter II, where it is pointed out that it was "the powerful solvent of Philosophy" that melted and coalesced the gods and ideas of all faiths into one supreme reality which has become the Indian point of view, a point of view that links itself always with Truth and ignores the form. All through we see with wonderful clearness that the fight is over the form and never over the essence. In the chapter on conflict, again and again he shows how the little minds of the "faithful" always forget the teaching of tolerance in the Founder of each faith, and he shows how that solvent of philosophy is absent in ordinary Western thought. He says very truly "To obliterate every other religion than one's own is a sort of Bolshevism which we must try to prevent." This chapter is full of such terse statements of the situation. Many will be glad to accept his prophecy "That the Hindū solution of the problem of the conflict of religions is likely to be accepted in the future. The spirit of Democracy with its immense faith in the freedom to choose one's end . . . makes for it. Nothing is good which is not self chosen. No determination is valuable which is not self-determination. The different religions are slowly learning to hold out hands or friendship to each other in every part of the world." For one who has not very much time to go into the heart of a religion, these four lectures give a remarkable amount of detail. His chapters on Hindū Dharma require as a sub-heading a translation of the word Dharma; a short phrase there would have been very valuable, though of course two chapters never could be enough to exhaust that wonderful word. The Author shows how very democratic all Hindūism is, even caste. He says truly, "Each racial group should be allowed to develop the best in it without impeding the progress of others. Every historical group is unique and specific, and has an ultimate end, and the highest

morality requires that we should respect its individuality. Caste, on its racial side, is the affirmation of the infinite diversity of human groups." It makes the whole use of caste very clear, and then he goes on and shows us the whole, the Manavadharma, giving hints thus of the marvellous achievement of Hindū Philosophy. He also makes clear the fallacies of modern Western democracy, flattening us out, making of us "mere human beings," though such have no real existence. His plea for individuality as against standardising, his plea for originality, is all very happily put. Even if one has read much of Indian philosophy and many a modern exposition of it, this little book is no waste of time, but rather helpful because of its conciseness.

KAHUNA

Ruysbroeck, the Admirable, by A. Wautier D'Aygalliers. Translation by Fred Rothwell. (J. M. Dent, London. Price 12s. 6d.)

In all periods of transition we are faced with the same great problem of life and death, of the spirit and the flesh. We are wretched because we have profaned life; we did not see life as duty nor as enjoyment. We have stifled the spirit.

The voice of Ruysbroeck calls forth from the Middle Ages, and may still throw light on the present. In an age sunk lowest in the depth of materialism, he awakened the soul of man. Ruysbroeck's entire work is a chant to the human soul—the soul is *one* and its mission is *one*—to escape from exile and to return to God. Our essential work is to contemplate our soul, to possess it "as a kingdom," and while adapting our freedom to its demands, to advance to God. Ruysbroeck's doctrine is the drama of the soul enacted in our universe, a divine drama, which the Gnostics and the Neo-platonists had already divided into three broad stages: the birth of the soul in the divine abode, endowed like its creator with divine attributes; the fall—its exile within a material universe and its groping in the darkness of matter; and finally, after innumerable efforts to rise, the return to God. The line of human destiny may be represented by a curve. It starts from God, then bends and curves inwards, towards the lower world, and afterwards, having completed the circle, rises and returns to God.

If the universe is traversed by a dual stream of force—one part descending to constitute materiality, the other part ascending in the direction of the spirit—the upright man deliberately steps into the latter. Evil is fall and retrogression, both in the moral and cosmic order of things. Good is the ascent to the light.

It is in good deeds that the doctrine of Ruysbroeck culminates. Reaching the peak of contemplation, he again comes down to earth,

having discovered that God summons men not to inaction, but to the daily task; that in goodness there dwells a might invincible, and that the final interpretation of life is to be found in the word "effort".

There is a higher life, whereby man is related to his source and origin. This life however is not offered us along with the life of enjoyment set up as an idol, of ignoble materialism or of money, which corrupt all human relationship; these modes of life are against the divine order, wherein Plotinus saw salvation. Notwithstanding the long and precious spiritual tradition behind us, we seem to have lost recollection of that divine order, which is the *supremacy of the Spirit*.

Such is the ultimate significance of Ruysbroeck's doctrine. We feel that the Flemish mystic of the fourteenth century is speaking the truth when he says: "It is the infinite, the perfect on which our souls are nourished."

As we read these simple, artless words of Ruysbroeck, studded with metaphors, a small voice in us whispers, that the soul's experience contained in these pages is valid for us also, and can be put in force once more.

Ruysbroeck played an important part in the religious agitation that characterised the first part of the fourteenth century; a century whose destiny it was to spread throughout the world the germs of emancipation. For eighty years the war for religious freedom was waged against king and patriciate. Ruysbroeck was closely linked up, by religious, national and political bonds, to the history of his people and his time.

In this book of great learning and documentary research, Mr. Wautier d'Aygalliers writes with love and understanding about the life of Ruysbroeck and the evolution of his religious thoughts and feelings; the historical influences; fourteenth century society; the Church; the Forest-monks; his life in the monastery of "Groenendael," where most of his books were written; the philosophical sources of his doctrine—Scholasticism and Neo-platonism; and he lays great stress on the originality and the wide and lasting influence of his doctrine. He has made a special study of the influence of Hellenism upon Christianity, and has come to the conclusion that Neo-platonism forms the undercurrent of speculative mysticism, through which it feeds the whole of modern philosophy, including Bergsonism. It is an admirable book, learned but clear, full of deep thoughts and high exaltation.

M. G.

Mary's Son, by Ada Barnett. (Allen & Unwin, London. Price 7s. 6d.)

In this book the author works out one of the greatest problems of to-day. She proves that, for the perfection of children before and after birth, generation must be on a totally different basis to what it is mostly at present. She claims, in fact, a white life for a white life in marriage, both in fatherhood and motherhood, and that the act for the generation of a child shall be a ceremony of sacred consecration on both sides, that the highest product possible may be born to the race, that the child may be, in fact, one of the most advanced of human beings, one of the sixth Sub-Race, the coming race on the earth to-day. The way Mary solves her particular—and truly terrible—problem, and all the obstacles to her attainment, is unique and quite out of the ordinary, and it will cause much discussion, and possibly condemnation. The young life of Michael and his growing to manhood is very beautifully shown, in which he truly tries to live the Christ life in daily practice, thus proving beyond question what children can be if parenthood becomes a real consecration and a dedicated ceremony in life, and not the haphazard rite it mostly is to-day. Mary's son was born on Christmas Day, and Mary called him Michael, meaning the Strength of God.

Star members would be interested in the last two chapters of this book, where Michael interviews an old friend lately returned from India, who brings him news of intense importance. He says "Our Master has come again as He foretold, manifesting in human form." Michael simply replies—"I have both seen and spoken with Him." When his old friend has ceased from speaking, Michael is profoundly moved, and says, "I will go". Elathan hands him a slip of paper. On it is written an address in Holland. Holland? So near! Michael looks at him. "What will the world do to Him this time"? he asks very low. "I do not know. Maybe we can take some of it on ourselves."

This book is beautifully written, and the scenes in Spain, and later on in Kent and Sussex, in England, are very fine. We cordially recommend this book to all earnest readers, especially to those interested in motherhood, and all it entails.

S. W.

Coming World Changes, by H. A. Curtiss and F. H. Curtiss, B.S.M.D., Founders of the Order of the Christian Mystics. (The Curtiss Philosophic Book Co., Washington. Price \$1'00.)

The casual reader may be left somewhat breathless after the reading of this small book, in which an attempt has been made to cover a great deal of ground in a small space. The First chapter contains prophecies from the Old and New Testament, and quotations from *The Secret Doctrine* concerning coming changes. In the next few chapters, an attempt has been made to give an explanation of these prophecies, much of the matter being quoted from previous books by the same authors. The ordinary reader will do well to read the foreword, in which it is said that the object of the book is not to scare people into being good, "but to arouse them to the importance of uniting on a definite method by which the coming disasters can be minimised, and the days of tribulation be shortened." In the last chapter we are given the remedy, which is: "to unite in prayer, not because we have been frightened, not to save our lives nor even our souls, but to help generate such a constructive spiritual power as will counteract the evil and destructive forces . . ." A prayer for World Harmony is given, and those who are willing are asked to use it.

J. I.

Get Well and Keep Well, by Dr. Josiah Oldfield. (C. W. Daniel Co., London. Price 7s. 6d.)

In the long list of honoured names in the cause of food reform, Dr. Oldfield has held a high place in England for several years. He did—and is doing—invaluable work in connection with the "Order of the Golden Age," and his papers contributed to *The Herald of the Golden Age* are in themselves a literature. His earlier works, such as "Fasting for Health," "Life and Raisin Cure," and other smaller pamphlets, covered special branches of the subject of health and food reform. But his latest, *Get Well and Keep Well*, is apparently intended to traverse the whole area of diet and health. Of the 18 chapters of the work, written in the simple, incisive style of Dr. Oldfield—which, by the way, resembles that of Dr. Elmer Lee of *The Health Culture*, New York—it is difficult to choose any for special mention. The chapters on "Fruit or Flesh" stamp the doctor as a

vegetarian. His chapters on "Too Much Cooking" and "Uncooked Foods" show up the faults of current vegetarianism, and bring up food reform in a line with the discovery of Vitamins. Those on "Deep Breathing," "Massage" and "Fasting" treat of some accessories on diet. That on Coffee and Tea notes one of the degeneracies of modern civilisation. Yet Dr. Oldfield is not quite a naturopath, just as Dr. Leonard Williams is not. He still stands by the caloric standards of orthodox dietetics. If, as Sir Arthur Shipley in his "Life" points out, the human body, though better than even the triple-acting engine, is still a very inefficient engine, and if the dietaries of civilised mankind are susceptible of considerable improvement, does it not stand to reason that the caloric requirements can be diminished by raising efficiency? We may put the question but cannot discuss it in a short review. The medicine-man, the biologist and the physicist must co-operate. But, apart from this, we search in vain for a point on which we can disagree with Dr. Oldfield. The book has to be read through to be appreciated and put to use. Some of the interesting features are the evolution of food habits, literary references, ranging from Piers the Plowman to the Life of Napoleon. The book is to be heartily recommended to all food reformers, humanitarians and vegetarian societies.

V. R.

I will thank you to be so kind as to notify in your next THEOSOPHIST that I have accepted for the province of Mysore the Secretaryship of the International Correspondence League, Theosophical Order of Service, and that I shall be happy to find correspondents for any will apply to me to make golden links.

14 *Serpentine Street, Bangalore*

CLIFFORD O'DOHERTY

May, 1927

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

Our American visit is over, and has been a great success. Krishnaji has had a wonderful reception from the American reporters, supposed to be the hardest and shrewdest members of the international clan. He has always met them without my being present, except when the first troop stormed the steamer at New York and caught us on deck. His absence of pose, his perfect candor, the truth and friendliness which characterise him invariably captured the liking of the reporters and evoked a similar friendliness. "We couldn't help liking him," said one of them afterwards; "he is so human and friendly." And so it was all through. His book, *The Kingdom of Happiness*, published by Messrs. Boni and Liveright of New York, had a sale of three thousand in the first month. The book was simultaneously published in London, by Messrs. Allen and Unwin, and four thousand sold in the first rush. This book contains the principles of his message to the world. A second smaller book of prose-poems, giving a series of marvellous visions in his Ojai home, will be published in a few months by the same New York publishers, and his

Camp-Fire Talks will follow a little later. The only press-man who has shown persistent ill-will and spite towards him from early last year was Mr. Arthur Brisbane, who writes a daily column of paragraphs for the press. However, he has done little harm, if any.

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During our stay in the Ojai Valley, Krishnaji revised the MS. and saw through the press the above-mentioned book. He also wrote the aforesaid prose-poems and the *Camp-Fire Talks*, and left them in the hands of the New York publishers. "The Great Work," printed on p. 269 of last month, shows another side of our activity. I also held a Theosophical students' class every Sunday in the Valley or in Los Angeles or Hollywood; preached many sermons in S. Alban's Liberal Catholic Church; gave some Theosophical lectures in Los Angeles, Hollywood, Pasadena and Ventura; gave a series of four weekly lectures in Ojai itself under the auspices of the Ojai T. S. Lodge; and helped to found a Co-Masonic Lodge in Ojai, as well as attending other Masonic and Star functions in Los Angeles and Hollywood. So our "rest" was fairly strenuous. The establishment of the Happy Valley and Star Land implies a good deal of work. Both are now in the hands of our colleagues on the respective Organising Committees; that of the Happy Valley is employed in making roads which are to be lined with trees in the autumn, and that of the Star Land is to be prepared for the Camp, to be held in April or May, 1928.

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The resolution of the Theosophical General Council at the Jubilee Convention to establish the Fellowship of Faiths—erroneously reported in the Minutes of the General Council of that year as the "Fellowship of the World Religion", an obvious blunder, but one which has caused confusion in some minds—is bearing its foreseen result in the mental atmosphere

of the world. Its practical application in the union of members of each great Faith in a common Act of Worship, as performed every day at that Convention, and the laying of the foundation stone of a Shrine for each Faith in the grounds of the Headquarters of the Society at Adyar, has been followed as regards the first in several countries. In Madura, one of the great religious centres of Southern India, Hindūs and Musalmāns united in an Act of Worship. In Conventions of the T.S. in many different countries, the example set at Adyar has been followed. In the United States of America Christians of various denominations and Jews have united in Acts of Worship, and I learned, when in Canada, that the very useful body named the League of Friends and Neighbours—some of our readers may remember my mention of this about two years ago—established a “Fellowship of Faiths” earlier in December, 1925, a striking example of an idea in the mental atmosphere being caught and put into practice in the same month in two countries far apart from each other, one in the East and one in the West, without any physical communication. I have just received a letter telling me that at the Easter of 1925, the Realisation Lodge of New York City celebrated the Festival by a beautiful religious pageant in which the World Religions were represented. An altar was erected and prayers were said by representatives of the Faiths. Many prominent New Yorkers, non-Theosophists, attended.

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Perhaps the most surprising of the many instances of the Fellowship of Faiths was the action of six Protestant ministers, who representing four different denominations, to pay tribute to the Roman Catholic Church—so says the *Boston Post*—met in the First Christian Church in Boston on April 18, to declare that “Appreciation is the new effective bridge across the chasms of prejudice”. True and noble words. The statement of

some Churchmen that it was the first time that such a meeting had been held anywhere was not the fact, as our readers know, and it was corrected by Mr. C. F. Weller, the head of the League of Neighbours and Fellowship of Faiths in America, who pointed out it was publicly proposed in Boston in November, 1925, again in December, 1925, and again in January, 1926. It was true that the meeting of Protestants to pay tributes to Catholics was new. The church had been built in pre-Revolutionary days, and it was "crowded with men and women of every race, creed, and colour".

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A very practical way of building up unity was adopted in New York. A body of Catholics, Protestants and Jews met together, and selected nine of their members, three from each Faith, to form a permanent Commission, which will endeavour to "create and voice public opinion whenever a group of American citizens presents evidence of unjust attack with no redress being available under law or at the hands of the Government". The *American Hebrew*, a Hebrew magazine, says :

Day by day it is becoming self-evident in America that the power of public opinion is wielding greater sway than the threat of armies. We believe the time has come for Americans of enlightened outlook to get together in a permanent organisation that will function effectively for better understanding. After all, the prophetic striving of humanity is toward the basic brotherhood of man and the betterment of civilisation.

This is very good, and the movement should spread through the United States.

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Beauty has conquered trade in the Vale of Glamorgan, Wales. A firm of Cardiff Brewers put up an advertisement on the main road between Cardiff and Cowbridge, that "disfigured the natural beauty of the landscape". They were

summoned for this offence in the Cowbridge Police Court, and were fined £1 with £5 costs, and ordered to remove the objectionable sign within fourteen days, with £1 additional fine for each day on which the outrage on beauty was continued. I hope this action will be repeated elsewhere, as the plague of advertisements during late years has disfigured many a mountain, valley and field.

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The extraordinary number of earthquakes, as of cyclones, tornadoes, and huge floods during the present and last year seems to have disturbed the minds of non-Theosophical people. Sir Oliver Lodge has made a statement that he expects more earthquakes in the present year, as there is evidence that the earth's crust is in an unstable condition. Events on a single day are recorded in the London *Daily Mail* as follows :

A great earthquake in Chile and the Argentine, on both sides of the Andes, involving the loss of 50 lives and the destruction of much property.

Interference with cable communication lines between Europe and America.

Great storms in Southern Spain and Northern Morocco.

Auroral beams flashing in the sky at many places in the route of the disturbances, suggesting that although they began with earth tremors they were accompanied by or produced in certain localities electro-magnetic storms in the ether.

The early days of a new sub-race have been in the past accompanied by similar occurrences, preparing for the great continental changes that accompany the birth of a new Mother-Race. There was once a continent of Lemuria, the home of the third Mother-Race. There was once a continent of Atlantis, the home of the fourth Mother-Race. There are now continents of Europe, Asia and America, the home of the fifth Mother-Race. This last has produced four additional types or daughter races, making five with itself ; the sixth is

now multiplying in California, and from this the sixth Mother-Race will develop. I used to have to argue that this last daughter was appearing, but now the American anthropologists have put it beyond doubt, and the Californian school-teachers have carried out many experiments and are classifying for separate teaching the children of the new type. H.P.B. predicted in *The Secret Doctrine* in 1888 that the next new type would be born in America, and relying on her and on my own knowledge I have been lecturing on it for years; Captain Pape, a Theosophist and anthropologist, spoke of it in the British Association nearly two years ago. The appearance of the new type was one of the reasons I gave as rendering it probable that the World Teacher would also appear, as five times before in our Āryan Mother and daughter races. Hence the earthquakes.

"I do not know the reason," Sir Oliver said, "but there is abundant proof that the earth's crust is at present in an unstable condition. Further earth disturbances must be expected, because when the crust of the earth gives way in one place it is bound to do so sooner or later in other places."

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We shall be for some time however "in the days of small things". The greater will come during the next few centuries, and in addition to other big changes, the eastern and central portions of the United States will be broken up, a large part of California remaining. Hence the "Happy Valley," as a cradle for the new daughter of the great Āryan Mother. Why should Theosophists worry then? Continents have perished before, but Humanity survives. Non-Theosophists will presently open their eyes to facts.

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Oddly enough, the above paragraph was written on the ss. *Republic*, belonging to the United States Lines, and I was called away to tea, where an Indian of our party brought me

a monthly journal, called *The Voice of Freedom*, published by the Vedānta Society of San Francisco, dated September, 1909. The first article was a review of a lecture of mine, on *The Coming Race and the Coming Christ*. It seems that this lecture was delivered in San Francisco on August 29, 1909. If any San Francisco friend can send me a copy of it, I should be grateful; it would be interesting to see how I dealt with it nearly eighteen years ago!

* * *

Paris scientists are interested in a French miner, who at the age of 35 was "suddenly possessed with an irresistible desire to paint, and who has during the last fifteen years executed some two-score works of art adjudged creditable by critics". The scientists, confronted with the fact of his paintings, have put him under observation at the National Metaphysical Institute. "He shows no signs of eccentricity" and is liked among his fellow-miners. Automatic writing is well-known. Automatic drawing and painting are less common, but many such cases have been recorded; M. Lesage's works, however, seem to be more remarkable than most.

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It is good to see the East once more setting an example in sex morality to the West, as shewn in the Report of the League of Nations on "The International Traffic in Women and Children". Dame Rachel Crowdy, at a meeting in the Guildhouse, gave an admirable *résumé* of the Report, shewing the almost incredible extent and cruelty of the trade. She concluded by a remarkable statement on the lead which was being given by the East. She said:

The East is giving a very interesting lead, and more progress has been made by Japan during the last four years than by any other member of the League. In 1924 they decided they could not face the world when their women were known all over the world as

prostitutes. They sent a notice to each of their consuls saying that they wished to repatriate all the Japanese prostitutes at the expense of the Government. This year a bill will be submitted to Parliament with provisions for putting an end to registration in Japan by 1933 and paying compensation to the owners of registered houses. Japan has raised the marriage age to sixteen and Turkey has raised it to fifteen.

I have often pointed out, in speaking in England, that the position of women under polygamy is far better than under monogamy *plus* prostitution. While Japan and Turkey are raising the marriage age, children of fourteen are brought over in the abominable traffic described. Meanwhile it is well to remember that numbers of young white girls are imported into the licensed houses in the great sea-ports of Asia, the vicious men of both East and West apparently preferring foreign women to those of their own people.

* * *

The Patriot of London makes itself ridiculous by its constant misstatements about myself. Co-Masonry to it is as a red rag to a bull. It says :

Mrs. Webster, in her *Secret Societies and Subversive Movements*, tells us that Mrs. Besant was at one time a Freethinker and a member and even "Vice-President of the *Suprême Conseil*, of *Maçonnerie Mixte*," a "materialistic society". As for her connection with the Grand Orient, in the same book, Mrs. Webster writes: ". . . on the 19th of the preceding month of February (1922), an alliance between the Grand Orient and Co-Masonry had been finally celebrated at the Grand Temple of the *Droit Humain* in Paris! We find a report of this ceremony in the 'Co-Mason' for the following April . . . It is true that a few members protested, but by this time Co-Masonry was too completely under the control of Mrs. Besant for any faction to question her dictates.

It is quite true that I was a Freethinker, and at that time I was invited to join *La Maçonnerie mixte*, but I declined, as I had not a good opinion of English Masonry; so I was not then a Vice-President of the Supreme Council. I joined Co-Masonry some years after I had become a Theosophist, and I

stated before I joined that I believed in the Great Architect of the Universe, and would only introduce Co-Masonry into England on condition that it was worked to His glory. Our English ritual has always thus worked. The result of English Co-Masonry has been that the Supreme Council has sanctioned working to His glory in any Lodge the world over that is under its jurisdiction, while working to the "glory of Humanity," the original formula, remains for any Lodge that prefers it. I am now Vice-President of the Supreme Council and its Deputy within the British Empire, and throughout my jurisdiction we work to the glory of the Great Architect of the Universe. Co-Masonry is not affiliated to the Grand Orient, but the Supreme Council has entered into "fraternal relations" with it, *i.e.*, acknowledges it as a legitimate Masonic body. The decision does not affect me, as the Grand Orient, like the Grand Lodge of England, does not recognise women as capable of holding Masonic rights. So Co-Masonry is not under my dictation in this (or any other) respect. All I was able to do was to ensure the preservation of the ancient landmark within the British Empire. Mrs. Webster appears to be quite ignorant as regards English Co-Masonry, and also to be so blinded by prejudice that she detests all Continental Masonry. British Masonry has only itself to blame if the thousands of woman Masons in the Empire are outside its jurisdiction.

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A copy of a letter which appeared in *The Occult Review* last January from Mr. Loftus Hare came into my hands after my arrival in England. The following extract expresses Mr. Hare's position :

All doubts were laid aside by me when I read *The Mahātma Letters* and reviewed them lightly for your journal. Since then I have studied them deeply and am convinced that they are not written by the Masters ; that there are no such authors in existence, and that the whole edifice of Theosophy by the publication of these faked letters

came to the ground with a crash, while Neo-Theosophy follows it with a splash. I have seen the original documents and detect the various artifices which have been employed to deceive the earlier generation. I am convinced that the Letters came from the conscious mind and hand of Madame Blavatsky herself.

The hour has struck for the truth to be told thus briefly, and before long I hope it will be proved in minutest detail.

I ought to make a reference to the question of H.P.B.'s health, as invited by Mr. Collings. One has to sympathise with those who suffer from whatever cause. I can only say that after reading the record of H.P.B.'s life as revealed in her own *Letters to A. P. Sinnett*, I can understand how she could not escape the physical sufferings appropriate to the inferno of her mind.

Mr. Hare has long been an opponent of the unfolding of the teachings given by H. P. B. to two of her pupils, Bishop Leadbeater and myself, who have carried on her work on her lines to its present world-wide position. It is not therefore surprising that Mr. Hare bases his final rejection of her work and of her Masters on the letters which give half the side of a correspondence between her Masters and Messrs. Hume and Sinnett. They are, naturally, difficult to follow by those who have not read the letters to which they are answers. They have, however, convinced Mr. Hare that they were not written by the Masters, and that there are no such Beings. Mr. Hare's rejection of what he calls "Neo-Theosophy" naturally leads to his rejection of the Masters and of Their pupils. The position of the Theosophical Society and the spread of its teachings are sufficient testimony to the Masters and Their great Messenger. The further action of Mr. Sinnett's executor in permitting the publication of Madame Blavatsky's own private letters to Mr. Sinnett is its own condemnation for all honorable people. Such violation of trust is fortunately rare. Mr. Hare's brutal comment is instructive, and I cannot express any regret that one who could write the words quoted has no sympathy with the teachings of Theosophy.

I reached England in time to hear two magnificent lectures delivered to large audiences in the Queen's Hall, London, by our Vice-President. No greater pleasure can come to an old person like myself than to see that the cause for which she has worked for the last thirty-eight years is provided with speakers for the next two generations at least who will carry on its banner to heights greater than she could reach. To become unnecessary is the true reward of work, for it proves its success.

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There are two big tours before me, one in Britain and the other in Europe. On the four Sunday evenings in June, I lecture in London on "The World-Teacher and the New Civilisation"; the English Convention takes place on June 3—6, and occupies the morning and afternoon of the first Sunday; on the remaining three Sunday mornings I give a short address at S. Mary's, the Liberal Catholic Church in North London. On the week days there are five Masonic and students' meetings, a visit to Letchworth Theosophical School, a lecture for the World University, and one for the Fabian Society; then begins on the 28th the tour, with two meetings at each place: Liverpool, Leeds, Bradford, Edinburgh (two days' Convention), Glasgow, Manchester, Nottingham, Bristol, concluding on July 7. On July 9, off to Holland for the Dutch Convention, two days, and, I hope, a few days at Huizen. The rest of July passes in other work, and includes a Conference on the Commonwealth of India Bill, and a Jubilee Meeting of the Malthusian League. Fifty years ago to advocate birth-control was to be denounced as a profligate and an outcast; now our most Conservative institution, the House of Lords, has passed a resolution in favour of establishing clinics in poor districts to teach it to married women! My own connexion with the movement had a curious interruption. My Theosophical Teacher, H. P. Blavatsky—to whom I owe

all that is most precious in my life—only once alluded to that matter while I was with her as her pupil, and that was to tell me that her Master had said that the courage I had shown in the trial on the subject had brought me “to the threshold of Initiation”. But while I was away in the United States on a mission from her, she wrote to Mr. Judge, saying she wished me to give up its advocacy. As she was my Teacher, I of course at once promised to do so. She passed away while I was on the ocean, returning to England, so I never saw her again. She was cremated before I arrived. But, of course, I kept my promise, stopped the book I had written on the subject, which was having an enormous sale, and refused to sell the copyright. I wrote a pamphlet saying that the case for birth-control was unanswerable from the materialistic standpoint, but that from the spiritual, the excess of the sex-instinct to an enormous degree, far beyond that in the animal kingdom, could not be checked by merely controlling its results. The frightful prevalence of disease, the protest of outraged Nature, is now sufficient proof of this. The real need is, of course, the self-control which will reduce the instinct to its rightful place in human evolution. August sees me once more on the tramp, first to Ommen for the Star Camp from August 5—13, remaining there also for the Theosophical Order of Service till the 16th. Then to Berlin, to Hamburg for the German Convention, to Copenhagen, Osla (Christiania), Stockholm, Helsingfors, Stockholm again, Warsaw, Prague, Vienna, Budapest, Geneva, Paris, thus visiting Holland, Germany, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland, France. At Paris there is an international Co-Masonic Convention of great importance to the future of the movement. One more Convention claims me in September, that of Wales, and then I turn homewards, leaving on the 6th of October, to land once more, I hope, in

“the Motherland of my Master”. If only I could carry to that dear land a message of His peace.

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With the Coming of the World-Teacher, the invocation addressed to Him is no longer suitable. So the following has been written and has been accepted :

“O Master of the Great White Lodge, Lord and Life of all religions: we joyfully welcome Thy manifestation in our world, and pray that Thy Power and Thy Beauty may shine forth over the earth. Open our eyes that we may know Thee; purify our hearts that we may love Thee; be born within us that we may recognise Thee without us; strengthen us to spread Thy Gospel of Happiness, that the weary Nations may enter Thy Kingdom, and righteousness and peace may flow forth over Thy world.”

A. B.

The President has just received the following cable :

“The Annual Convention of the Theosophical National Society assembled in Copenhagen send our most heartfelt greetings and our deepest sympathy to you our beloved President.”

CHR. SVENDSEN,

General Secretary, T.S. in Denmark.

Mr. C. Jinarājadāsa writes :

“I had a talk with the President about my general movements, and the result is that she advises me to postpone the South American trip until next year. We shall therefore return to India with her, the date is not settled, but probably we shall arrive somewhere about the third week in October.

"I go on the 7th June to Madrid and Lisbon, Charles Blech joining me in Paris and going as far as Madrid. I shall be back again in London somewhere towards the end of June and shall then go to Krishnaji's Group at Eerde; after that will come Ommen. After Ommen the President goes on a tour of Europe. Neither my wife nor I accompany her because of the expense.

"The President returns to Paris for the Meeting of the Supreme Council and will arrive September 7th. The Council's meeting may take a whole week, and some time after September 21st, she proposes sailing for India. On September 26th the Twenty-fifth Anniversary of the Founding of Co-Masonry in England will be celebrated in London."

Mabel Collins (Mrs. Kenningale Cook) passed away a short while ago, she devoted herself up to the end to all kinds of work for the service of humanity; in the study of mysticism and occultism and as a novelist she had some reputation. She founded the Incorporated Parliamentary Association for the Abolition of Vivisection. She was born in Germany in 1851. She was perhaps better known some thirty years ago through her two most famous books, *Light on the Path* and *The Idyll of the White Lotus*. The *Light on the Path* will ever remain one of the jewels in the crown that adorns the Theosophical Society, for it is a treasure of profound knowledge that will help many to find his Self and lead him to that Path by the Light that burns in its pages and shines through them.

Mabel Collins was co-editor of *Lucifer* with H.P.B. from September, 1887 to February, 1889.

Our heartiest sympathy goes to the General Secretary of the Dutch East Indies for the great suffering and pain that Mrs. Kruisheer must have endured before she was called to finish her work here, for a while.

We at Adyar have very happy remembrances of her kindliness and good-will to all on her several visits with her husband, and we feel assured that in her home, in her work, in the Section, where she was such an outstanding member, she will be sorely missed and her place hard to fill.

She was a prominent member and of high degree in the Co-Masonic Order.

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Dr. Ernest Stone writes from the American Section Headquarters in Chicago :

"The T. S. Headquarters building at Wheaton is rapidly going up. The second floor has been completed and the walls are going up to the third story. By Convention time in August the building should be just about completed, though we do not expect to be moved until after Convention."

The Treasurer of our Adyar Headquarters writes :

"Thanks to a well organised collection campaign our American Section has again beaten previous records. Last mail brought us a cheque for Rs. 19,337, representing \$7,000 collected for Adyar Headquarters on "Adyar Day," a truly munificent donation, for which we express our heartiest thanks.

As our yearly budgets and balance sheets show, Adyar depends entirely on donations for extensions and necessary improvements. We are very grateful, therefore, to America and all the other Sections, whose "Adyar Day" collections square our budget and prevent an otherwise unavoidable deficit during the current financial year."

W.

EACH IN HIS OWN TONGUE

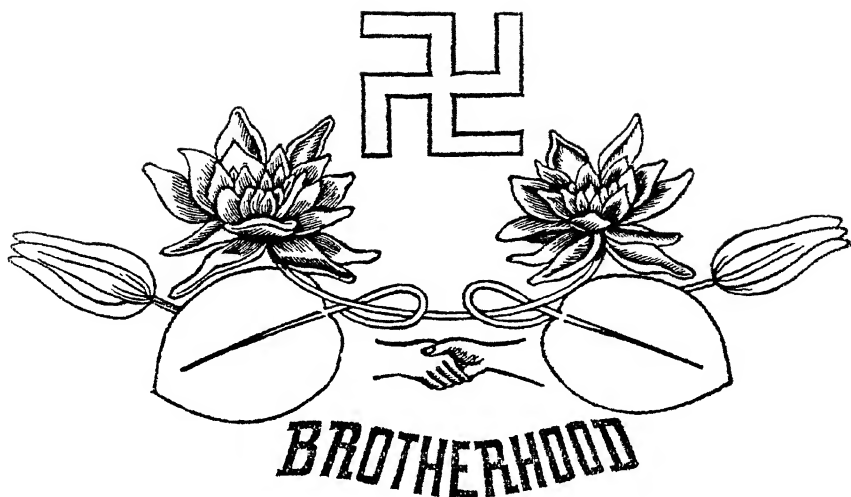
" A FIRE mist and a planet, a crystal and a cell,
A jellyfish and a saurian,
Then caves where cave men dwell.
A sense of law and beauty, a face turned from the clod,
Some call it Evolution,
Others call it God.

" A haze on the far horizon,
An infinite, tender sky,
The ripe, rich tints of the cornfield,
A wild goose flying high,
And all over the lowland and upland
The charm of the golden rod.
Some of us call it Autumn,
Others call it God.

" Like tides on the crescent sea-beach
When the moon is new and thin,
Into our hearts' high yearnings
Come welling and surging in,
Come from that mystic ocean
Whose rim no foot hath trod.
Some of us call it Longing,
Others call it God.

" A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood,
And millions humble and nameless,
The straight, hard pathway trod.
Some call it Consecration,
Others call it God."

CARRUTH



THE BROTHERHOOD OF ANGELS AND OF MEN¹

By GEOFFREY HODSON

WE appear to be at a point in the evolution of life and form upon this planet when a new natural force is being released from the inner worlds, is beginning to assume a dominant position and to produce a marked effect upon the human race.

That new natural force, we are told, is the influence of the Seventh Ray, which is gradually displacing that of the Sixth Ray, the Ray of Devotion, under which man has been developing for the last thousand years or more. This new force is beginning to implant its own characteristics in our civilisation and it is not difficult to trace these if one makes a careful study of the progress of Humanity.

¹ A Lecture given to the Blavatsky Lodge, London, March, 1927.

One might select three particular characteristics of the Seventh Ray which are to be seen at work at the present time. One is the tendency towards the use of ceremonial magic, the second is the employment of unseen forces and intelligences, and the third tendency, perhaps less easy to discern because it is still rather in the future, is the revival of the ancient mysteries.

First of all then, the use of ceremonial. We may take examples of the use of magic and ceremonial, of course, from church worship or from such orders as the Templars, Crusaders, Masons and the rest who employ ceremonial means. The influence of the Seventh Ray is perhaps more definitely manifested in the Co-Masonic body which has as its object the elucidation of the mysteries and the explanation of the truths behind the symbols and allegories of which Masonry consists.

The use of hidden forces and unseen intelligences is becoming increasingly common to-day. We are using an unseen and occult force for the illumination of this hall for example. The use of electricity for various methods of healing is growing. One of the most occult of all is that method known as the Abrams Electronic Reactions, the rationale of which even Abrams, the discoverer, could not adequately explain.

In the church, we frankly use unseen intelligences; we invoke their aid in our prayers and use them during various parts of the ceremonial, and for other purposes in connection with religion.

We are promised the revival of the mysteries in the very near future, and there is no doubt that those entering the mysteries will be taught how to take the greatest advantage possible of the incoming influence of the Seventh Ray. As so many of us are old initiates of those mysteries from Egypt and from Greece we shall no doubt naturally

gravitate towards them again and re-assume the old relationships and knowledge which existed in those far-off days.

To return to the subject of unseen intelligences, there has been, during the last five or six years, an increasing demand for information about fairies and nature spirits. The publication of the fairy photographs and of Sir Arthur Conan Doyle's "The Coming of the Fairies" created a wide public interest, if not belief, in the existence of nature spirits. I hear that, out of a long list of titles given by our General Secretary for his present lecture tour, over 50 American Lodges selected his lecture on Fairies. There you have the direct influence of the Seventh Ray affecting the public mind, and of course, the Theosophical mind.

It is not surprising, therefore, that we should find such an idea as that of the brotherhood of angels and of men appearing just at this time. As the title suggests, the conception is that of mutual co-operation between those two great streams of evolution.

Perhaps I might be permitted here to make a short personal reference to my own particular interest in the subject. I have for many years studied this question of the existence of nature spirits, and have even had the temerity to publish a book upon the subject. The possession of a mild form of clairvoyance has permitted me to study the habits and appearance of the little people, and whilst I was doing so I frequently noticed that I was being observed or even helped, by other intelligences who knew more about the subject than I did, and in my second book, *The Kingdom of Faerie*, I make definite reference to these greater nature spirits and the kind of views they hold about us and about life.

My experiences in this direction reached their culmination in the summer of last year when we retired to the country in order to finish off that second book by making some more investigations. Instead of doing so however, I

found myself—at least I think I did—in the presence of a being, an intelligence, far greater than any I had hitherto contacted. It appeared to me to be an angel, of great wisdom and knowledge, who possessed a very practical mind.

The definition which the theosophist gives of an angel is that it is a relatively advanced member of the same race to which the spirits of nature belong. By the nature spirits, we mean those who are natural denizens of the four elements, consciousnesses or intelligences of earth, of air, of fire and of water. The earth-spirits, who are called in the folk-lore of the ages gnomes, live for the most part below the surface of the ground. As they are clothed in bodies of etheric matter, the earth, of course, is not solid to them; they move about in the etheric double of the earth, and the natural force of the element of earth finds an expression, an ensoulment, in them.

Similarly, behind the air we have the sylphs, the great order of the air angels. Behind, or within the element of water there are the water-spirits, the nereids of the ancient Greeks, and behind the element of fire we have the salamanders, or fire-spirits.

Now these four classes belong to a great evolutionary life-wave which is occupying this planet side by side with ourselves. It is a sister stream of evolution which is flowing parallel with our own, and its members are our neighbours, invisible, yet none the less neighbours on this earth.

In ancient days those two kingdoms, the human and the elemental or angel kingdom, occasionally drew fairly near together, and those are the Arcadian days of the human race, the days when angels walked with men, the days of the gods of Ancient Greece and of earlier races.

Then descended a veil of materialism, and during the period of the development of mind, the western world was for

a time shut off from the consciousness of the neighbouring elemental kingdom.

Co-incident with the coming of the Seventh Ray is the rending of the veil, the development of the new faculty of intuition and consequently the return of mutual contact and co-operation between those two kingdoms.

The angel is merely an advanced spirit of the elements. The gnome, the fairy, the undine and the salamander are on their way to becoming angels. In their growth as nature-spirits they are not individualised, they resemble our animals, living and evolving under something akin to the group-soul system. There comes a stage when they individualise, when they become angels, self-conscious entities, inhabiting the astral, mental and higher levels of consciousness. Ultimately they reach the higher, the Arūpa orders of the Deva hosts which form a vast hierarchy, with the tiny infusoria and ultra-microscopic entities at the bottom of the ladder and reaching right up to the glorious and resplendent angels, who are the direct agents of the Logos of the solar system.

A member of this host brought the power of his consciousness to bear upon me during my stay in the country last summer. I was in a peculiarly receptive attitude because I had been to the great Star Camp in Ommen and the events there had produced a decided expansion of consciousness; I found that the veil had thinned, and that it was relatively easy to communicate with a member of this sister stream of evolution.

He began at once to dictate to me, or rather, shall I say, to flood my consciousness with powerful ideas which I translated into language as well as I could; behind them all was the concept of what he called, giving the title himself, "The Brotherhood of Angels and of Men."

He said that on the side of the angels there was a distinct movement towards co-operation with the human family, and

he made a great appeal that we in our turn should throw open our hearts and minds towards the angel kingdom, so that between us we might form this brotherhood, might widen our concept of brotherhood so as to include both angels and men. He then went on to picture a splendid future, in which angels would co-operate with men in every department of human life, and I spent the month of August in going into the question with him.¹

The angel said that there were seven types of angels with whom humanity could immediately begin to work. There are the angels of power who work chiefly through ceremonial and who when contacted give a fiery energy and power, to every piece of work that is done. They, he said, are present whenever ceremonial is performed and they vivify that ceremonial, increasing its effectiveness if it is sufficiently perfect to admit of their sharing it and if the hearts and minds of the officiants are open to their influence. He appeals to the ministers of all religions to realise the essential truth of the teaching, in the Christian, as in every other faith, concerning the existence of the hosts of God and their place in the worship of Him who is the Father both of angels and of men; saying that angels stand beside every priest, and would fill every temple, mosque and church with their power and their blessing if only the hearts and minds of the worshippers could be thrown open to receive them. These great angels have such a fiery power and such a marvellous development that it is only with difficulty that one can hold one's consciousness in relationship with them.

Then there are the guardian angels of the home. These are a different and more approachable order. They love the homely ways of men; they listen to our prayers, ensoul them and bear them up on high and bring back the answer. They take up every thought of love and pour it illumined and

¹ See my book *The Brotherhood of Angels and of Men*.

increased into the heart of those to whom it is sent. They would surround the home with love, protection and blessing. They appeal for more quietness, saying that we have erected an impassable barrier of noise between our world and theirs. They often come hoping that we shall hear the beating of their wings, hear the sound of their feet on our hearths, but we cannot because we are making such a noise in the three worlds ourselves.

Then there is the order of the building angels, from the tiny nature spirits who build up forms on the physical, emotional and mental levels, right up to the great building angels who have to do with the evolution of form throughout the whole cosmos. These would help enormously, for example, during the periods of child-birth and growth of the child, and it is suggested that the loss of our knowledge of their place in nature has much to do with the suffering through which the mother passes in our modern days, and if we would evoke them again they would show us how our kind may be brought to birth with joy rather than with cries of agony and pain. By the aid of the healing angels under the great archangel Raphael, most wonderful things might be performed. Hospitals could be filled with healing angels if we would evoke them to the aid of the sufferers, and if we could break down the materialism which surrounds the profession of healing to-day. The angel beside the bed of pain might become a great and living reality, whether in the private house or in our great hospitals; and the whole work of healing might receive a tremendous impulse as the archangel Raphael and his hosts descended amongst us and assisted in relieving our sufferings and healing our diseases.

Then there are the angels of nature, the nature-spirits who have to do with trees and plants, with the crops, with the four elements, the weather and the climate. These, if we could only learn to work with them, could help us enormously

in horticulture, in agriculture, in which fields they are the agents of Nature's forces; if we could obtain intelligent co-operation between nature-spirits and men, tremendous strides forward could be made in those two particular sciences. Hints have been given that even the climate might be controlled if only we could make friends with the sylphs of the air. I remember that the angel's words were "when you cease to live so that you create them, storms and cataclysms, gales and hurricanes will disappear". Evidently our climatic conditions are governed by kârmic law, but the sylphs are the natural agents of those aerial magnetic forces which affect the weather, and there is no doubt that by co-operation with them and by a change in our lives, we could achieve a certain amount of control of our climate.

The last two types that he mentioned were those of music and those of art and beauty. The music angels are the great angels of sound, the Gandharvas of the Hindû religion. They are the embodiments, the expressions, of the Creative Word which is forever sounding forth. In vast hosts in the inner worlds they pick up the vibration of the Creative Voice, embodying it, and sending it forth from the centre out to the confines of the universe, and as creation is ever proceeding so their song is for ever sounding forth in the inner worlds. The music we have down here is but the faint echo, far off and dim, of the splendid music which they are continually making in their own worlds—the kingdom of music. They offer us inspiration and illumination in the particular field of art which is filled by music.

As the music angels are the voice of God, so the angels of beauty and of art are His hand, and their great mission in the scheme of things is to bring beauty into everything that is formed, to shed their own immortal beauty upon the world. They would bring beauty to man, helping to mould his civilisations so that they might become beautiful, helping him

to control and refine his own consciousness and vehicles so that a fairer race might be born than has ever lived on the earth before, and that fairer cities might be built than this earth has ever known. The great civilisations of the past, he says, were built upon the foundation of mutual co-operation between angels and men; the new civilisation which is now being built must also rest upon the same foundation.

I now quote from the book of angel teachings to which I have referred.

The first essential on your side is a belief in our existence; to that end, more information about us must be given, and presented in such a manner that it will be acceptable to the scientist as well as to the poet, the artist and the dreamer. In your scientific studies, as they take you deeper into the superphysical realms, be ever observant of our place in the manipulation and adjustment of nature's forces. Behind every phenomenon you will find a member of our race. Our position in nature is closely akin to that of the engineer; he is not the force himself; he directs it, and as his constant care and oversight are essential to the efficient running of the machine, so the angels, or devas,¹ are essential to the efficient running of the great machine of nature, as well as of each individual engine of which it is composed, from atom to archangel. So long as the presence of our invisible hosts is ignored by science there will be gaps in their knowledge, gaps which can only be filled by a comprehension of our place in the scheme of things.

That knowledge is not likely to be obtained by the use of physical instruments; and, therefore, the second essential is an increase in the number of human beings able to contact us. Perhaps the easiest means of approach will be found to be through the love of nature. Those who would find us must learn to contact nature far more intimately than is at present possible to the average man. In addition to a deeper appreciation of the beauty of nature, there must be that reverence for all her forms and moods, for all her manifold expression, which springs from a recognition of the presence of the Divine of which these forms, moods and beauties are but the outward expression. From such an appreciation there will arise naturally a realisation of the sacred nature of all beauty, and a desire to draw near to the divinity within. Beyond that again, a living sense of unity with nature must be reached, till you can see yourself in every tree, in every flower, in every blade of grass, in every passing cloud, and realise that the manifold diversities which compose a valley or a garden or a wide panorama of mountain, sea and sky, are but expressions of the One Self which is in you, of which you are

¹ Deva is a comprehensive term for the whole companion evolution, from the least nature spirit to the greatest Archangel.

a part, by means of which you can pierce the external veil of beauty till it can hide from you no longer the vision of the Self. When this realisation has been gained, you will be on the threshold of our world, you will have learned to see with our eyes and to know with our minds and to feel with our hearts.

This capacity alone, however, will not suffice, for it is as yet a path which few can tread. It may, nevertheless, be regarded as the broad highway leading to the bridge.

Every true artist has gone along that road, yet few have found us; for the enquiring mind of the scientist and the penetrating gaze of the seer must be added to the sensitiveness of the artist. The scientist must learn to begin where the artist leaves off, and, placing himself within the central heart of nature, pursue his investigations outwards towards the circumference. He will not lose in his self-realisation that clarity of mind, that exactitude of observation, which he so rightly prizes, but he will direct them from a new point of view. He must place his mind *inside* the tree, the plant, the animal, the element, the atom he would study; and to do this he must first follow the path of the artist and the poet, the philosopher and the metaphysician, combining the capacities of each within himself. The realisation of the angel world will gradually begin to illumine his consciousness and, through it, every problem to which his mind is turned.

Let him first gain the necessary technique of the laboratory and the text-book, and then, forsaking these for a time, let him meditate, preferably amid the beauties of nature, appealing to us for guidance and for aid. If he be sincere, knowledge will surely come to him.

Next comes the way of ceremony, where divine ideas, words of power and precision of action are combined in a manner closely corresponding to that by which the angels work. Let all the churches and all the priests who seek this way, throw open their minds and their work to us, grant us a greater share in their beneficent activities. Members of the angel hosts are hovering over the heads of all congregations, standing beside every priest; yet how often do they find themselves shut out by barriers upraised by human minds. Let priest and congregation alike throw their minds open to a recognition of our presence in their midst, and invoke our aid; soon, very soon, some will begin to hear the beating of our wings, to feel an added power in their work, and, later, an increasing happiness in their lives. Like Him Who has come, we bring the message of happiness—we, who are expressions of bliss divine, we for whom pain is not, nor sorrow, nor parting, nor death, nor any injury, but only joy, light and ever-increasing power as we learn to express more and more of that Will Divine from which we sprang.

For us, the cornucopia of life is ever full to overflowing and from its abundance we would feed humanity. The happiness which never fades, but grows until it becomes an ecstasy of bliss, shall be

theirs. Preach, then, ye ministers of God, the Gospel of Happiness. in His Name and in ours. Would you but throw open the doors of your hearts and minds to us, doors which, in spite of the ancient teaching of your faiths, are fast locked against us, we would fill your churches, mosques, and temples.

The healer, too, might invoke us to come to his aid. The sick beds of men call to us, who know no pain. Wonders of healing might be performed if we might come freely. To attain this end, you must combine healing with religion, with ceremonial, as well as with the artist's vision of reality. In every institution for the care of the young, the sick and the aged, there should be established a magnetic centre which we could use as a focus: it should be a room set apart and made beautiful, consecrated by the proper ceremonial, which would have as its object the invocation of Raphael and his healing angels, and of establishing an atmosphere in which they could work. No great gift of knowledge would be needed to do this, only sincerity and vision; the room might be shaped like an octagon, with an altar towards the East, candles and the symbols of the country placed thereon, and a figure of the founder of their Faith, incense, holy water and fragrant flowers. Every morning a ceremony of invocation of the angels should be performed, and every evening a service of thanksgiving.¹ In every ward or sick-room, a little shrine might be similarly consecrated and similarly employed. Then every doctor would become a priest, every nurse an acolyte; we should come and heal through them, helping in a hundred ways.

In the home-life of man a place for us might be found. In some countries the people invite our presence, but even there, from long continued usage, old customs have lost their life, remaining largely as empty forms. Adaptations suited to western civilisation might well be devised by those who wish to cross the bridge into our world.

Again, perhaps, the most suitable method would be the provision of a shrine set apart and used exclusively for invocations and offerings to the angels. In all times of need, sudden crises, sicknesses, births, and deaths, the aid of the Angels would be gladly given, but the power would be greater and the presences more real if magnetised centres were provided in the home. A single object of great beauty, mentally associated with the angels and with nature, a bowl of flowers, freshly gathered every day, incense, the use of a short prayer or invocation each morning, and a benediction each evening, would suffice. Complete cleanliness, an atmosphere of utter purity, and the single motive of co-operation for mutual help, are essential; while added to the simple ceremony might be an appropriate reference to the Founder of the religion of the house, and a prayer, perhaps, for His Blessing upon both angels and men.

These few examples will be sufficient to suggest a general method of communion and co-operation, for which variations may be

¹ See Chap. XVI.

devised for particular purposes; for example, in the studio of the artist, the surgery, the consulting room, the concert hall, the lecture room; everywhere, in fact, where angels may be usefully employed. Further fields of mutual co-operation await us in the realms of horticulture and agriculture.

While these practices would not immediately produce a large number of people capable of entering into direct communication with the angels—even if this were desirable or necessary—they would gradually effect a change in the consciousness of the people, a change which would tend to make such communication more easily possible. This development would show itself particularly among the children, who, growing up in such an atmosphere, would have every facility for developing and using powers of communication.

Many other beneficial results might be expected, culminating in a general raising of the whole tone of human life and thought, which would tend to become more sensitive, refined and responsive, as a result of contact with angel consciousness. In time this would begin to affect the actual appearance of the physical body, as well as its movements and gestures; the arts and graces of life would begin to be more generally appreciated and expressed.

For those of humanity who find within themselves a natural response to these ideas and an instinctive desire to apply them, centres and communities for their practical use might be formed in the more remote country places. Every community or centre, formed with spiritual purposes, would find its work greatly increased in value, range and power by the recognition of the presence of angels, and the practice of co-operation with them.

This valley¹ is well adapted for such endeavours, and it is not unlikely that, in the near future, centres, both of the Ancient Wisdom and of the new religion, will be formed and grow here; centres in which an increasing recognition and co-operation will be obtained from both the human and angel workers. Both magnetically and historically, this valley is particularly suitable for the work; whatever methods are attempted, their success will be greatly enhanced by co-operation. A very great readiness to combine will be shown by the angels of this district, provided always that the work has as its basis the ideals and ideas of the Ancient Wisdom.

On the physical plane, the preparation and building of the form is your work; on the inner planes, we will combine with your super-physical selves in pouring in the life, in stimulating the inner growth, in the protection of the centre from intrusion, and in the conservation of the power generated.

A centre here might serve both a working community and those who seek a retreat for meditation and study; the measure of its success will be greatly increased if the conception

¹ The valley in which the mes sages were received.

of human and angel co-operation is kept continually to the front and the suggestion to employ such co-operation is made to all who come within its sphere of influence. Developments might be expected which would be the provision of a sanatorium and house—a semi-monastic institution—as a retreat, for purposes of study, meditation and investigation, with departments for literature, arts and crafts, dramatic representations, dancing and rhythmic exercises. The successful initiation of such schemes might produce a result which would serve as a model for the establishment of similar centres in other parts of the world.

The essential factor for success in co-operation between us is the mental realisation of its possibility, and the continual recollection and employment of it, in the mental world, in every piece of work which is undertaken. Anyone who will earnestly practise this will almost inevitably develop the power to realise the presence and co-operation of the angels, and their never failing response to calls for aid. It should be made clear that this conception must be preserved in its simplest possible form, entirely free from all sensationalism or elaborate ceremonial, nor is it suggested that any attempt should be made to obtain a close personal contact with individual angels, or to employ them from motives of personal gain, interest or curiosity; such endeavours would almost inevitably lead to disaster and should be rigorously excluded. It must be as natural for you to work with the angels as with each other or with domestic animals. As already stated, the qualities of Simplicity, Purity, Directness and Impersonality must characterise all who hope to take part successfully in any mutual endeavours. The excitable, emotional, or unbalanced individual may not safely be brought into contact with the great forces working behind and through the angel evolution. Men and women with extremely practical and controlled minds, possessing also capacities for idealism and positive imagination, are ideal workers; these types should be sought for the initiation of schemes where human-angel co-operation is to be employed.

Though the world at large may deride our aspirations, a growing response is assured. There exists within the human heart and mind an instinctive attraction in these directions; it springs in part at least from ancient memories of those times when angels walked with men, and partly from the natural seership latent in every human soul.

It is not easy for me to explain to you how these communications were made. They were not received by me in trance or any state of physical unconsciousness. On the contrary, there was an intensification of consciousness, an elevation of the mind, which in contact with the great angel was flooded with a powerful series of ideas. My task was

to find suitable language in which to express them—a task in which I fear I have very sadly failed. It is almost impossible to translate in terms of physical language, the splendour of the conceptions of the angel. You see in language we can only express one idea at a time, and if we want to express more than one idea we have to fall back upon a system of sequences, while at the level at which these communications were given there are no sequences, a whole philosophy can be expressed in one flash. Therefore in translating that consciousness into language I knew I was only getting down the main theme and missing a whole world of side issues which were all the time obviously present.

The angel definitely said that the coming of the Great World Teacher initiated this scheme, that it was part of the work of the founding of His new religion and of the birth of the new civilisation that the two kingdoms should come together, and that He really did come surrounded by angels as of old and that the angel hierarchy as a whole was bending all its efforts to helping Him in His mighty work of regenerating human life.

In conclusion—a few practical suggestions as to how anyone can begin, here and now, to co-operate with the angels. Of course the possession of the power to see them does make an enormous difference but it is not an essential. They will respond just as readily to the non-clairvoyant person as to the person who can see them. Perhaps the person who cannot see them requires a greater amount of faith, but his faith will quickly become knowledge if he will regularly and steadily invoke the angels whenever he requires their help.

First of all it is necessary, I think, to study the subject of the deva hierarchy, both in ancient and modern literature, so that we get to know all that has been said about them, particularly in modern times. Bishop Leadbeater's last two books on Masonry give a splendid account of them, how they were

employed in ancient days and how they will gradually come to be employed again when the Mysteries are re-performed.

Secondly the development of the four great qualities of purity, simplicity, directness and impersonality, which are the nature qualities of the angel kingdom. Remember that they have not experienced incarnation in the flesh. They do not know what it means, so that although those of the higher rank may seem to possess capacities and powers which we have not yet gained, yet we are masters of a whole kingdom of nature which they cannot touch. We have had a price to pay for the added power we are getting by this voluntary imprisonment at the dense physical level. We inevitably lose our pristine purity, they have not lost theirs; we inevitably become personal, separative and selfish, they have never lost their sense of the unity of life, therefore they are always impersonal and have the instinct of co-operation in everything they do. We are prone to approach our ends by devious ways and allow ourselves to be attracted down pleasant side roads, both of thought and action. The devas go absolutely directly to their objective. Directness is one of their chief characteristics. Simplicity also marks their race. We have almost entirely lost that. We must get it back. All those four qualities you will of course recognise as being just the four qualities that are required for those who are trying to develop ahead of the race, so as to help their fellows to the next rung of the evolutionary ladder. We must imitate the angels themselves by developing their qualities. Then we shall add to their capacities all the extra power that we have gained through being the prodigal sons. They are typified by the elder brother who did not leave the paternal roof. The time of return is coming and the angels are, as it were, going forth to welcome us on the homeward journey. That is what it all means.

Lastly, having tried to develop these qualities and having gained the knowledge of what the devas are, we must begin to live a life of continual service, because it is only in the field of humanitarian endeavour that we may properly invoke their aid—we may not invoke them for ignoble or personal ends, for the acquirement of wealth, power, influence or material success—only when we devote ourselves to the fulfilment of God's plan for the perfection of life and form shall we gain their full co-operation. Therefore let us plunge at once and for ever into the great life of service.

Let us take a few practical cases. Suppose you are travelling in an omnibus and you see some very depressed and sorrowful person in the opposite corner and you long to help them: well, pour forth upon them a strong stream of thought power, of cheerfulness, of faith and courage, of the knowledge of the real, striving to awaken them to a realisation of their own inherent divinity which for a time they have lost, and then mentally invoke the aid of an angel to ensoul the power you have projected, and bid him work beside that suffering one until he has succeeded in gaining for it an entrance into his consciousness. It will work. The angel will stand by the person for twenty-four hours, if necessary, working in that way.

If you are going to a meeting of any kind, call down the blessing of the Great Ones upon the assembly, invoke also the angels to be the bearers of that blessing, to conserve it to hold it in such a form that the maximum result is achieved. If someone is ill invoke the power of the Great Healer, and also of an angel to be the bearer of His love and healing power to the sufferer. With every letter you write you can send love and blessing to the recipient and invoke an angel to go and see that that love force flows, illumined by his extra power, into the heart of the friend to whom you write. And so, on and on, until the whole of life becomes illuminated,

until everything we do takes on a magical might and potency, both because of the motive that is behind it and because of the presence of the angels with their extraordinarily vivid consciousness.

If you will do this you will find a wonderful happiness stealing into your lives, and the feeling of hopelessness before the great difficulties of life will gradually begin to fade away. However humble and weak we may feel ourselves to be, we can, by this means, play our part in relieving the suffering of the world and in leading humanity forward to the birth of the new civilisation.

Geoffrey Hodson

CENTRES AND THE CENTRE

By HELEN VEALE

IT is useful, from time to time, to make an effort to envisage Theosophical work as a whole, to estimate parts and partialities, to trace links and dependencies, and especially to apportion to any new points of departure their rightful place in the scheme. For it seems as if now a stage has been reached when further differentiation has to take place within the growing nucleus of Brotherhood, and we have to see that in differentiating there is no loss of Unity. This must always be a danger at each such critical stage, but arrival at the stage must be a matter for congratulation, far from regret, such as it seems to occasion in some minds. There will inevitably be some waste of energy, but it can be kept within negligible proportions, if two conditions be steadfastly observed: first, that each new growth is a conscious radiation from the one centre, not tangential to the circumference; and second, that the Plan is never lost to sight, so that mutual dependencies and relative values are not forgotten while each group does its own job. These, of course, are commonplaces, that have often been stressed before at periods of expansion, but that in itself is enough to justify their reiteration at this time of unparalleled expansion, when each year—almost each month—adds new facets to the work, when it is so easy to lose poise and discrimination, so tempting to the logical mind superficially to pronounce the teachings of our leaders to be inconsistent, because they are contacted only at the

circumference, and a small separated portion of a circumference imposes itself on the sight as a straight line.

Practical difficulties arise from the fact that the huge majority of members of the T. S. are not sufficiently advanced to recognise their own dharma and do it. The best they can do is loyally to follow a leader, and in that they are perfectly right, for given the initial, intuitive response to that leader, as voicing for them the Higher Self, the One Will, allegiance is merely self-dedication to the god within. But there is danger in overlooking the world-wide character of the leader's work, necessitating the starting of many lines of activity, not each to be followed by all, especially if the following along a new line involve the dropping of another equally necessary to the Plan, and to which the life has already been dedicated. Not all are called to Ojai now, nor were to Huizen and Ommen two years ago, to Sydney some years earlier or to Adyar first and last. It is undesirable—however to some extent inevitable—that there should be a boom, now in educational activities, now in the working of various rituals, now in communal living, when these all should be parallel lines, sanely and enthusiastically pursued by those called to them, but not meant to drain away the strength of other equally necessary departments, to which the attention of the leaders is not actually turned because they have been already set going, and endowed with sufficient life to persist if properly supported by workers.

Common sense suggests that when a new centre of work is started, the opportunity is primarily for those whose dharma has caused them to take birth in the neighbourhood of the spot chosen on the physical plane, and who have not their time already fully occupied. The latter consideration must be only relative, for in one sense their time must already be occupied, and usefully, or they would not be called to more special usefulness; but when earlier Theosophical work done by devoted labourers has won the crown of

approval by the leaders, so that they personally assist in forming a more specialised centre, the whole nature of the work may change, and there will be no lack of younger workers to whom to turn over much of the routine labour. So each new centre naturally draws from its own supply of workers, whose well-earned privilege and opportunity it furnishes.

There are, however, a few who seem called to form a personal staff round each of the leaders, and these may be transferred from one centre or line of activity to another; but such must be few, and selected by the leader. It is foolish to covet such a dharma, if it is manifestly not ours, or to think it more honourable or useful than the ordinary one of steady work on the spot and in the line where we find ourselves posted.

On the other hand, none should shut off the new centre from his consciousness, as not his concern, but should support it with sympathy and any practical form of help, financial or otherwise, that he can spare from the objects to which his efforts are already pledged. Many new Sectional magazines and organs of side-activities have recently been started, and doubtless each has been called into being by the needs of a special public. Is it necessary and right that subscribers to THE THEOSOPHIST should correspondingly dwindle, and that it should become increasingly difficult to secure good material for its columns? These new ventures should be chiefly addressed to a new public, should be pushing our boundaries further and further into the waste, but tried Theosophists should always be ready to man the forts behind the fighting line, and especially to see that the central base loses none of its strength.

Looking at the way in which the Theosophical Society has organised itself in successive centres, we see a vital difference between it and other societies. Other societies plan a

campaign from some central Headquarters, send out workers to establish branches in various countries and places, opening offices for business or building showy assembly halls to attract the public. With the Theosophical Society, the life of each lodge precedes the form; first two or more thinkers or workers kindle each other's enthusiasm by study of our wide-spread literature, and the torch is lighted, ere charter of authorisation comes from Headquarters. So there is the thrill of adventurous excitement in all our work that we know not what is to come of a small beginning. Who knows what choice seed lurks in the dark soil over which we labour? It would seem as if choice seed lurks everywhere, and the quality of our labours alone sets a limit to the harvest.

In a very real sense the true centre of Theosophy is the Great White Lodge, reflected primarily in its representatives on the physical plane, especially the President of the Society. So also the primary local habitation of this centre, in the outer world, is Adyar, the present material counterpart of the occult spiritual centre of Shamballa.

In *First Principles of Theosophy*,¹ we are told to regard the Solar System as a cosmic flower, each petal of which is elliptical, having the Sun as one focus, common to all the petals, and one of the physical planets for the other. This symbol is illuminating, and probably is applicable to smaller and greater systems alike. As the Sun is itself a lesser, or material focus relative to some hidden, spiritual focus which it shares in common with other solar systems, so that at the same time it both receives and gives of life—receives of the higher, gives of the lower order—so on earth, the microcosm, there must always be a especially vitalised centre, temporary resting place of the Rod of Power, which though negative, or receptive to extra terrestrial influences, is a positive focus for their transmission through the world, and must reflect itself,

¹ By C. Jinarājadāsa.

in turn, in its more material or negative counterpart, as Adyar, the world Headquarters of the T. S.

Now this outer-world centre has itself quickened to a higher birth, as a focus in the chain of foci, and may perhaps itself become a sun focus, having seven planetary foci round it like its prototype. This would seem a natural corollary to the recent multiplication in the number of our leaders, though there is but one Chief. The several centres must all be counterparts of Adyar, as the Gopīs dancing with the multi-formed Kṛṣṇa; Adyar must be the point of union, the spiritual home, over which the spirit of the Brotherhood perpetually broods, whether or not any of the leaders are in residence there on the physical plane. That the President will no longer be able to spend there so much of her time as she has hitherto done need disturb no one, for she is always to be contacted there, in ever fuller measure. But as a subsidiary Rod of Power she must move from place to place kindling the spiritual torch in each centre. Moreover, no greater centre seems capable of development without the prolonged residence there of one of the leaders, and at least an occasional visit from the Chief. About the latest centre, that of Ojai, there is additional interest from its being regarded as the cradle of the next Root-Race, and therefore probably also the destined successor in future ages to Shamballa, the mystic Heart of the world. From the foundation of the Theosophical Society, America, the Motherland of the future, has been specially linked with India, the Motherland of the present Root-Race, and it is probable that the Happy Valley will develop quite differently from Sydney, Huizen or Ommen.

Finally, to revert to the pregnant word of our title, it is worth while to remember that mystically the centre is everywhere, the circumference nowhere; that though these "airy"—or spiritual—no-things must have "a local habitation and a

name" to give them leverage in a material world, that power in consciousness which is the real Adyar must be carried about with us wherever we go once we have truly been opened "on the centre".

Helen Veale

A PRAYER

"O LORD! Thou art the embodiment of the highest virtue in all worlds. Thou art the Purusha, the Supreme Being. Divine sages proclaim Thee as the greatest Refuge and Saviour of mankind.

Thou art seen manifest in all creatures, in cows as well as in Brahmins, in the different quarters of the globe, in the sky as well as in rivers and mountains.

Thou art the glorious Cosmic Being with enumerable feet, heads and eyes. Thou art the supporter of the whole earth with all its mountains and creatures."

Rāmāyaṇa

NATURAL PIETY

By ARTHUR ROBSON

I could wish my days to be
Bound each to each by natural piety.

WORDSWORTH.

LET us first try and see what Wordsworth intends by the expression, "natural piety". The word "piety," it should be clearly understood, is not used here in its ordinary sense of religious devotion or holiness, but has the meaning that the original word (*pietas*) had with the Romans, namely, respect for one's father and one's ancestors generally. Although for the average Roman this meant little more than an attitude of awe and dutifulness towards them, there was a finer piety called forth by a true recognition of their heroic qualities and a consciousness of the patrimony of moral and intellectual worth inherited from them.

Finer even than this, and nobler, is the piety that sees, not in their achievements but in their failures, not in their prosperity but in their adversity, the origin and source of one's own success and one's own prosperity; that sees in their misfortunes, their sufferings, their vexations, the foundations and the very cause of one's own happiness and strength. It is as if a boy on growing up to an age of self-realisation should discover that his father was unlettered and ill-accomplished as compared with himself, and in a deep glow of love and honour for him should say, "Dad, if your education had not been so

neglected, mine would not have been watched with such zealous care. Whatever academic successes I have gained are in reality your successes."

This is *filial* piety. Now, if we can adopt the same attitude, not to bygone generations of ancestors, but to past ages of one's growth, one has what Wordsworth calls *natural* piety. The yearnings, struggles and endeavours of our childhood produce in us qualities to which our mature years are the heir. The child is father of the man. Even the *sufferings* of our early years are not without their value.

How strange that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part,
And that a needful part, in making up
The calm existence that is mine when I
Am worthy of myself!¹

Conceive of a still greater natural piety that bows its head in honour and gratitude to our animal existence as Wordsworth does to his childhood, that sees in the worst vices the seeds of the noblest virtues germinating unobserved, and recognises in the brute passion, the bestial greed, the cruelty, the intense egoism, the harrowing and groundless fear that we inherit from our animal state, the foundations, as indispensable as they are deep and solid, upon which shall rise the edifice of all that is best and godliest in us. It is this higher piety, whose boundaries are infinity, and which looks down the long vista that stretches from eternity to eternity, that I should like to treat of here.

The belief comes to one that all vice is perverted virtue, that God planted certain powers in us and we have turned them to base purposes. But the truth is quite the reverse. The powers are developed in us slowly and over immense expanses of time in their application to ignoble ends—as we

¹ *The Prelude*. Wordsworth.

come to regard them—and, when matured, are applied to nobler and higher purposes. The vices that we bring with us from our animal era become the virtues of the superman. And the human era is the period of transmutation.

Let us take an example. Wrath, as we have seen,¹ springs from the animal's fear of destruction by another animal, and is an unyielding resistance to the other and a frenzied summoning up of all its powers to save its life. What later develops into wrath is at first merely a terrorised struggle to escape from its aggressor. Then the animal learns to beat off attack and, later, to overthrow and even annihilate an assailant. But it takes ages of oppression, of constant terror, of intense and often excruciating pain at the hands of relentless persecutors, being repeatedly killed in pain and agony, to produce in a creature that harrowing terror of death that makes it throw all its powers into the balance to keep death off, that steels it to that fierce temper that makes it unhesitatingly grapple with the most formidable of opponents and hold on with a grim tenacity that relaxes only when its assailant has been completely overcome.

Now in wrath, and inextricably mixed up with it, is this unbending spirit, this unbreakable will. But it is a will to destroy, a determination to kill. Any sense of obstruction or opposition makes one stiffen in resistance, and the greater the opposition, the more does one throw all one's strength into one's endeavours to overcome it.

¹ This essay is intended as a sequel to my article entitled, "The Devil in Us" appearing in THE THEOSOPHIST for January, 1927. The reader is requested to refer to the earlier contribution before reading this, as, otherwise, much that is said here, particularly where reference is made to karma, will be unintelligible.

The word, karma, I should like to emphasise, is used in this essay in the sense which it has in the religious and philosophical literature of the Hindūs and Buddhists, that is, the things that we go on doing as the result of an almost ungovernable force which seems to be in ourselves but not of ourselves. The *Nirālamba Upaniṣad* defines it as "that action that we perform with our organs and ascribe to the Ātmā as 'I do'". This is echoed in the *Bhagavad-Gītā*, which has, "He whose mind is deluded by egoism thinks himself the doer of his karma which in every way is done by the qualities of nature." (III, 27.) In the *Jain Sūtras* (*Sūtrakriyāṅga*) we have, "All this some have learned and it has been well demonstrated in the *Śrīveḍa*. Though people know it they do wrong impelled by karma."

When human conditions are reached, however, one begins to encounter difficulties of a different nature, the overcoming of which is in no way prejudicial to anybody and is very often beneficial to many besides oneself, the difficulties, for instance, which the problems of life present to us, the difficulties we meet with in overcoming the disabilities inherent in our human condition.

And now karma, from being an oppressor, becomes a saviour. We have often had occasion to bewail the presence of that fiend in us which prevents our wrath from cooling once it has been aroused. Now do we bless that temper of spirit which, once one has come to grips with a difficulty, prevents one from relaxing, and makes one go on wrestling with it until it has been overcome.

Magnificent, steel-like, indomitable spirit ! But in what a fierce fire has it been tempered !

And yet it is necessary. Were not tenacity of purpose and strength of will welded into our nature in this way, we should be for ever irresolute in the nobler works we set our hands to. It is only thus that we are enabled to persist in those endeavours which ultimately shall raise us from our human condition to that of the superman and carry to final victory our struggles to curb and ride triumphant over karma. Is it not wonderful that out of karma is wrought a power and a weapon by which we overcome karma—which, in fact, makes that conquest sure ?

Praise to the end,
Thanks to the means which nature deigned to employ.¹

It is interesting to observe that the same instinctive actions that accompany wrath are inherited in a chastened form by its evolute, determination. One sets the jaw and contracts the brow and brings the fist down on anything convenient very much as one does in wrath.

¹ *The Prelude*. Wordsworth.

In the same way as strength of will is evolved out of wrath, so out of avarice is evolved the quality of thoroughness. The instinct for fullness or allness is first learnt in relation to the worthless and ephemeral, and then comes to govern our quest for the eternal and limitless. We are not satisfied with a scrap or fragment of goodness; we strive after perfection. What ages of existence spent by the animal under the law of plunder, subject to the constant fear of being set upon and deprived of anything it had come by, were necessary to thoroughly ingrain in its nature the instinct to secure for itself as much as it could in the only way it knew of, that is, by eating it! But out of the human survival of this urge of greed or avarice is evolved the excellent human instinct for perfection or fullness in all that we strive after.

Out of envy, to take another example, is distilled the excellent quality of emulation. One cannot see another in possession of anything without experiencing discontent and wanting it for oneself. That is envy—ignoble instinct! But, were it not for that, we should not know the thrill of striving after those excellences that we admire in others. We should go on forever seeing nobility, goodness of heart, and other splendid qualities in those around us without being prompted to strive after them for ourselves. Here, again, it is at first the worthless and ephemeral in another's possession that excites our discontent, but we learn thereby to emulate what is nobler and grander.

Out of niggardliness is distilled carefulness, the scrupulous watch over every particle of a thing to see that it yields its utmost and that nothing is lost from it. In its highest form it is that gem-like quality which is at the back of the meticulous care that one gives to the details of everything one does, the pains which a writer takes to ensure that every single word will convey exactly the meaning it is intended to

convey ; which an artist or composer takes to assure himself that every line or every note will yield its fullest in portraying those subtle things of life that a single misplaced line or note might turn into the commonplace and bathetic. It is the instinct from which is derived that transcendent capacity for taking pains that has been identified with genius.¹ The quality is sometimes called thoroughness, but it must be carefully distinguished from the thoroughness which is evolved out of avarice. The latter seeks completeness or allness in the thing taken as a whole, whereas this instinct drives one to perfection in individual details ; the one aims at fullness in quantity, the other, at perfection in quality.

There is, again, that remarkable human propensity of curiosity or inquisitiveness. People want to know everything about people they meet or that live around them, requiring information with regard even to petty and inconsequential details. This is a survival of animal inquisitiveness. As a result of terrible experiences the animal learns to be suspicious of every strange thing it finds in its vicinity, and scrutinises it to inform itself of its nature and intentions. The tendency survives into the human state and in its original form, idle curiosity, is somewhat puzzling to account for, as it is so purposeless under human conditions. But from it comes that invaluable instinct that makes men scrutinise whatever they find around them that is strange and mysterious, and inform themselves of its nature and origin. Thanks to this instinct in man, the boundaries of human knowledge are continually receding into the unexplored, and more and ever more of the dark and mysterious unknown is lighted up and made familiar to us.

And so the tale goes on. There is not a variety of karma, ugly and offensive though it be, but yields a gem of rich value

¹ Carlyle.

which has been forming unnoticed in it during the ages of its existence and growth.

Dust as we are, the immortal spirit grows
Like harmony in music.¹

It is easy to follow in one's mind the development of music out of the barbaric noises which savages set up to give vent to their feelings,—bellicose, joyous, or whatever else they may be. The first tender shoots of music appear when the raucous yells and unrestrained belabouring of anything handy that will resound are made in a crude sort of way to keep time. This little germ of music then begins to develop with the introduction of changes of rhythm and variations of pitch, and goes on becoming more and more complex, the mere noise being gradually combed out of it, until we have those splendid gems of musical utterance of modern masters of harmony. So also, in the dust that we are, in each of our vices, with all their ugliness and vigour, a tiny germ of divinity in one or other of its many aspects ensconces itself. And through the ages it goes on developing, unnoticed and unsuspected, until, having matured, it displays itself in all its beauty and fullness. Eastern symbology likens the divinity in us to a lotus. It roots in slime and grows up secretly, being unnoticed until it bursts into bloom.

It is really a supreme marvel not only that the good in us develops out of evil, but that the evil and the good are for long ages so inextricably intermixed. Says Wordsworth:

There is a dark inscrutable workmanship
That reconciles discordant elements,
Makes them cling together in one society.²

Our Divine Lord has compared them to tares and wheat growing together in such a way that any attempt to destroy

¹ *Ibid* In his use of the word "music" Wordsworth employs the figure known as Prolepsis. It is not until harmony has grown in it that it may be spoken of as music.

² *Ibid.*

the tares would ruin the wheat also. Let them grow together, He says, until the wheat is ripe, and then the tares can be plucked up and destroyed and the wheat kept for use.¹

We have all at one time or another observed the presence in us of pairs of incongruous elements, the one evil and regrettable, the other good and desirable, the good being very often weak, the evil strong and lusty, and both so interwoven that it is impossible to eradicate the evil without destroying the good. Let them grow together, our Lord advises, until the good is mature, and then it will be easier to destroy the evil while saving the good. Do not disturb karma until its derivative virtue is ripe. The *Bhagavad-Gītā* re-echoes our Lord's advice.

Let no wise man unsettle the minds of ignorant people attached to karma, but himself acting in a balanced manner let him cause them to act likewise.²

The wisdom of this is best seen in dealing with children, because childhood is a period of revision when one runs briefly through one's animal existence. The resemblance of child psychology to animal psychology has been freely remarked upon by psychologists. Animal karma is revived afresh in its many forms and as we grow up we learn afresh to free ourselves from it. All children tend to be greedy, inquisitive and self-willed. The course too often adopted in dealing with them is to break their wills, to silence their inquisitiveness and to suppress their greediness. But the wise mother, acting unknowingly in conformity with the *Gītā*, does not inhibit the child's karma, but, giving him full freedom, herself acts "in a balanced manner" and so points the way for the child. And in course of time the animal propensities fall

¹ Our Lord, by the use of two more similes, figures for us (1) that the good is first very small and insignificant "like unto a grain of mustard seed", and (2) that it goes on developing unobserved "like unto leaven" until it has transmuted the whole.

² III, 26

away from him, because each of them is founded on error, the outcome of experiences in the animal state, and when the error is removed, the propensity which based itself thereon breaks up. The child's greed, for example, is due to a sort of feeling inherent in it, that bigger and stronger entities around him seek to prevent him from having what he wants, and a primitive instinct drives him, contrariwise, to secure as much for himself as he can. If, however, the child receives full enfranchisement in the home and is made to feel that he has equal rights with all the other members of the household, the error upon which the karma of greed rests is removed, and the karma breaks up.

The same is true of inquisitiveness and self-will. His self-will takes its rise in a subconscious feeling that the will of others are opposed to his. When however he is allowed to have his own way, and to satisfy himself that what others want him to do is for his own good, and in effect what he himself wants, his will becomes co-operative in place of being combative. In the same way if a child's inquisitiveness, which springs from a subconscious suspicion of strange things and strange people, is taken sympathetically, he comes soon enough to disabuse his subconscious mind of any suspicion of hostility in others and, having done so, ceases to be inquisitive.

It is assumed, in all cases of this kind, that the child has before him the example of one who "acts in a balanced manner," and is surrounded with a protecting love. But we must not close our eyes to the fact that, in spite of all this, the evil propensities may remain undiminished, may, on the contrary, increase. The same love and sympathetic indulgence that produced a Cordelia, produced also a Goneril and a Regan. The latter two are representative of undeveloped egos whose *magnum opus*, the transmutation of karma into virtue, the ripening of the wheat, is still to come. The same genial

sunshine that causes the ripe fruit to fall, causes the raw to grow and develop.

The problem occurs to one : when can one know that the wheat is ripe and that it is time to root up the tares ?

The answer would be, putting it as briefly as possible : when one sees that the wheat is capable of maintaining an independent existence of its own.¹

At first the virtue is incidental to the karma, but the time comes when there attaches to it a zest and passion of its own. Then is it time to give up karma. In fact, it is only when the karma that adheres to a virtue has been removed, that it is truly a virtue. Strength of will is mere obstinacy until one has learnt to yield on points that do not matter ; public spirit is mere officiousness until one has learnt to forbear from inter-meddling where one has no right ; an enquiring turn of mind is just impertinent inquisitiveness as long as the force drives one into scrutinising matters that are of no real consequence. Every virtue requires a grace to control it and keep it in balance. The soul of every virtue is that dynamic force, that power (*virtus*) that drives one to do things. But the force must be under our control so that we may avoid doing things that we find to be wrong. It is the ability to control the force and direct it along useful channels that constitutes the grace. A virtue is positive ; a grace, negative. I take at random a few virtues and, corresponding with each, the grace that should go with it and balance it.

Virtue

Independence of Spirit;
Driving force.
Readiness to serve.

Grace

Non-separativeness.
Non-domineering nature.
Non-servility.

¹ If we can regard the wheat as growing out of the tares and for a long time owing its life to them before developing an independent existence of its own ; and if we can further regard it as impossible for it to come into being otherwise, we shall have stretched our simile to cover another and very important feature of our subject.

<i>Virtue</i>	<i>Grace</i>
Adaptability.	Non-parochialism.
Patriotism.	Non-pleiability.
Pluck.	Non-aggressiveness.
Dignity.	Non-arrogance.
Philanthropy.	Non-prodigality.
Keen analysis in judgment.	Non-captiousness.

The virtues are our heritage of the immeasurable past. The graces (the names given above are very clumsy labels for the extremely delicate and graceful qualities for which they stand) are acquired by spending many lives in trying to understand our kârmic impulses, in detecting the error¹ or delusion which is always at the root of karma, and, in the light of the wisdom² thus obtained, in yielding it up when one has discovered the folly of it.

The *Milindapanha* has a succession of parables in which these graces are likened to flowers, jewels, ambrosia, etc., which one acquires by paying karma as the price.

Such are the virtues sold in that bazaar,
The shop of the Enlightened One, the Blest,
Pay karma as the price, O ye ill-clad,
Buy and put on these lustrous Buddha-gems.

To "pay karma" is, as we have observed, the work of several lives, the chief part of the labour being that of discovering and removing the error that is at the root of all karma.

By severing the root of ignorance
It breaks in pieces karma's living car.

¹ "They say that karma has its origin in delusion." *Jain Sūtras (Uṭṭaradhyana)*.

"The root of karma is nescience." *Vedānta Sūtras*.

² "The accumulated fuel heaped up by the power of karma, this the fire of wisdom alone can consume." *Fo-Sho-Hing-Tsan-King*.

"Better than any other sacrifice is the sacrifice by wisdom, O Parāṇṭapa. All karma in its entirety is terminated by wisdom." *Bhagavad-Gītā*, IV, 33.

³ *Psalms of the Early Buddhists*.

A common, and fairly obvious, metaphor likens karma to a rolling wheel¹ or a running car² which, carried along by its own momentum, goes on running until it is brought under control. There is another—and, if one may use the expression, a higher—sense in which karma resembles a wheel, in that all karma moves in a circle, which is ever narrowing, at a speed that is ever accelerating. To tell the manner of it would require an entire essay by itself, but one may get a general idea of what is meant if one observes that by following karma one seems always to come back to the same point again and again, the intervening periods becoming shorter and shorter, until a stage is reached when one helplessly contemplates the necessity one has created for oneself of going round and round in a circle, every inch of which is a torment. One finds with alarm that one is bound hand and foot to the wheel of karma, which has now got up a speed that is a living death to one. But even this is not without its value, as it makes one grapple with karma and ultimately master it. Which reminds one of Posthumus's exclamation to the gods,

You snatch some hence for little faults ; that's love,
To have them sin no more ; you some permit
To second ills with ills, each other worse,
And make them dread it, to the *doer's* thrift.

Cymbeline. Shakespeare.

Arthur Robson

¹ Through it all bonds are bygone things,
Through it *all constant rolling* on is razed away,

Such is the Ariyan, the Eightfold Path."—*Ibid.*

² "The body cloaked in ignorance,
Entrammelled by the fourfold tie,
(Of Covetousness, Ill-will, Faith in Ritual, Clinging to Dogma,)

In trammels of illusion swathed,
Lo ! such a thing this body is,
Carried about in *karma's* car,
To manifold becoming doomed,
Now to success, to failure then."—*Ibid.*

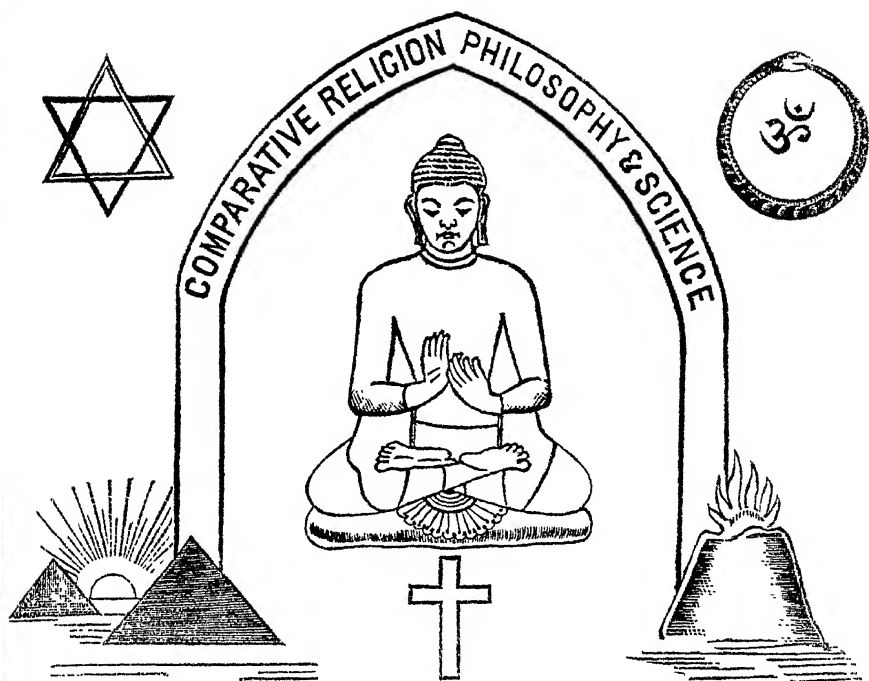
OUR PATH

WE stand just at the parting of the ways,
One path means darkness, ignorance, despair ;
Another leads to light where glimmering rays
Point us though dimly to the wisdom there.
We strive to reach the heights where knowledge true
Shall guide us to the source of harmony.
Many wait the coming, yet how few
Have heard the strains from Nature's symphony.

Then let us lift the gloom that round us lies
Before we speak with such impunity
Of those vast realms and dark mysterious skies
Which stretch beyond, through all eternity.
If we would scale those heights and wisdom gain,
Remember—as above, so here below ;
Then do not live a life on earth in vain,
But brotherhood and love on all bestow.

Now kindly Nature lends a guiding hand,
And if we listen to her wondrous tone,
Then we shall know and clearly understand
There is a plan, though it may be unknown.
Now should we follow all her devious ways
We'll find the path which we before have trod,
And with the garnered harvest of our days
The path will lead us back again to God.

MAE BALDWIN HARDEN



THE IDEALISM OF THEOSOPHY

By C. JINARĀJADĀSA

(Continued from p. 306)

THEOSOPHY always makes an appeal to the mind. All the facts of life are marshalled for an intellectual examination, and principles are given as guiding clues, which can be followed up and tested. The inquirer is asked to take the attitude of a scientist who investigates, and not the attitude of a terrorised believer, who is continually under some threat

of a damnation if he does not believe. The inquirer will find that every kingdom of nature and every activity of man, intellectual, artistic, philosophical and philanthropic, are all brought into the Theosophical survey. He will therefore find it difficult to say whether Theosophy is a religion, or a philosophy, or a system of æsthetics, or a science of nature.

Running through Theosophy is a wonderful idealism, which will strike the observer immediately. Every object is declared to possess a life. Even what seems the lifeless stone is living with a life and consciousness, not readily graspable by the human mind. When the division between the living and the non-living is removed, the universe becomes the stage where many orders of life are all at work. Each order of objects slowly reveals latent germs of fascinating organisation and inspiring beauty.

I will say at the outset that only a few statements in Theosophy can be proved in the beginning, and only a few more as the student advances into deeper studies. But this is the case also with modern science. Theoretically, everything in science is provable, and so also theoretically is everything in Theosophy. But practically, if a man is to prove even a few facts in one department of science, he will have to spend years mastering the rudiments, and then testing in the laboratory. When he has proved what he has to prove, it is only an infinitesimal part of the mass of knowledge which science is accumulating. Even if he were to live a thousand years, no scientist would be able to prove everything that constitutes the domain of science. Similarly, it is indeed possible by the unfolding of new faculties in the inquirer to prove step by step the vast structure of Theosophy. But he will require dozens of lives on earth in repeated incarnations for proving even a fraction of Theosophy.

But I have said in the beginning that, constituted as we are, the intellectual grasp of truth is not the only approach to

truth. Our human nature accepts as a criterion of truth a deep sense of fitness in things, which is as valid as the mere intellectual assent. There is further in us a faculty for synthesis, which also is as much a part of proof as the intellectual examination. It is these new faculties that are strongly appealed to in Theosophy. It is they, as well the intellectual processes, that make the inquirer feel progressively that somehow the Theosophical scheme is a wonderfully attractive and comprehensive scheme. The more he examines critically, the more the scheme becomes clearer to the imagination.

Among the great teachings in Theosophy, two that stand out are the ideas regarding the nature of man, and those regarding the world process in which we live. Man, both in the general and in the particular, is regarded as an embodiment of virtue and beauty. He is fundamentally divine and immortal, whatever be the character which he reveals as he manifests in a physical body. Man is an immortal soul, possessed of wonderfully latent attributes of virtue, beauty and self sacrifice. But all these have slowly to be manifested by him, in a process of living on earth in physical bodies in succession. The purpose of man's existence is not to escape from some danger with which a God threatens him, but rather to work at his character, till he reveals slowly its beauty and goodness. The Theosophical conception of man makes him, not merely an angel who is some day to live in a heavenly kingdom for ever and ever, but an angelic human being with executive capacity in addition to his love and beauty, who will live in the universe so as to transform it from what it is into something more ideal. Human perfection, to the Theosophist, is not a matter of living in an eternal heaven, but working at this universe in order to transform it and bring out from it the hidden germ of idealism which is inherent in the very substance of which the universe is composed.

Theosophy fully accepts all that science says concerning the structure of man's body and the past history of it, which links him to some common ancestral form from which are descended both the anthropoid apes and man. The ladder of evolution which science shows is accepted without hesitation in Theosophy. But, while science calls man only the physical form which has descended from the animal kingdom, Theosophy calls man a spiritual Monad, who, for the purposes of his growth, takes in due time the physical form which has been prepared for him by the evolutionary process. The fact that man's body is linked by descent to animal forms does not make man, who is a soul, allied to the highest of the animals. Man, the soul, is a fragment of the Divine Fire, which has descended into incarnation for the purpose of revealing the divine attributes within it.

Theosophy accepts fully the inequalities of mental and moral nature, which are obvious among men. But these inequalities are like the inequalities of children in a school. There are the little children who have just entered the kindergarten, and there are the older children who have been many years in school, and are at the top class and ready to pass on to a university course. Similarly all souls, while fundamentally divine and so partaking of the nature of goodness and virtue characteristic of them in their own spiritual realm, yet enter into the process of evolution at varying periods. There are souls who began their evolutionary work long ago, and there are others who have comparatively recently started on their career. Like the children in the kindergarten, who are not able to undertake the intellectual tasks of the older children, so the young souls, who have comparatively recently begun their evolution, are not able to subscribe to the high moral standard which is perfectly natural for evolved souls. Cruelty, immorality and vice in all forms are the result not of wickedness but of a lack of

strength to grapple with the stress of physical evolution, on the part of the younger souls, who have lately begun their work. The capacity for virtue and the intellectual and spiritual vigour of the elders of humanity are due to the fact that they have worked in the school of life many more ages.

While then inequalities exist of mental and moral nature, they do not in any way affect the fundamental fact that both old souls and young souls are linked in one great brotherhood of responsibility and mutual service. Aristocracy is a perfectly natural thing in the evolutionary process. But the more one is the true aristocrat, the more he identifies himself with the least cultured and the most helpless. Under whatever name the State works, whether as a monarchy or an oligarchy or a democracy, those who finally lead the nation are always the older souls who have qualified for leadership by self-sacrifice. Rank and birth, divisions of caste and class, do not in the least matter when it comes to an advanced soul proving his worth, and offering himself for the leadership of his fellowmen. He who is capable of leadership is the soul who is advanced, because he has lived longer, and therefore knows by direct experience the wonderful idealism of the Divine Plan.

As has been said many times already, Theosophy fully accepts the facts of science with regard to the evolutionary process. But all the time Theosophy sees not merely the physical evolution ascending from one type to another, but a more wonderful evolution of an ascending life. It is the life underneath everything which far more inspires the Theosophical student. A diamond to the Theosophist is not merely a crystal of carbon atoms, but a wonderful life which organises carbon atoms into a particular beautiful formation. The sunset is not merely the refraction of rays of light through particles of water, but a divine thought which manifests itself through the physical phenomenon which science calls

refraction. A field or a forest, a lake or the great sea is not, to the Theosophist, a mere material object, but the physical embodiment of a wonderfully expanding, hidden life, which ascends from form to form, ever revealing new beauties of its hidden life. All nature is alive to the Theosophist, and speaks a message of idealism which modern science has yet to discover.

To the Theosophist the whole universe, with its myriads of stars and attendant planets, is the embodiment of a process which is steadily at work, unfolding hidden beauty as the bud slowly unfolds the beauty which is in it of colour, shape and scent. To think of an electron or to look at the stars is for the Theosophist to feel himself in the midst of a vast process of idealism, which is trying to whisper to him a message of the good, the true and the beautiful, which has an immediate application for his daily life. Every fact of knowledge which modern science has gathered is treasured by the Theosophist, because each fact reveals something of a fragment of the Divine Plan.

The conception too of God, in Theosophy, is filled with both intellectual and emotional appeal. I have already said that, to the Theosophist, man contains within himself the nature of the Divine. But not only man; every fragment of matter is in a way the embodiment of that same mystery which we call God. It is God who is the stone; it is God who is the life that works upon the constituent atoms and molecules of the stone, and makes it the conglomerate mineral; it is God who mixes the substance of the earth and builds out of them the plant and the flower. It is God who appears as the primitive soul of the savage, and it is God who is the great Saviour of humanity. Theosophy does not merely proclaim this Immanence of God, for it tells us that Divine Nature exists not only in the form of Immanence, but also in the form of the Transcendent Godhead. What is the

nature of the Transcendence? Theosophy does not set out to describe in detail, for it is just on that matter of the Transcendent Godhead that all the existing religions have quarrelled, because each proclaims to have the one and only truth concerning God's nature. Theosophy prefers to bring all the truths of religions, and present them with the utmost friendliness and enthusiasm, leaving to each inquirer to delve into the recesses of his own being, and from there to state for himself whether the Transcendent Godhead is a Personal God or an Impersonal God. These are truths too deep for statement in books. That is why Theosophy, though it is full of the beauties of a theistic creed, yet is at the same time a glorious pantheistic revelation such as all the greatest philosophies proclaim.

As one by one the great process of spiritual evolution unfolds itself before the imagination, the student cannot help being intensely fascinated by the picture. It is perfectly true that he will have to accept again and again what cannot be proved. But once again, I would point to the fact that mental proof alone is not the sole criterion of judgment. There is such a thing as that sense of fitness to which I have referred, and also that craving for synthesis which becomes more and more pronounced, as we cultivate ourselves. It is these elements which appeal to the mind, as the Theosophical scheme is closely examined.

If any scheme of idealism is likely to be true, because it fits in with the facts of science and the sense of idealism of the greatest of men, then Theosophy is as likely to be true as any other body of thought which has existed in the world. The inquirer will feel intellectually that it would be a thousand pities if Theosophy were not true, because it is so far the most ideal scheme which his intellect has been able to find. I recognise that feelings and emotions are not the final criteria as to matters of fact. But equally I have pointed out that we

have within us deep intuitions, which make us realise, however dimly, that truth is inseparable from our nature, being mysteriously part and parcel of our hidden self. There is an inner appeal in Theosophy not merely to the mind, but also to the depths of our moral and spiritual nature. Because of that, the appeal of Theosophy slowly becomes like the shadow from which we cannot separate ourselves. Wherever we look at life and see the inequalities of men and of their suffering, we cannot help being reminded of Reincarnation, and we instinctively conjure up the visions of the day when these suffering and limited men and women shall live nobler lives with larger opportunities. When we see a little wild flower, we cannot help thinking of the day in a future age when the life of that flower shall manifest a larger beauty in an angel.

Theosophical ideas become so interwoven with our thought and feeling that we begin to live a new form of life, which is not merely mental. An intuitive element to every thing in life becomes one of the proofs that the Theosophical philosophy is at least a finger-post pointing in the right direction. When all is said and done, the truth of a thing is established by us very largely because we cannot think of life without that truth. That can be said with regard to the truths of Theosophy. The day comes when the student cannot think of life unless the great Theosophical scheme of idealism is inseparable from life.

In this daily life of ours with its struggles and bitter disappointments, we want some source which will reveal in our nature hopefulness, trust, self-reliance, and above all the spirit of daring and sacrifice. Whatever are the ideals at which we gaze, so long as they release power within us, those ideals are valuable to us. This is what I finally claim for all Theosophical truths. Each Theosophical truth soon passes from being a mere intellectual conception, and becomes a source of power in our nature. This power steadily

increases, till the proof of Theosophy is that the character transforms itself till it becomes more effective and true and beautiful.

The final test of truth concerning anything is the fact that it releases in us greater enthusiasm, and above all a greater sense of self-sacrifice and a readiness to dare everything, because life is full of intense self-expression with that truth as a part of us. That is what those of us who are older students of Theosophy have found from day to day. Many Theosophical problems are still puzzles to them. But they have each year solved something of the great mystery of life, and in the solution found what religion calls salvation. They have realised the sense of being "saved," that is, safe in front of temptations to selfishness, safe in front of cowardice in trial, sure of immediate response to every demand to sacrifice.

We who have lived Theosophy to the measure of our ability feel "safe," because we can trust ourselves to do the noble deed, not because of any material or spiritual rewards, but because nobility is inseparable from our spiritual nature. It is the discovery of ever new elements of mystery and glory in the spiritual nature within us, and also in all things animate and inanimate round us, which is the prize which Theosophy gives to all who follow her.

C. Jinarājadāsa

PHILOSOPHIC EVIDENCE FOR THE EXISTENCE OF THE FOURTH DIMENSION OF SPACE

By A. C. HANLON

THE domain of philosophy is at once both simple and grand. It is grand because of its universality, and simple because the distinguishing feature of all universal propositions is their utter freedom from complexity. No better definition of philosophy could there be than Pythagoras' "Knowledge of immaterial and eternal things". Philosophy is concerned only with infinite things. Now and again a proposition is framed that seems philosophically sound and, so far as experience shows, unimpeachable, and it is generally accepted as an absolute truth when actually it is only a relative one.

We hear much nowadays, too much perhaps, of the scientific mind. There is a philosophic mind also, a mind cast in its peculiar mould. Science is concerned with changing things, philosophy with eternal things, and the test of the philosophic mind, before admitting anything into the immaterial temple of philosophy, is "Is it infinite?" While the philosophic mind finds its greatest assurance in its own conclusions despite the contradictions of empirical evidence, it nevertheless asserts that somewhere in the material universe there must be evidence supporting these conclusions, since, after all, the universe is only an expression of philosophic truths.

The philosophic test then is "Is it infinite?", and so, remembering this, we can weigh the philosophic evidence for

the existence of a fourth dimension of space. Although in the future, for purposes of expediency, I shall attempt definitions of space, yet I have come to the conclusion that space is indefinable. Space has that absoluteness that places it beyond definition and yet makes it possible to define it in innumerable ways. No one definition can ever be complete, although, if it is true within its limitations, it will serve as well as any other definition to lead to deeper truths, or to the Final Truth.

It seems to me that, in the pursuit of space, the mind is ever confronted by matter; to look out over space is to find other worlds, to look into space is to find finer matter. To look into space, what is meant by that? So long as we think of space as a connection between us and the exterior world, so long will a great part of the true nature of space evade us. We must learn to look into space as we would look into a painting. Outwardly the painting is but a plane of colour, but it has a message for us. Outwardly space is but a field in which the universes move, but it is more than that. It also has its message. But we must look into it as we would look into a painting. By the aid of such simple things as a canvas and oils we can come into touch with something immeasurably greater than these things. With the aid of the simplest of forms we can also come into touch with a space immeasurably greater than our space, matter immeasurably subtler than physical matter.

My concern now is not, however, to show how to come into touch with this higher space, but to demonstrate its existence.

The proposition on space can be worded somewhat as follows, "Space is infinite in every dimension." That is a proposition to which the philosophic mind can take no exception, for it means that space extends to infinity in every dimension. What can be taken exception to, however, is a misinterpretation of the word "every" which is unconsciously

translated to mean "three". The proposition "Space is infinite in only three dimensions" (to add a word to emphasise the meaning) is philosophically unsound, and therefore untrue. The idea of finiteness is obtained purely from empirical sources, and philosophic truths are not based merely upon the evidence of the senses. There is this difference between relative and absolute—that is philosophic—truths; while the former are true in only one instance, the latter are always true.

The evidence denoted by the title of this essay could be very briefly set out as follows. Space is here treated objectively.

Proposition : Space is infinite in every dimension.

Proofs : There are two aspects contained in the proposition to be demonstrated: the infinity of space in each dimension, and the infinity of space dimensionally.

Proof I. If a particular space, *i.e.*, of one, two, three etc., dimensions was limited in its extent, that limitation must be either material or non-material. Matter, however, cannot limit space since it occupies space, and to say that the limitation is not material is to say that it does not exist. The limitation of the extent of space is inconceivable because the existence of space is a necessity to the conception of a limitation, and therefore any limitation we conceive must be in space and not out of it. The conclusion then is that space is infinite in extent.

Proof II. If space is limited to three dimensions, that which limits it must be either outside or within the three dimensions. It cannot, however, be within, for we would then have the anomaly of a limiting thing being the limited thing. As shown in Proof I three-dimensional space is infinite in extent, but, even if we were to allow that a limitation could exist in three dimensions, it could only be a limitation of the extent of three-dimensional space, and not

that which limits space to three dimensions. The limitation, therefore, must be outside three dimensions. As this limitation must occupy space to be outside three dimensions, it must be in a different kind of space, and differences in spaces lie only in differences in number of dimensions. The simplest space not included in three-dimensional space is a four-dimensional space. Therefore the limitation of three dimensions must be the fourth dimension. But the fourth dimension must be limited also, and similarly so with that which limits the fourth dimension, and so on *ad infinitum*. Therefore space is unlimited dimensionally.

Corollaries: A thing cannot be limited without being limited by something (of necessity material), and therefore to grant that there is a restriction and at the same time to deny a restrictive thing is to set up a contradiction; to admit that the visible world is limited to three dimensions, and to deny the existence of that which limits it (of necessity the fourth dimension) is to create the same contradiction. But to admit the existence of the fourth dimension, and to deny the existence of the fifth is to occupy, if possible, an even more untenable position.

Since there cannot be space where there is no matter, to say that space is infinite in dimensions is to say that matter is infinite in dimensions. Just as space cannot in any way be limited since all limitations occupy space, so matter also is unlimited since all limitations are material. Thus, with the same breath that it is stated that matter is limited, it is asserted that matter transcends limitation. Matter is both slave and master.

It may be asserted—it can never be argued logically—that space and matter, for some reason that will never be known, have been cast permanently in three dimensions only. It may be contended that no other form of space and matter is possible. An elementary knowledge of the theory of the

fourth dimension would show on what thin ice such assertions as these find support. There can be no disputing that the fourth dimension is theoretically possible, for it is within the power of the mind to attain to a knowledge of four-dimensional forms and movements that falls little short of the real thing. There are a few minds that have perceived the fourth dimension in its fulness, but even to such as these how to describe this fulness is a problem that will always remain a problem. It is something to be experienced, not described, and in this experiencing all three-dimensional limitations drop away from the mind. It is for no one to define limits blindly. I say blindly, for to earnestly seek limits and define them is to pass beyond them. Limitations are relative and not absolute. Such propositions as "Space has only three dimensions" can become superstitions.

In presenting the preceding argument briefly there is much that needs elaborating, and indeed, at first sight, it seemed almost hopeless attempting to formulate in so brief a form such an extensive argument, but for the sake of indicating my main contention that the fourth dimension is a fact in nature and therefore demonstrable philosophically, I have essayed such a demonstration.

The four-dimensional path, as an actuality, is as yet strange to the empirical world, but, if empirical philosophers and scientists are to be worthy of their callings, they must not fail when strange paths open before them, but, with courageous minds, follow truth even to annihilation. Let them rest assured, however, that truth never yet led to annihilation but to greater life, and that, through the portals of the fourth dimension, will be revealed a fuller philosophy and science.

A. C. Hanlon

THE SYMBOL OF THE WHITE LOTUS¹

By N. RAMAN PILLAI

ON this day, in every part of the world where there is a Theosophical Lodge, men and women meet together to pay homage to the Theosophical workers who have passed through the gates of death, leaving behind them indelible foot-prints on the field of service. The recollection of their physical plane activities which were marked by selfless devotion and sublime love calls forth from the inmost depths of our hearts our warmest gratitude and admiration. Among them, the name of Helena Petrovna Blavatsky, the great messenger of the White Lodge, stands out in towering prominence. The White Lotus Day is held sacred principally to her memory.

To a Non-Theosophist, the question will naturally arise why the Lotus, especially the white variety, should be associated with her name. From the remotest antiquity, the followers of almost all the great religions viewed the lotus as a sacred symbol carrying with it a depth of philosophical meaning and high esoteric significance. The Hindūs represent the universe as a lotus flower evolving from the central point in the waters of space, on the serpent of Infinity. Hence, the allegorical representation of Vishṇu as Shrī Paḍmanābha who is resting on Āḍi-Sesha, and from whose navel springs the lotus that supports the four-faced Brahmā the Creator.

¹ Portion of a lecture delivered at the Anantha Lodge, Trivandrum, on White Lotus Day, 1927.

Lakshmī, the female aspect of Vishṇu, is also depicted as floating on a lotus flower, having come into being during the churning of the Ocean of Milk. The ancient Egyptians described the Sun under the form of Horus rising from a full-blown lotus—the universe. Horus was represented as coming out of the lotus of the Celestial Nile. Isis is very often shown as holding a lotus in one hand and in the other a circle and a cross. Coming to Buddhism we find Avalokiteswara described as Paḍmapāṇi—the lotus-bearer. He is sometimes represented as having four arms, in one of which he holds a lotus, and sometimes shown as having two arms. As Boḍhisattva He is said to hold a white lotus in His hand. In Christianity, this ancient emblem has been replaced by the lily. The Archangel Gabriel appears before Virgin Mary, in the picture of the Annunciation, holding in his hand a spray of lilies. The symbolism of the lotus in the hand of the Boḍhisattva who announced to Queen Māyā-Devī the birth of Lord Buḍḍha, is identical with that of the lily in the hand of the Archangel at the Annunciation. The symbol of the lotus together with the significance attached to it having become a root idea among the ancient Āryans before they branched off from the cradle of civilisation in Central Asia, it has coloured the religious beliefs of the several sub-races of the great Āryan race.

The lotus is the symbol for the cosmos and also for man. Our solar system is compared to a cosmic lotus flower of several petals and several colours, usually seven, with the sun as a golden pistil in the heart of the flower. This comparison, far from being a mere poetic description, is said to be based on the actual facts of nature. To us who are able to have a glimpse of the Plan only from the stand-point of ordinary humanity, the planets of the system appear as separate units each working in space under a great law. Those who are able to see the larger aspect of the system from higher planes

say that there is, in reality, a connection between the spheres, which could be grasped and understood by persons who have studied the subject of the fourth dimension and are familiar with the idea of an extension beyond the three dimensional space which alone is within the ordinary reach of our brain-consciousness. Whatever exists in the universe is the result of natural forces working under cosmic laws. While science has much to say on each of these forces, it ignores the fact that behind every force there is always a Living Intelligence directing and guiding it. All the great religions give to the Great Intelligences their rightful place as centres or channels through which the energy of the Logos flows. They are really the Septenary Manifestations of the One Indivisible, and they are regarded as differentiated aspects of the Logos during the progress of manifestation in a Kalpa, at the end of which, or when the manifestation is withdrawn, they are re-united on the plane of the One Reality. These seven Lords of Rays, or seven Planetary Logoi, are called by different names in different religions. The Hindūs call them Ṛṣhis or Kumāras and sometimes Prajāpatiṣ, and their number and names are very often mixed up in the Purāṇas presumably to serve as blinds. The Zoroastrian scriptures name them Amesha Spentas or Amshaspands. In Buḍḍhism they are known as Dhyan Chohans, and in Christianity they are mentioned as the Seven Spirits before the Throne, or the Seven Archangels. Saint Denis spoke of them as the Builders and Co-operators. St. Augustine refers to them as having possession of the Divine Thought, and St. Thomas Aquinas wrote about them as Secondary Cause of all visible effects. Each Planetary Logos represents the synthesis of particular types of energy, and the influence of each affects particular types of matter. So that their spheres of influences within the system follow an arrangement analogous to that of the petals of the lotus flower. The above

is one of the causes which gave rise to the grand conception of the universe as a lotus flower.

As applied to man, the root of the lotus which is fixed in the mud is likened to his material life, while the stalk which runs up through the water typifies his existence in the non-physical worlds of the personality, and the flower on the surface of the water, which is always "a thing of beauty and a joy for ever," is emblematical of his spiritual existence. Its mystic meaning in the East is chiefly associated with the idea of creation or generation—the productive power of nature through the agency of spirit and matter.

This symbol, whether regarded as the lotus or the water-lily, signifies the same underlying idea in all the religious systems, *viz.*, "the emanation of the Objective from the Subjective, Divine Ideation passing from the abstract into the concrete or visible form". Just as the future lotus flower is hidden in the seed, the Great Plan remained concealed in the Divine Thought. In other words, before the things which are the objects of our senses became materialised on our globe, their spiritual proto-types existed in the immaterial world. Sri Sankarāchārya expresses the same idea in the phraseology

The Creative God being Divine Thought made visible, or to put it philosophically, Divine Manifested Ideation, the archetypal forms appeared only with that manifestation, or, when the Undifferentiated appeared in Differentiated aspect. As the Macrocosm, so is the Microcosm. As above, so below. Hence the lotus is also symbolical of men considered as Monad or Koodastha, the undifferentiated spirit aspect, and as Jīvātmā or Ego, with its differentiated triune aspect of Ātmā, Buddhi and Higher Manas, Ātmā standing for Ahaṁkāra or differentiated self in the veḍāntic language. When we read the literature on yoga we find that it is brimful of the lotus

concept in another form. The Chakras, which are force-centres or points of connection through which Divine energy flows from one plane or vehicle to another, are described as lotuses, each having a specified number of petals with distinguishing colours. The stalks are embedded in the spinal column or Brahma-danda, while the flowers open on the surface of the etheric double. Here again, the analogy between the cosmic and human schemes is illustrated in the number and arrangement of the major and minor centres. We have next the Egoic Lotus of the Kāraṇa Sharīra with its mystic whorl of petals the formation of which is said to depend upon our progress in the ladder of evolution. Nowhere is the symbol of the lotus more grandly conceived than in the great mystic formula of Buddhism "Om Mani Padme Hum". The jewel in the lotus refers to the indissoluble union between man and the Logos. It is said to mean "I am in Thee and Thou art in me". Herein lies the pith and essence of the idea of the lotus as applied to God and to man.

As regards the White Lotus, it has to be observed that the language of colour is a secret known only to the initiates. It is stated that the colours which we see with the physical eye are not the occult colours of Nature. Certain rates of vibration act upon the mechanism of the physical organ of sight, and the effect produced points to a certain kind of colour. The colours we see are said to be the reflection of an illusory appearance of the true colour. Every colour in the cosmos exists in three forms—the true colour, its illusory appearance and the reflection of the latter. The illusory appearance is contacted when one is able to see through what is known as the third eye, or the eye of Shiva, in meditation; while the true colour is seen when group consciousness, for the attainment of which the Higher Self or the Ego must completely dominate the Lower Self or the Personality, is merged in that of the Divine. The White Ray

potentially contains all colours. The seven prismatic aspects of colour were born from the One White Ray or Light, and every colour is finally absorbed in the White Ray of Divine Unity. Hence the importance of the White Lotus.

Such in brief is the significance of the symbol of the White Lotus which links up the memory of the great soul who ushered into the world the light of Theosophy in its present visible form.

N. Raman Pillai



ON THE BEGINNINGS OF CO-MASONRY

By RT. REV. J. I. WEDGWOOD

AN odd slip of paper has been lying on my desk for some months, bearing the inscription: "Lantoine: *Histoire de la Franc-Maçonnerie Française*." A praiseworthy attempt to bring order into my work and surroundings has led me eventually to purchase the book! ¹ Besides a very well-rendered and informative account of French Masonry in general I find some comments on the origin of Co-Masonry, an abstract of which may be of interest to English-speaking Co-Masons. Not very

¹ Paris: Emile Nourry, 1925.

much seems to have been written about the beginnings of the Co-Masonic movement. I myself gathered together a few facts when I was Grand Secretary of the British Administration many years ago,¹ and the only information then available was a Transaction No. 1 of the Dharma Lodge, Benares, and Dr. Georges Martin's *Etude Abrégée de la Franc-Maçonnerie Mixte et de son Organisation*.

There is no need to resume all these facts here. Modern Co-Masonry may be said to trace its origin to the initiation of a well-known authoress and lecturer, noted for her services to humanitarian and feminist movements. Her name was Mademoiselle Marie Deraismes, and she was initiated in the Lodge *Les Libres Penseurs* at Pecq in the Department of Seine et Oise, on January 14th, 1882. This Lodge belonged to an Obedience called *La Grande Loge Symbolique Ecossaise*, constituted two years previously by certain Lodges which revolted from the authority of the Supreme Council of the Ancient and Accepted Scottish Rite for France. There had been much recalcitrance against the autocratic constitution of the Supreme Council on the part of some of the Symbolic or Blue Lodges (as are called in France those which work the first three degrees). One point of contention was that the Supreme Council had judged it prudent to retain the formula of the Great Architect of the Universe at the head of its diplomas. In practice it differs little if at all from the attitude of the Grand Orient. But it belonged to the fellowship of the Supreme Councils of the Scottish Rite, and had to make this much of sacrifice in order to remain there. One of its Lodges, *La Justice*, was admonished in 1865 for having omitted the words "To the glory of the G. A. O. T. U." on its summonses, and the case was not singular. Another in 1868 desired the suppression of the title Prince Mason, and was put in its place (3°) by the supreme authority. The discontent

¹ *Universal Co-Masonry: What is It?*

culminated in the revolt of twelve Lodges, who formed their own Craft government, independent of higher degrees, and became the aforementioned *Grande Loge Symbolique Ecossaise*. Needless to say, the Great Architect disappeared from their proceedings. But they were full of energy, and were presently recognised by the Grand Orient and by some foreign Jurisdictions. Later they were able to enter into friendly relations with the Supreme Council. In 1895 the Supreme Council conceded autonomy to its Blue Lodges, and gave over its powers for the Craft Degrees to the *Grande Loge de France*, and in the following year the *Grande Loge Symbolique* made common cause with the body whose creation it had hastened. Two Lodges of the *Grande Loge Symbolique*, however, stood aloof from this fusion—*Diderot* and *La Philosophie Sociale*, of which we shall have occasion later to speak.

The action of *Les Libres Penseurs* in initiating a woman was not an isolated act. Two other Lodges of the *Grande Loge Symbolique* had envisaged the possibility. *La Justice*, says Lantoine, which had headed the revolt against the Supreme Council, had voted in favour of the principle, and *La Jérusalem Ecossaise* asked for authorisation to form a mixed Lodge under its surveillance. *La Grande Loge Symbolique* was not favourable to the project, and gave as its justification that it was the “*gardienne solitaire et responsable d’une tradition séculaire*”.¹ *Les Libres Penseurs* had decided to initiate Mademoiselle Deraismes, and did so against the ruling of the *Grande Loge Symbolique Ecossaise*. I said in *Universal Co-Masonry: What Is It?* that the motto of the Obedience was “A Free Mason in a Free Lodge,” and that “*Les Libres Penseurs* was suspended for putting the family motto into practice. It would seem from Lantoine that this is not strictly so; the Grand Lodge said that if *Les Libres Penseurs* persisted in its project, it must disengage itself from their

¹ Lantoine, page 364.

Obedience (which appears to have been in the nature of a rather free democratic federation), and the Lodge accordingly did so and "resumed its liberty".

Our readers will have already reached the opinion that the Brethren who belonged to the Obedience (if such it can be called) of *La Grande Loge Symbolique* were a rather turbulent lot. Accordingly, they will not be surprised to hear that stormy scenes ensued, and with characteristic instability the Lodge *Les Libres Penseurs* purged itself of its act and submitted to its Grand Lodge. Lantoine remarks that this "revolutionary gesture which, had it been practised by men of reflection, would have been an interesting departure, had no morrow".¹ In 1890, we are told, *La Jérusalem Ecossaise*, of which Dr. Georges Martin was Master, sent out a circular to all Lodges in France, inviting them to study the question of admitting women. The idea seems to have been that the new departure should run on lines parallel to the Adoptive Lodges which had once existed, and even flourished, in France. A masculine Lodge should take under its wing a mixed Lodge. Eventually, as we know, Dr. Martin prevailed upon Made-moiselle Maria Deraismes to found in 1894 the first Co-Masonic Grand Lodge, entitled *Le Droit Humain : Grande Loge Symbolique Ecossaise*.

Lantoine gives us his own version of how this was received. Naturally, he says, all the French Obediences refused to recognise this new schismatic power, and the original *Grande Loge Symbolique* was not a little irritated that the *Droit Humain* had made this attempt to capture its undertaking. But what could they do except protest? Georges Martin pointed out that Maria Deraismes had been made a Mason in an entirely regular fashion at Pecq, and that she was free to use her quality as Mason to initiate in her turn. The reasoning is specious, because she had only been received

¹ Lantoine, page 383.

as Apprentice, and had, in fact, attended the Lodge but once, and that on the occasion of her initiation. Even if she had been a Master Mason, she would not have been entitled on her own authority to start a fresh nucleus of Masonry. On the other hand, Georges Martin had a position of some importance in the outer world. He was a Municipal Councillor of Paris and Senator of the Seine. Several members of *La Grande Loge Symbolique* had been his colleagues in this political work, and the Lodge contented itself with showing him, with some acerbity of language, that they were not ignorant of the real instigator of this *coup d'état*. On the other hand nobody seems to have thought of pointing out that Mademoiselle Deraismes had only received the First Degree. It was twelve years after the event! Lantoin then seems to permit himself a quite unjustifiable insinuation, for he adds that one could without perturbation allow oneself the audacity to affirm that she had received the three degrees in one sitting. Who would think of referring to the Minutes of the Lodge *Les Libres Penseurs* which in 1894 was no longer existent?

Our author describes Dr. Georges Martin as taking a boundless pleasure in the vicissitudes of politics and Freemasonry, and remarks that he was able to ensure a magnificent flight for the *Droit Humain*. He credits Dr. Martin with a fervour in the promotion of his feminist work which never flagged till his death. All those who knew Dr. Martin, as I myself had the pleasure of knowing him, would unhesitatingly credit him with entire sincerity of purpose. He was not always discreet, perhaps, in the means he employed to further his ideas. I well remember his creating a commotion in the large international gathering of masculine Masons at the Hague at the time of the opening of the Peace Palace. But he was one of those pioneers of human welfare to whom one looks with respect and admiration. And he was imbued throughout with the spirit of Freemasonry. We are told

that Clémence Royer was elected Honorary Master of the Lodge, and that Madame Marie Georges Martin directed its labours "with admirable authority". To that I can agree. According to Lantoine, the *Droit Humain* was a success, and as recruiting was conducted with prudent intelligence, the undertaking seemed likely to make for the definite entry of women into Freemasonry.

Lantoine points out that in 1900 ninety-three deputies of the Grand Orient voted for the participation of women in Masonic work against 144 opponents, and in the following year 104 against 134. He speaks rather happily of these as honourable defeats, which enchanted Georges Martin, the more so as victory would probably have upset his plans. The *Droit Humain* would have been ruined if the regular Obediences had turned Co-Masonic. He says that Dr. Martin judged the admission of women to be exceedingly dangerous; he very much preferred that Co-Masonry should exist as a movement apart.

In 1896 the Grand Orient required those of its members who belonged to the *Droit Humain* to give up their membership on pain of expulsion. In 1909 this injunction was not only repeated, but the Grand Orient went so far as to authorise its Lodges to refuse entrance to their temple to members of the Grand Lodge who belonged also to the *Droit Humain*. In 1920 the Grand Orient recognised the *Droit Humain*, in the sense that male members might be admitted to the Grand Orient but not ladies. Lantoine rightly says that this situation is a little ambiguous and even paradoxical, for an Apprentice of the *Droit Humain* can gain admission to a Grand Orient temple, the doors of which would remain closed to its *Grande Maîtresse*. This, he says, does not seem to accord with the feminist doctrine of the *Droit Humain*, but the latter is open to reply that a battle is not always won by the first engagement, and that a

partial success is not to be despised. The Grand Lodge of France, in its relations with the *Droit Humain*, has shown itself somewhat distant, but more courteous. In 1903 it conceded the quality of Masons to members of the *Droit Humain*, but it regards them as irregular. On account of this, male members of the *Droit Humain* are not re-initiated into Lodges of the Grand Lodge, but regularised. I passed through such a process of regularisation myself in 1912. It does not discriminate between various mixed bodies. Some prominent members of the Grand Lodge, including, I believe, one former Grand Master, are in favour of its according recognition to the *Droit Humain*, and I believe that the question comes up for discussion every year.

Recognition by the Grand Orient has, perhaps, not been an unmixed blessing, for our Order in France has not been able to escape a certain submergence by so powerful a body. There seems even some danger that the Grand Orient may come to regard the *Droit Humain* as a feminine extension of itself. It is no secret that the Grand Orient is a powerful influence in French politics. Masculine Freemasonry in England has consistently forbidden its Lodges to enter into discussion of religion or politics. The Grand Orient, on the other hand, has been a political caucus. In 1877 the Grand Orient abolished the regulation which had obliged its members to believe in the existence of God and the immortality of the soul. There might have been much justification for the point of view if it had simply implied equal tolerance for those who held such beliefs and those who could not accept them. But the Grand Orient has, in fact, become actively intolerant of "spiritualist"¹ tendencies. Besides being anti-clerical, it works actively to substitute materialism for any form of spiritual philosophy. The divergence between Anglo-Saxon

¹ The cult of intercourse with spirits is in French called *spiritisme* ; *spiritualisme* is the philosophy of which materialism is the negation.

and French Masonry is chiefly to be explained by the quite different conditions under which the two systems have had to work. In England the Reformation won for the people a certain freedom of religious thought and expression. In France it was Freemasonry which made itself the instrument of religious and social emancipation, a rôle which it never had to play in Anglo-Saxon countries, where such emancipation has easily and swiftly followed the development of thought. There is, of course, much justification for the amused contempt felt in France for the pomposity and social snobbery of English Masonry. Speaking of the decision of the Grand Orient, Lantoine says :

This scandal had at least the effect of proving, through the anger it roused amongst Anglo-Saxons, that for these last Freemasonry is only a sect enfeoffed with the Christian religion. From time to time this sect has camouflaged itself in Liberalism by accepting one who serves another faith¹ but it is, and remains, hostile to all philosophy. Our neighbours go into Lodge not in order to think, but in order to while away their time with symbolical games and pompous gestures, which, by the way, they do not understand, and to devote themselves to gastronomic pleasures. The Grand Orient gave the effect of being badly brought up, like a man who offends against respectability in a drawing-room, those present passing their personal opinions upon the incident. The irritation of the English has not died out, and the temples across the Channel do not open their portals to a French member.²

This derision is only part justified. The English are not a nation of philosophers, taken as a whole. But the fact is simply that the vast ocean of England's intellectual life does not need to find its outlet in Masonic Lodges. Freedom of speech has always been sufficiently tolerated to have rendered such a *milieu* unnecessary. To say that English Masonry is hostile to all philosophy is ridiculous. England has had its bout of atheism—the less severe because the Reformation had already broken the domination of the Roman Church. Consequently, English Masons do not have to occupy themselves with

¹ This is ludicrously untrue, as British Freemasonry in India amply proves.

² *Ibid.*, p. 348.

anti-clericalism, and such of their philosophic studies as have special relation to Freemasonry tend towards Theosophy and mysticism, in which the symbolism and ceremonies of Masonry are rooted. Incidentally, it may be added that the contribution of British writers to Masonic history and archæology is unsurpassed, as the citations in M. Lantoine's own earlier pages testify. Anglo-Saxon Freemasonry and French Freemasonry have developed in quite divergent directions, and it is to be hoped that the Co-Masonic Supreme Council will continue to realise that Masonry is no more the appanage of the Grand Orient than it should be of the Grand Lodge of England.

There is another incident in this story of Co-Masonic beginnings which is not without its interest. I have already spoken of two Lodges, *Diderot* and *La Philosophie Sociale*, Lodges forming part of *La Grand Loge Symbolique Ecossaise*, and which stood out when the latter mingled its destinies with the Grand Lodge of France. It would seem that these Lodges entered into fraternal relationship with the *Droit Humain*, opening their temples to visitors of both sexes from that Obedience. It appears that these Lodges in their turn began to initiate women, and eventually the *Droit Humain* found it necessary to break relations with them.

M. Lantoine is not least interesting when he writes of the elevation of the Co-Masonic governing body from a Grand Lodge into a Supreme Council. Steeped in the atmosphere of the discussions between the oligarchic Supreme Council of France and the democratic and republican element in the Blue Lodges, he foresees trouble on account of these changes, arising from the incompatibility of the two tendencies. Dr. Martin had himself been a protagonist of the democratic *Grande Loge Symbolique Ecossaise*. The truth seems to be that Dr. Martin was faced with the question of extending Co-Masonry outside his native land, and had grown persuaded

that a Supreme Council of the Scottish Rite, controlling the Degrees from the 33° down to the 1°, was the most suitable form of organisation for this purpose. This was said to apply especially to America. A point of some significance that we learn is that Dr. Martin had never himself possessed the 33°. He is alleged to have had recourse to a member vested with the necessary powers, who conferred them upon him. It is suggested that this member was of the Grand Orient. The conditions under which the 33° may be conferred by the Scottish Rite Supreme Councils are especially severe and would have precluded this Degree from being conferred regularly upon Dr. Martin. The same may be said of the Grand Orient. The communication of this Degree seems to be surrounded with mystery. The name of the member who thus stepped into the breach was not disclosed, and we have to accept Dr. Martin's word for this chapter of our history.

Of course, I am narrating all this on the authority of Lantoiné. It may be that our Supreme Council has a perfectly satisfactory account of the whole proceedings to lay before us; but I must confess to having been struck in my earlier research into our history by the lack of precise information on this point. Our French Masonic Brethren are apt to take what I may, without offence, call the democratic and materialistic view of Masonic rites, and, without actually foregoing the act of consecration, might think that the main feature in the case was that there had been a decision on the part of the democracy and an election to the Degree. *Vox populi, vox Dei*, is somewhat of a watchword in these democratic days; and I heard recently of the case of a Lutheran bishop who appears to have been conducting ordinations while he was still a bishop-elect, and not yet technically consecrated.

Perhaps our Supreme Council may see its way to lift the veil from this mystery—that is, provided that it is itself in

possession of the information. I do not wish to be thought of as casting any doubt upon the veracity of Dr. Martin. As I knew him, he was pre-eminently a French gentleman. Personally, I have never seen any reason to suppose that our Order lacked the supreme power. My own prerogatives in the 33° (in the Scottish, Memphis and Mizraim Rites) were derived from John Yarker, whose line of succession was certainly "valid," and I was afterwards affiliated to this Degree by the *Grande Maîtresse* of the *Droit Humain*, Madame Martin, who conferred it upon me in Paris in the company of Miss Esther Bright, and in the presence of our own Very Illustrious Deputy, Dr. Annie Besant.

It need hardly be said that Co-Masonry has not ended with our Order. Exactly the same phenomenon has occurred within our ranks (both in the French Division of the *Droit Humain*, and on more than one occasion in the English Division) that led to the separation from the masculine Supreme Council in France of the *Grande Loge Symbolique Ecossaise*. There exist at least three other Co-Masonic Obediences in England. The dissident *Grande Loge Mixte*, which was created in France in 1913 or 1914, seems to have suffered a good deal during the war. Later it recuperated, and then several of the newer Lodges, which had not been concerned in the original quarrel with the *Droit Humain*, plucked once more at the maternal bosom and were reintegrated into the Mother Obedience. But the chief of the schismatic Lodges, *Sagesse*, seems still to maintain its independence. It works to the Glory of the Great Architect of the Universe. Our own Supreme Council of the *Droit Humain*, since its International Congress held in Paris in 1920, permits its Lodges to work either "To the Glory of the Great Architect of the Universe" or "To the Glory of Humanity". That marks an attitude of great tolerance on the part of a Masonic body French in origin and domicile.

Let me conclude by heartily recommending M. Lantoiné's book to my readers. It is full of interest and very well planned.

J. I. Wedgwood

THE WANDERER

WITH the wind, with the storm, through mountains
and woods,

Without a home or worldly goods,
I rove and wander wherever I list,
By nobody loved, by nobody missed,
Now staying, now leaving to wander on,
Hardly arriving and I am gone,
Seeking new footpaths untrodden by men,
Through field and pasture, through grove and glen.

O, let me rove with the wind and the stream
Through the realms of nature, through God's great
scheme,

Here and hereafter, through the regions of space
Where the stars are running their eternal race :
They are wanderers ever, without an abode.
Let the path they are treading be also my road !

ERNEST ERLE POWER

THE MASTERS :

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

(Continued from p. 327)

THE DIVINE SONSHIP OF MAN

IN the course of his address to the Athenian philosophers¹ S. Paul says that "in (God) we live and move and have our being," and then quotes with approval a saying of the Cilician poet Oralus. "For we are also His offspring."² The relationship existing between God and man is thus stated as that of Father and child in a natural, not a legal or transactional, sense. From what has been already said concerning God's Self-expression and outpouring of Himself through the Logos in Creation this will be sufficiently clear. God the Father is "over all, through all, and in all".³ But this truth has yet by the vast majority of mankind to be realised, not merely intellectually, but spiritually, in such a way that the consciousness of it will possess their whole being and govern their whole life. At present they are "alienated from the life of God through the ignorance that is in them,"⁴ and that ignorance has to be dispelled by the light of true knowledge.

¹ Reported in Acts xvii.

² XVII, 28.

³ Ephes, iv, 6. (R. V.)

⁴ Ephes, iv, 18.

How that ignorance came about will be in some small measure understood if some of the elementary facts of creation are borne in mind. Creation is, as we have seen, a dual process of involution and evolution, first the unfolding of the Divine life and energy in matter of successive grades of density, the quickening of that vast ocean of matter by the Spirit of God Who "brooded upon the face of the waters,"¹ and the "becoming" of all things through the Logos or Christ.² This becoming was and is, as the word implies, a continuing process, and it will last throughout the world-period. This Divine Self-expression through innumerable and infinitely varied forms reveals itself to us as an unfolding or evolution of that which is first infolded; it is a revelation of the manifold grace of God, life creating form, and in turn being conditioned by it and developing more of its latent powers through it; breaking those forms in what appears to us as death when they have reached the limit of their expansion, and thereafter creating fresh forms capable of giving fuller expression to the more developed life. So the great process of Evolution goes on. The indwelling life of God manifests first in the mineral, then in the vegetable, and then in the animal kingdom. At last animal man is formed as a result of a long creative process "of the dust of the ground"; and there is a living form which can be taken, indwelt, and used by a Higher Intelligence, coming direct from God, made in His image, possessing in latency all the Divine powers, needing only that they shall be developed through contact with an experience in the worlds which God has made to become an active and willing co-operator with Him in His age-long work. God as perfect Love must give Himself completely. He can never be satisfied except by His creatures becoming perfect as He is perfect,

¹ Gen., 1-2.

² S. John 1, 3; Col., 1, 15-17.

being "filled unto all His fullness,"¹ manifesting, not merely experiencing, His love and power, and so attaining to His Kingdom. So into the nostrils of man formed of the dust of the ground He breathes "the Breath of Life," and man becomes a living soul.² The "Breath" throughout Holy Scripture is a synonym for the Spirit. Here "the Breath of Life" stands for the spirit which is the real man who is made "in the image," the spiritual likeness, "of God". Sent down to become incarnate in an animal body, he is charged to work in the Garden of God, and to have dominion over all things. Looked at differently he is "God's husbandry,"³ sown "in the Adam nature" (ἐν τῷ Ἀδαμ), sown in "a psychical body" (ψυχικόν), that it may be raised "a spiritual body" (πνευματικόν), a body with all its spiritual faculties and powers developed, that "in the Christ nature" (ἐν τῷ Χριστῷ) it may be quickened, and with Him who is the First-born inherit not only the Kingdom of the world, but also "the kingdom of the Heavens" (ἡ βασιλεία τῶν οὐρανῶν).⁴ But it is evident that when first the real man thus becomes incarnate he to a very large extent dies to the spiritual world to which he belongs, his consciousness is limited by the body which he then takes and by the circumstances of the world in which he then finds himself. The real man descending into incarnation has been not inaptly compared to a diver, who assumes a diving dress and descends into the dense element of water, in order to do his work and gather treasure. His consciousness and activity are limited both by the diving dress and by the water; but when he has mastered his conditions, he can gather treasure to enrich life in the world to which he rightly belongs. One thing to which man dies through his descent into matter is the consciousness of

¹ Ephes, 3, 19.

² Gen., 2, 7.

³ I Cor., III, 9.

⁴ See I, Cor., XV, and the Parables of the Kingdom generally.

spiritual unity. This leads him to over-emphasise the lower personal self, and to mistake it for the higher spiritual Self in which he is one with God and with all through which God manifests Himself. The result is selfishness, and selfishness leads to sin. He is the Prodigal Son going with the endowments with which the Father has entrusted him into the "far country," seeking experience of the world with a view to his own pleasure and profit, and ending with the realisation of utter poverty of soul because his seeking has been all selfish, and the soul can only be fed and enriched by that which feeds and enriches all. So he "comes to himself," some memory of his Divine lineage awakes within him, and with penitent and chastened soul he says: "I will arise, and go to my Father and will say unto Him, I have sinned"; and so the way is prepared for the Father in His infinite love and goodness to take him and put him into the place of a son, to which he rightfully belongs. This is the meaning of "adoption," as it is spoken of in the English Version of the New Testament; but the root meaning of the word *υιοθεσία* used in the Greek original is simply that of putting into a son's place, and does not necessarily imply any legal or transactional sense.

This purification of the soul through penitence is the necessary prerequisite to the realisation of his Divine Sonship. "Blessed are the pure in heart, for they shall see God."¹ To see God means to become actually conscious of Him, and that consciousness can only be born in the soul that is pure. That spiritual birth St. Paul speaks of as Christ being "formed in you".² Here is the spiritual meaning of the doctrine of the Virgin Birth of Christ. We are not now concerned with the controverted question as to whether the Virgin Birth of Christ was true as a physical fact. The physical is not the essential, and controversy in religion has a way of

¹ S. Matt., 5, 8.

² Gal., 4, 19.

raging about non-essentials as though they were essentials. The essential is the spiritual and universal; and from the point of view of religion every fact in the physical world, equally with every myth or parable, derives its value from being a symbol or representation of a universal truth in the spiritual world. Symbolically the Virgin Mother represents the pure soul in which "Christ is formed". That birth, again, takes place through the agency of the Holy Spirit, Who is sometimes spoken of as the Spirit of God's Son, because He "proceeds from the Father through the Son," "*Because ye are sons*, God sent forth the Spirit of His Son into our hearts, crying Abba, Father".¹

It is unnecessary here to quote from the Gospel to show how frequently Jesus Christ Himself insisted upon man's essential Divine sonship. That truth is well known to all students. Nor is it necessary to discuss here the question as to how His life and death and His continuing work bring about man's atonement with God, seeing that that question is not involved in our present purpose. Those, however, who desire a simple and clear exposition of that question may be referred to Canon J. M. Wilson's Hulsean Lectures on the Atonement, now published in McMillan's Sixpenny Edition under the title, *How Christ Saves Us, or The Gospel of the Atonement*. It is sufficient now to say that He again and again told His followers that they must take up their Cross and follow Him along the Way He was treading; that in a statement which presents a striking parallel to S. Paul's words about Him in Rom. I, 4, He said that "they who are counted worthy to attain" . . . to the resurrection from the dead . . . are "Sons of God, being Sons of the resurrection,"² that in a number of parables He instructed them as to "The Kingdom of the Heavens" and as to the way in which that

¹ Gal.. 4, 6.

² S. Luke, 20, 35, 36.

Kingdom is to be gained,¹ and that in agreement with that teaching He told those who believed on Him that they should do the works which He did, and even greater works because He was going to the Father. And finally, S. John says:

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him, for we shall see Him as He is.²

We may now very shortly note how S. Paul speaks of his own progress along the Way of Life trodden by his Master. There is first the Divine Birth in his own soul—"It pleased God . . . to reveal His son in me";³ He was baptised, and afterwards separated by the Holy Ghost for his special work. And here may be noted what seems to be an interesting reference by S. Paul to his own previous incarnations spent in the service of God. He says⁴ "I thank God, whom I serve *ἀπὸ προγόνων*." This is rendered "from my forefathers" in the R. V.; but this rendering is self-contradictory. If it was his service, then it had nothing to do with his forefathers; if it was theirs, then he had nothing to do with it. *Ἀπὸ προγόνων* may well be translated "from previous births" or "generations, and so it makes sense as a reference to his life and work as an Apostle prepared for by previous lives of service. He speaks⁵ of his having undergone an experience which seems to be that of the Third Great Initiation in the Mysteries of the Kingdom of Heaven, the Initiation known as the Transfiguration. He was caught up to the third heaven, into Paradise, and heard unspeakable words. He speaks of being crucified with Christ; and

¹ Note, that the phrase, "the Kingdom of the Heavens" really means fulness of life and power on every plane of Creation, not merely membership in the Church as some would teach. It does not mean exactly the same thing as "the Kingdom of God".

² I. S. John, III, 2.

³ Gal., 1, 15-16.

⁴ II Tim., 1, 3.

⁵ II Cor., XII—2-4

writing in the shadow of that approaching martyrdom in which his "crucifixion" was consummated, he said¹ :—

I am now ready to be offered, and the time of my departure is at hand—I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love His appearing.

It will be remembered also how previously, writing to the Philippians, he said that he was seeking to—

know (Christ), and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means he might attain unto the resurrection from the dead. Not that he had already attained, or was already made perfect: but he followed after, if that he might apprehend that for which also he was apprehended of Christ Jesus.²

It is, of course, obvious that in speaking of his efforts to attain "unto the resurrection from the dead," and saying that he had not yet attained, he was not referring to the self-evident fact that he had not risen in a physical sense from physical death. He was referring to his efforts to attain to the spiritual stature denoted by the words "the resurrection from the dead," to become, in fact, a son of God, being "a son of the resurrection".³ So closely did he follow in the Way of Christ, and so ardently did he look forward to reaching the consummation of Christ.

The Apostolic writers recognise that amongst Christians there are degrees of moral and spiritual stature which certainly do not always coincide with physical age and stature. S. Paul speaks of "babes in Christ," and he looks forward to each of his readers attaining unto "a full-grown man, unto the measure of the stature of the fulness of the Christ".⁴ S. John⁵ addresses some as little children, some as

¹ II Timothy, IV, 7-8.

² Phill., iii, 10-12.

³ S. Luke, 2, 35, 36, Cf. Rom., 1, 4.

⁴ Ephesians, iv, 13.

⁵ Chapter II of his first Epistle.

young men, and some as fathers, according to their moral and spiritual characteristics and attainments. We have already seen the testimony of Jesus Christ Himself recorded in the Gospels as to the essential nature and ultimate destiny of men as children of God; and we have seen what S. Paul had to say about the matter, and what his hopes and expectations were for his own future.

Now some of the questions we have to answer are such as these: Are all these statements and promises vain? Having in view the enormous period during which, as we now know, man has lived on the earth, is it reasonable to suppose that God's ideal for man has never been fulfilled save in the case of One who perfectly accomplished the Divine will because of something in His essential nature in which other men are not and never can be in a true sense partakers? Is the statement that Jesus Christ was made a High Priest for ever after the order of Melchizedec a meaningless fiction? If no others have attained, and, as many conventional Christians tell us, none can hope fully to attain while living on the earth, has some part of God's creation separated itself from His Infinite Being and got beyond His control, and brought about if not a final defeat, at least a modification and indefinite postponement of His eternal purpose to sum up in Christ all things in Heaven and Earth? If this is to be admitted, then the admission involves the negation of the very idea of God in the absolute sense, and we find ourselves without any sure and certain hope. We cannot really believe in God if we think that He is powerless to carry out His plan in its completeness. But as a matter of fact both our faith in Christ and our reason compel us to believe that others, like Melchizedec, fulfilled God's purpose for them before the appearance of Jesus Christ in Palestine, and that others have since fulfilled it, many of them having been immeasurably helped by Him in their ascent of the Mount of God. Even the promises of

Christ are more credible by being related to the past experience of the race, and from having since been justified by actual fulfilments. Some having attained to the promises have passed on to other work in other parts of God's Kingdom. Some have chosen to remain in the world in order to help their younger brethren to climb the upward Path. Of that we have the testimony of men and women whom some of us know to be enormously above us in knowledge, wisdom, and the power of love and goodness. And some of us who have not yet had the privilege of meeting in the flesh those "just men made perfect," whom we speak of as Masters, have yet such experience of help and guidance received when we have looked to them, that we cannot but believe that that which is said of Them and their activity is true. We feel that spiritually we know, because spirit with spirit has met. Again, the very idea of human perfection involves the ability to live fully and work perfectly with God in His world. To us it seems that those who argue that we must all wait for the life of some other world, for the general resurrection at the last day, or for some other general consummation, in order to attain to the promises, are arguing against the truth, and in reality, although not intentionally, dishonouring God and the Lord Christ. Another consideration that suggests itself is that if it were possible for all together at some future time to attain to a static perfection, if for the moment that phrase may be used, then they would lose something which belongs to the perfection of God as He has revealed Himself in Christ, and as He has promised to communicate Himself in fulness to men. The perfection of God is above all else the perfection of love; there is no bliss or glory equal to that which results from the self-sacrifice of love; and love cannot be perfect unless it is bestowed upon those who are in need. So the perfection and glory of the Master are in some way dependent upon there being beneath Him on the Ladder of Life those

upon whom He can bestow in loving and helpful service all that He is, and all that He in turn receives from God. This seems to be one aspect of the truth contained in the saying in the Epistle to the Hebrews concerning many of the old time Saints, that they "received not the promise, God having provided some better thing concerning us, that they apart from us should not be made perfect".¹

Let it be remembered that the promise to the great progenitor of the Hebrew race was not merely one of personal attainment and glory, but that "in him all the families of the earth should be blessed". And it seems that in S. Paul's view, at all events, men, no matter how high they may rise, may look forward for long ages to come to there being further opportunities for manifesting the perfection of love in this way; for continually through the manifold forms which He has created in this world His Life is working upwards towards ever greater manifestations of the glory of His Being, and in due time "the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God,"² and in the meantime "the earnest expectation of the creation is waiting for the revealing of the sons of God,"³ waiting for us to attain to the full dignity of our nature and calling, so that we may be effective channels and ministers of God's grace to those who are beneath us on the Ladder of Life. When all involved in this world order have attained to the Divine promises, other worlds and other work! In the meantime, the highest glory to which we can aspire, a glory to which some have already attained, is that of being like the Lord we serve, and with Him being instrumental in accomplishing the world's salvation.

A Seeker

¹ Heb., XI, 39-40.

² Rom., VIII, 21.

³ *Ibid.*, v, 19.

HYMN OF THE FELLOWSHIP OF FAITHS

[This was sung at Queen's Hall, London, before Mr. Jinarājadāsa's lecture on "The Vision of Gods and God."]

GATHER us in ; Thou love that fillest all,
Gather our rival faiths within Thy fold ;
Rend each man's temple's veil and bid it fall,
That we may know that Thou hast been of old.

Gather us in ; we worship only Thee ;
In varied names we stretch a common hand ;
In diverse forms a common soul we see ;
In many ships we seek one spirit land.

Thine is the mystic life great India craves,
Thine is the Pārsi's purifying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream.

Thine is the Roman's strength without his pride,
Thine is the Greek's glad world without its slaves,
Thine is Judea's law with love beside,
Truth that enlightens, charity that saves.

Each sees one color of Thy rainbow light,
Each looks upon one tint and calls it heaven.
Thou art the fullness of our partial sight ;
We are not perfect till we find the seven.

Some seek a Father in the heaven above ;
Some ask a human image to adore ;
Some crave a Spirit vast as life and love ;
Within Thy mansions we have all and more.

O glorious Triune God, embracing all,
By many Paths do men approach Thy Throne ;
All Paths are Thine ; Thou hearest every call ;
Each earnest seeker has Thee for his own.

G. MATHESON

EAST AND WEST

By BESSIE LEO

IF one observes and studies the manners, customs, and characteristics of the East from an astrological standpoint, one realises, as one could never do otherwise, the power of Saturn's sway over an Eastern nation. Especially to a student of the stars is the sight of Eastern life interesting and instructive; it reveals most vividly, as contrast ever does, the profound difference between Mars, ruler of the West, and Saturn, Lord of the East, where all his conditions are strongly represented.

All in the East moves slowly. Time is not a consideration; while the Eastern characteristics of calmness, serenity, patience, and the entire absence of any kind of hurry, turmoil or haste, are curiously effective in quieting the lower or concrete mind, as also the turbulent feelings, so allowing the spiritual vibrations to come in. Coming first from West to East, that is the first great thing that strikes one—that the strain of life seems lifted, the conditions around making life more or less a perpetual holiday. Some writers term it the magic of the East. And if our astrological friends can imagine to themselves every condition of Mars changed to one of Saturn (a slowing down process), they may realise in very truth a wonderful axiom, which is to be seen on a monument in Peel Park, Salford, and which runs thus: "My wealth consists not in the abundance of my riches, but in the fewness of my wants."

In a land of perpetual sunshine, where heat is the main factor, luxury such as the Westerns know and love is not comfort but discomfort. Indeed, the asceticism of Saturn is one of the conditions of life in the East, any form of Western comfort, carpets, cushions, hangings, draperies, etc., serving only to make one uncomfortably warm. In every way simplicity strikes the keynote of the East. The simple life—oh yes, under an eastern sun the only life possible. There are no appearances to be kept up as in the West, and so the time given to externals, and physical things generally, is in this land devoted to prayer, contemplation, meditation—the internal rather than the external—in fact, worship of one kind or another is the main factor of the life of the East; prayer at sunrise; prayer at mid-day; prayer at sunset; every event turns upon it, and people pass to their temples, devoted to the various Gods, with the same enthusiasm and zest that in the West one associates with business or pleasure. The “survival of the fittest,” the struggle for supremacy, the arrogance of self-assertion of the West are here exchanged for peace and rest in spiritual ideals. Although it is quite true that the Indians work, they work differently from Europeans. The work is a side issue as it were, and *not* the main factor of existence. The active, rājasic guṇa is not in evidence, the tāmasic and, in a few rare cases, the sāttvic being predominant. Thus they are a patient and painstaking race; slow, cautious, reserved and suspicious, thorough, enduring, and philosophic. Science and mechanical ability, the latter especially, seem wanting in the Indian character; also it lacks energy and enterprise, these being qualifications which come under the planet Mars.

To a Western mind the Eastern is slow and stupid. When did Mars ever appreciate Saturn? An Indian does not understand rush or bustle; it confuses and overwhelms him. There is plenty of time for everything, he will tell you, why

rush as if it were the last hour of your existence? The duty or dharma of Saturn plays an important part in Eastern life. Duty, not rights, is the Indian's ideal.

The Indian head is shaped quite differently from that of his Western brother, reverence and obedience being the largest organs, while combativeness and aggressiveness are very small. So duty, not rights, appears to be India's ideal. Each person tries to carry out his own duty, and interferes not at all with the duty of another. There is an entire absence of conventionality, everyone doing what he wishes. For instance, if a man chose to take a piece of carpet and sit in the roadway all day, or many days, no one would interfere with him, nor even question why he was there. India is quite free, both from the redoubtable Mrs. Grundy and busybodies generally, one is left severely alone.

The devotional spirit is very strong in all Eastern people, who have great reverence for holy things and places, and for elderly people—indeed, age is treated with the greatest respect, and perhaps in no land is the fifth commandment kept more than on the Indian soil, where they do indeed honour their fathers and their mothers—Saturn's influence of course. Now it has occurred to me that in the amalgamation of East and West, of Saturn and Mars, lies the great hope of progress for the world in the near future, for what the East lacks the West could most fully supply, and vice versa. For energy, activity and force, even self-assertion when balanced by reverence, respect for authority, calmness, devotion and patience, would make a splendid whole; and it all turns on one thing, *understanding*. Mars the planet of youth, Saturn the planet of age—if these two could be blended into one; the impetuosity of youth, its restlessness and inquisitiveness, with the calmness, content and restfulness and philosophy of age, how great the result would be! For with the unification of these two potent forces Mars and

Saturn, the malefic aspects of both would be neutralised, positive and negative become blended, and balance would be the result.

In any nativity we are judging, we invariably note that a good aspect between Mars and Saturn produces a strong character. When the passional nature is willing to be ruled by the lower mind, when the Rāja of the senses makes obeisance to the power of the intellect, then evolution goes on rapidly; for the plane of the lower mind is the battle-ground of Kurukshetra, and Saturn is the ruler of the lower mind. Saturn loves the intellectual, and in India it is somewhat startling to notice in quite young children an extraordinary love of learning. Boys in India run to school as in England they run to play, study is to the Eastern mind a joy, and books a necessity. It is a land of seriousness and gravity, its quiet joys give birth to but little laughter; truly a product of Saturn is the Eastern character, as the West is a child of Mars.

The qualities of Mars and Saturn united, welded into one would make a marvellous polity, and a wonderful and powerful nation, for unity is strength, and in the day that West and East amalgamate and understand each other, become brothers, a wonderful era must dawn for the salvation of the world. According to the position of Mars and its aspects many changes and mighty upheavals are likely to be very much in evidence, but as *destruction* always goes before *construction*, this means only a breaking-up of forms too rigid to act as vehicles for the life, and thus a setting free of nascent life, and a reshaping and remodelling of matter until a higher curve of the spiral in the hub of life is reached. This will be the order of things apparently, for the stars blazon forth their message in the sky, which only the wise can understand, for the old order changeth, giving place to new. Astrologers see in the exaltations of the planets great symbolical truths preserved—thus, Mars exalted in Capricorn, Mars

exalted in the house of Saturn, what does it mean but the force used for service, the force of devotion applied to the needs and sorrows of the world? When a man or nation uses the powers of the animal to serve the god, and the powers of the intellect in the service of humanity, then Saturn and Mars have indeed joined hands so that wisdom may come to birth. Mercury, the planet of wisdom, declares by the starry configuration that the time is near when a great Teacher appears, who alone can strike the note of harmony and peace which shall blend to a common purpose the warring wills of men, and the sooner men can prepare their hearts to receive Him, the sooner will His sublime power be manifested in the world. Through His chosen vehicle, Krishnamurti, a portion of that power has already been manifested, or in other words the Christ is *here and now*.

When two thousand years ago the Christ took the body of Jesus—born of Jewish parentage, in the despised Eastern race—they put Him to death, but the world has so changed to-day that the people who believe in His Coming are only thought to be deluded. The time is fast ripening when the manifestation will be so strong that even the challenge of the intellect will have to bow before the divinity.

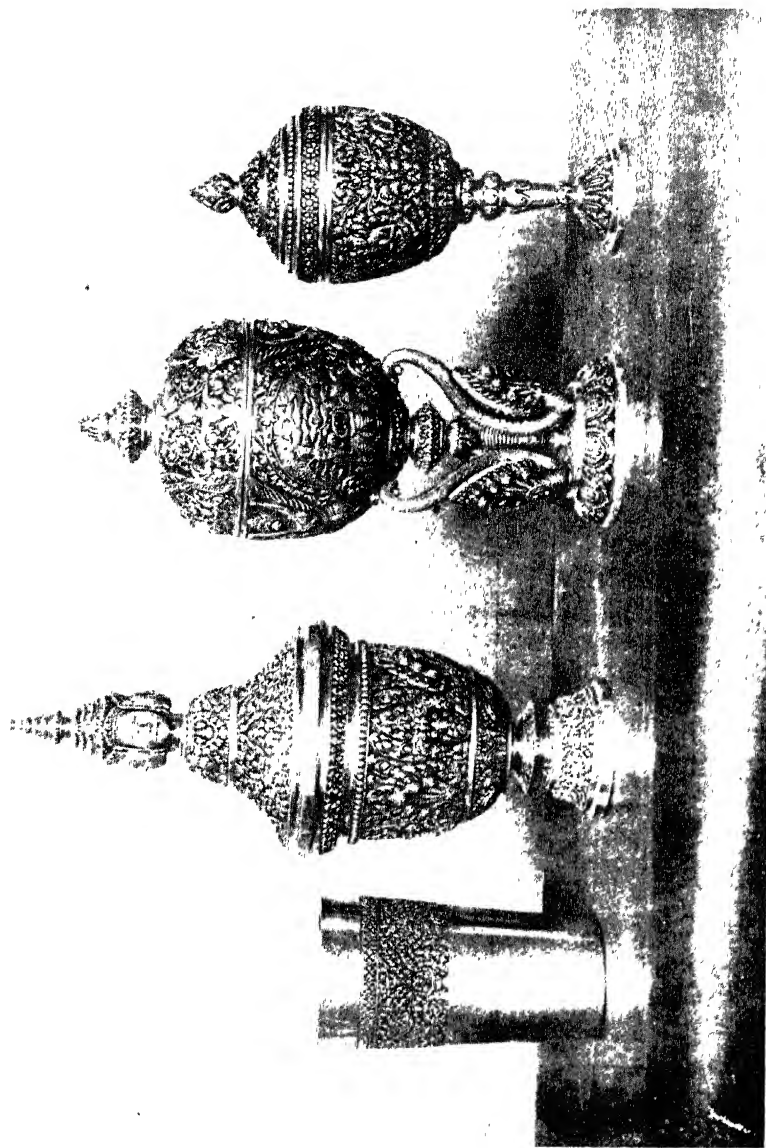
The new teaching seems to be a Gospel of Joy, the Peace of the Spirit, for there can be no joy without peace, and if the consciousness is miserable what is there that can give pleasure?

For long years astrologers have waited for this dawn—the dawn of the Light of the World. The last time He came He said He came unto His own, and His own received Him not. This time He preaches a new gospel—not the gospel of sorrow, but the GOSPEL OF JOY, and as all humanity seek happiness may *this* message reach their hearts.

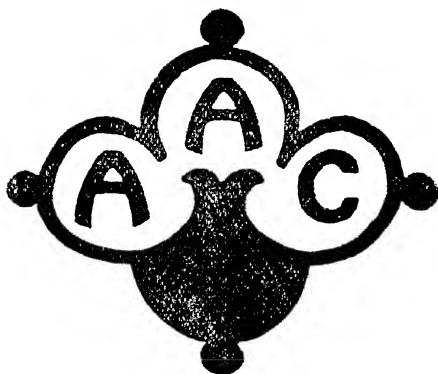
Bessie Leo



BRONZE FIGURINES OF BRAHMA AND GANESHA MADE BY THE PUPILS OF THE
CAMBODIAN ARTS SCHOOL



SILVER ARTICLES OF RENOVANCE WORK MADE BY THE PUPILS OF THE CAMBODIAN ARTS SCHOOL



A SERVICE OF ARTS

By WILLOWDEAN CHATTERSON HANDY

WHEN the objects of the Service of Cambodian Arts were formulated in 1917 as being for the protection and the practising of the native's arts, it is probable that even its enthusiastic French initiators were ignorant of the extent of the service they were proposing to render to the remnant of the great Khmer people now inhabiting the central strip of Indo-China. Sensitive to beauty wherever found, the French nature had exulted in the architectural and sculptured glories of Angkor Vat and Angkor Thom and thrilled to the clear-cut character of the decorative art preserved in the palace of King Sisowath at Pnom Penh. The ancient Cambodian art they had acclaimed; and, in the rosy light of this warm appreciation, one Frenchman saw a vision—the artists themselves. Sitting idly in the unkempt and littered interiors of ramshackle, thatched dwellings he saw them; jogging inertly, perched on loads of sand and crushed rock in

the scooped bodies of ox-drawn carts he saw them; caked with grey mud, splashing in the shallow roadside pools with their fish traps he saw them. By faith Henri Marchal saw and greeted the artist in the modern Cambodian. In 1913 this appreciator, who played an important part in the preservation of the ruins at Angkor, stated his faith in a subtler heritage of the race, in a capacity for artistic productivity, which, though latent, might again be called forth.

This was the first glimpse of a possibility of resuscitating Cambodian art, of stimulating the practice, which the French perceived should accompany its preservation already undertaken at Angkor. By 1915 the feasibility was being discussed of opening a serious school of Cambodian art, inspired by the models preserved from the past and creating modern objects of art on the basis of the traditions still known to a few artists in the employ of the King. Enthusiasm was spreading from one French official to another, when the Great War paralysed the springs of action; but, during the sterile years, the Governor-General, M. Albert Sarraut, and the Resident Superior, M. Marius Baudoin, cherished the infant idea in their hearts. As if there had been no interruption, in 1917 when George Groslier, archæologist, artist, novelist, returned to Cambodia from France to pursue the studies which the war had halted, he was charged with the organisation of a school of Cambodian arts.

Perhaps it was because the need for this school was far more vital than these lovers of art realised, that George Groslier was born on Cambodian soil—son of a French official—and returned to it after the cataclysm in Europe just at the moment when the idea of the school became practicable. A genuine artist with an inner understanding of Cambodian art and a life-long acquaintance with the Cambodian people—this was the man commissioned by M. Sarraut to formulate the idea into a working plan. It was an artist's

idealisation which M. Groslier outlined for the Governor-General. A service of arts, unattached to any other service, independent, self-directing; a *service*, not merely a school, with freedom to grow beyond the walls of the school; a curriculum instilling pure Cambodian canons of art, uninfluenced by European principles, unaltered by the destroying touch of the "improver"; a formal fiat prohibiting the school from entering into commercial competition and thus crushing the spontaneity of the free artist; a national Museum created to preserve the artistic and archæological remains of ancient Cambodia and to provide models for the school; the whole, a unified scheme, executed without stinginess and in a manner worthy of the respect of visiting foreigners: this was the platform upon which M. Groslier would consent to erect the structure of modern Cambodian art. The artist had his way and the plan was adopted forthwith.

To-day, on a great square of land next the palace of King Sisowath in Pnom Penh, the buildings of the Albert Sarraut Museum and the Cambodian Arts School fulfil the promise of the dedication uttered at the laying of the corner-stone in 1917, "to the beauty of a country, until now neglected." Of a piece with the fairy-like and colourful architecture of the King's compound, the buildings are an appropriate form in which the spirit of native craftsmanship may perform its miracles. Such a spirit roused in a disintegrating people is destined to work miracles in human material even more beautiful perhaps than the transformations of wood and metals into objects of art.

These external accomplishments, which any visitor may see in this centre of the art life of Cambodia, the French are justly proud of. Nine departments are training native boys and girls for membership in a Corporation of Cambodian Artisans, every one a workman certified as capable of producing genuine Cambodian art. There is the school of

design, which every boy must attend when he enters training, a school presided over by native masters thoroughly versed in the canons of their ancient art, and instilling the traditions of proportion and colour, which had been zealously preserved by the King's architect, who was their hereditary depository. Grounded in these principles, the pupils begin to design according to the dictates of their creative imagination. Decorated fans and illuminated texts on palm leaves bear witness to their taste in the room of the Museum devoted to selling the output of the pupils. Some boys linger in this department, their special aptitude asserting itself thus early in the three years' course ; but the majority pass into some other department, to which they feel drawn. They may learn to operate the primitive forge of their ancestors, fashioning boxes, betel sets, incense jars of bronze or silver, making even their iron tools with which they work out their repousse patterns. They may go into the department devoted to quaint enamel work, firing their boxes in the old-fashioned kiln of two telescoped pottery jars with a hand pump for bellows. Some find their places among the wood carvers, who at present are busy making the decorated panels and trimmings for a building they are erecting on the site of the great ruins, where the products of the school will be sold.

The department which models wax figurines of gods and mythological characters and casts them in bronze is popular, for Brahmā and Gaṇeśha and the dancing Shiva are still familiar concepts, as well as Rāma and Sītā and Rāvaṇa, whose story is still kept alive by the King's dancers and by a few village troupes. Some are impelled to go into the work of modelling theatrical masks, though the future for an artisan catering to so limited a field is not too bright. It is in the making of plaster casts of the bas-reliefs and sculptures being freed from the destroying fingers of the jungle at Angkor, that the pupils are beginning to render a world-wide service,

for, I understand, the school will send casts to Museums free of all charges save those of crating and shipping. The girls who enter the school are placed in the department of silk weaving, a large, sunny room, where there is always a feminine buzz accompanying the whirr of spooling the gleaming silk and the click of the looms after each shooting of the patterned wool thread.

The Service of Arts has accomplished its avowed purpose. Cambodian art is no longer dead. It is engrafted on its own roots and is producing legitimate fruit. When one reads on the books of the school that 18,327 objects of art have been made and sold since the opening, one begins to see that the influence of its high standard of excellence is indeed spreading beyond its walls. Seventy-seven artisans inscribed on the rôle of the Corporation of Cambodian Artisans, all capable graduates of the school, all raising the level of the artistic output of the city of Pnom Penh ; sixteen similarly equipped young men, who have returned to their own provinces to leaven the productivity elsewhere ; two annexes of the school already operating to meet local needs, one for slip painting in the pottery-making district, one for sculpture in the marble producing region : thus the service spreads in widening circles.

It spreads because it is a service, not only to art but to human beings. From the beginning, M. Groslier's plan took account of human needs. Animated by a sincere desire to establish the service for the benefit of the native artisans themselves, he foresaw some of the hardships, which might arise in the social economy, and forestalled them. Recognising that the majority of the boys and girls who sought admission would be from families of which each member must be self-supporting from an early age—though the son of the King himself has sat next the commoners in this school—he made provision for giving the candidates their midday

meal at the school and for paying each accepted pupil five piastres a month—sufficient to lift the burden of his sustenance from his family. Another evil was avoided by guiding the production of the school into lines which would not compete with established commercial artisans, gold and silversmiths in particular. By opening the Museum sales room to the work of natives unconnected with the school, provided only that it passed the scrutiny of M. Groslier as genuinely Cambodian in spirit and worthy in execution, he cemented the interests of the school with the interests of the people, and made it an integral part of modern Cambodian culture.

But the service does not end with this genuine resuscitation of Cambodian art, nor even with the creation of congenial and lucrative occupations for Cambodians. The gain of giving an adolescent youth a channel for the expression of creative activity may be counted only in terms of manhood. With mind fixed for six hours a day upon the contemplation of beautiful forms, with consciousness expanding to include now and then the reality behind them, with emotions rising in the pleasure of accomplishment, in the joy of evolving perfection from crudity, each one of the pupils is unconsciously moulding character as well as raw materials of wood and metal. In bowing to the discipline which guides the eye and hand to accuracy, definition and dexterity, he accepts also the discipline which beauty exerts upon the imagination. One who enters at the age of fourteen or thereabouts, a care-free, vague, drifting individual, must be made of finer, stronger stuff when he emerges three years later.

That the presentation of art is being made in terms native to the Cambodians insures a permanency in its effects upon them. It is not chance that races express beauty in particularised forms, stamped with the ideals peculiar to them and coloured by the emotional response natural to them. The same law which drives the one

to radiation in the many, limits each of the many to his own radius as a sure path of return to the central light. It is only when a people travels its own inner path to beauty that it arrives at its goal. Guided by unerring artistic judgment, the French have had the taste to prescribe Cambodian canons of art for Cambodians; and in so doing, whether by intention or not, they are offering a healing, restoring draught to the soul of a people, who had let their ideals slip from their grasp. To those listless under the dictates of an alien culture, an energising interest is offered, and it seems as if the native people were realising their opportunity and grasping it. A legitimate racial self-consciousness must inevitably be born in those who are being taught to think again in terms of forms evolved by the genius of their race. From respect for the classics to respect for the ancients is but a step. Once taken, the modern Cambodian may perhaps accept the responsibility of his rich heritage and set out again upon his journey, an individual contributing his share of beauty to the world, receiving his share of respect. *Gratias* to the Service of Cambodian Arts.

Willowdean Chatterson Handy

OPENING CONVENTION ADDRESS¹

By DR. ANNIE BESANT

FELLOW members, many of you are delegates from Lodges which could not come here bodily, and it is with the very greatest pleasure that I find myself presiding over your Fortieth Convention. You are, as a Section, only ten years younger than the Society itself. The Theosophical Society celebrated its Jubilee at Adyar, its International Headquarters, last Christmas time, and now, many months later, I find myself presiding as President over our oldest branch. Do you remember that the Society was formed in your city of New York in 1875? How astonished would have been our H. P. B. and your fellow-countryman and brother to all of us, Henry Steele Olcott, to see this huge meeting. Those were the ones who took upon their brave shoulders the tremendous burden of facing the trying materialism of their time, who came with a message from the great Brotherhood, that Brotherhood of Sages and of Saints in Whose hands lies the inner government of the world. We have many outer governments belonging to different nations, but there is one Government that rules over all the nations and over all space itself in our world—that Brotherhood, made of members who have climbed the steep ascent ahead of the evolution of Their brethren and who only use Their strength in the service of the world, that service being, as one of Them said, the very heart of Their Brotherhood.

Let me, in beginning the short speech that it is my duty to deliver to you as President to-day, read to you a message just received from one of our most energetic workers, Bishop George S. Arundale, whom I hope you will have with you next year. (Applause.) He was caught by Australia, who captured him as General Secretary for the present year. They certainly have found him a most energetic General Secretary. He says that their job is the Theosophising of Australia. You have a bigger job, the Theosophising of the United States of America. (Laughter and applause.)

The message, then, from Bishop George Arundale runs :

“The Theosophical broadcasting station opened on Monday. The Minister of Education was there. Great success. Excellent

¹ Given at Chicago, 1927.

transmission. We hope it will be one of the most powerful stations in the world, and we hope later to be in communication with America, India, Africa. Our motto, 'Broadcasting Brotherhood.'

This broadcasting station is one of the many fruits of his energy in Australia. May I from this Convention send back a message to Australia, congratulating them on the first Theosophical broadcasting station in the world? (Applause and cries of assent.)

I will send it on to-day.

Your great work as the Theosophical Society in America is clearly to spread abroad, especially over your own nation, that great message of brotherhood which will unite all your religions, all your avocations, all your classes, in one great human national brotherhood for the helping of the world at large. We find in the world many nations; and some people ask why should we not go straight to internationalism. Mazzini, the great prophet of Italy, who dreamed Italy into a united country, a united nation, he spoke a wise word as to the value of nationality. He said: "God has written a word over the cradle of every nation, and that word is the nation's message to humanity." That is, I believe, a great truth. We cannot have a true internationalism, a real internationalism, until we have learned to spell out our own birth-word, our message to the world. It is the step that comes before the realisation of internationalism. For internationalism is a mighty sentence, made up of the words of every nation. We have been divided, perhaps, that we might learn our special duty, our special contribution to humanity. We shall unite again in one humanity, contributing to its enrichment, to its greatness, to its beauty, the perfect contribution of every nation, spelling out the message of humanity to the world at large.

Well, you, the American nation, you are placed in a position that may bestow on you a special work which other nations would find it harder to fulfil. Separated as you are from the Asian and the European continents by a wide stretch of water, bounded on the one side by the Atlantic ocean and on the other by the Pacific, it is as though you were separated for a time in order to learn your own lesson in peace and in safety. There are none, practically, who can assail your shores, none, practically, who can invade your great continent. In Europe many nations are quarrelling. In Asia many nations are striving with each other. You are in the position in which you can grow practically in peace. Try your own experiments, not for yourselves only, but for the world at large. For, safe as you are from the invasion of a great power, you ought to be able to perfect a great republic of Brotherhood and of Peace. In this great land of yours you have to solve some of the problems which are vexing at this time the minds and the hearts of every civilised nation. You have an unexampled material prosperity. What do you expect will be the lesson that you shall draw from the great spread of wealth within your borders, the

presence of men with fortunes so vast that they know not how to employ them usefully? Some, happily for you, there are who feel their duty to the people from whom they have drawn their wealth, and who are trying to give back, in the blessings of education, that wealth that has been drawn from the toilers in the industries they control.

Great experiments you can make for the shaping of a nobler Society than the society of to-day. Not forever in the days to come are the nations to struggle the one against the other in order that they may gain a wider domination, in order that they may stand, as it were, on a pinnacle of power in the world. It may be that your huge wealth, your great ability in all industrial occupations, it may be the one lesson that you have to learn in dealing with that wealth is that the wealthy are stewards of the nation; not the owners for themselves, but the distributors for the people at large. It may be that you will help the older lands to give an education to the whole of their population which will make them not only useful to their nation as citizens, but also spreaders among the people of the highest culture, of the most unselfish and valuable form of charity. And it may be that in the wealth accumulated in your hands you may realise how the workers who made it should also share largely in the product of their hands, and you may learn the supreme lesson that a nation should be founded on the basis of the family and not on the basis of the individual. Now that lesson has been learned in different ways in the different nations of the world. The great civilisations in the East, when the world was young, they were based on the ideal of the family. The great law-giver, for instance, of ancient India, said to the people: "Look upon all the elders as your parents. Look upon all your contemporaries as your brothers and sisters. Look on all the younger members of the nation as your own children." And that lesson, for many ages carried out in India, made the great civilisation which has been the wonder of the world. And then, running into excess, (for the excess of a virtue, you know, becomes a vice) it came to yielding too much—they were too easily dominated, thinking more of propitiating a power than of fulfilling their duty. And that great system of caste, which is really what you call vocation, that special calling for every child which is marked out for him by the qualities which he brings with him through the gateway of birth, that great lesson is coming back to the modern world. You do not call it caste. You call it vocation, that to which you are by nature inclined, your brain-power, your temperament, your manual ability, whatever may be the special treasures which you bring with you at your birth, *that* marks out your place of duty to your nation. You must give your very best to your people. All your qualities and powers, consecrate them to the larger self of the nation. So we find that, that lesson being exaggerated in India, it was corrected by coming into close contact with a modern nation which goes to the opposite extreme of individualism. And so our excesses are corrected by being brought into contact with our opposites, by that great inner

government of the world, having as its work the resolution of all discords into harmony, into a more splendid anthem of praise to Him from Whom we come. And the Theosophical Society is one of the great instruments in Their hands for the helping of the world. It was said that our society would be the cornerstone of the religions of the future, recognising unity where there is now diversity, recognising the value of diversity in perfecting particular powers, and bringing them together for the common good.

I have sometimes dreamed of your great republic beginning a righteous revolt against unjust authority in matters of believing, showing out its determination to be free and to work out its destiny unfettered by the little island on the other side of the Atlantic. You have before you a land populated by so few in proportion to its enormous extent. And we, in the most crowded nations of Europe, will look to you to solve wisely the great problem that faces your law makers and your statesmen, how not to shut your land against many new comers, but also how to make conditions for the new comers which shall give you added strength and not swamp your free institutions. And so to the older world, as it is called (though not really the older because over on this side of the globe there was formerly an ancient people) the older world looks to you to show it, with your freer institutions that you are worthy of that freedom; to show that you can have freedom without anarchy and law without tyranny, liberty limited only by the welfare of others, and substituting the law of love as in the family for the law of force.

And let me say to you who are members of the Theosophical Society, who have had a glimpse of the future which lies before the world, to you who know that a new type of humanity is rising, the sixth, as we call it, of the sub-races—you are face to face with problems that you must solve—solve to the welfare of the world at large, and spread abroad the best conceptions of your brains and hearts, to unite the nations in love and not to divide them in struggle.

Great is your opportunity. Great also will be your failure if you use your powers selfishly, instead of for the helping and the good of all. You as a nation name the name of Christ. Remember the law that He gave to His apostles: "He who is greatest [in nations as well as individuals] is he who doth serve." And He said: "I am among you as he that serveth." As the servant of mankind, your republic will be a blessing to the world.

Annie Besant

SEEDS OF INTERNATIONALITY

IN a lecture on Current Development of International Law, at Calcutta University, by Professor Mauley O. Hudson of Harvard, a refreshingly hopeful view was taken of the present situation. The lecturer pointed out that, during the nineteenth century, internationalism had been continuously obstructed by the prevailing philosophy of man's "natural rights," presumably endangered by any attempts to promote the growth of the greater man—common Humanity. This philosophy strengthened national independence, despite a growing recognition among the thoughtful of national inter-dependence; but the twentieth century has seen a change; men and peoples have found courage to strike out along new lines, renouncing shibboleths. So from the Peace Conference at the Hague in 1907, and the subsequent establishment of a permanent Court of International Arbitration, there has been steady progress, and though the World War of 1914 seemed a set-back, it served to quicken the birth of another baby organism, the League of Nations, so that between and around the two foci of the Hague and Geneva forces are being generated and released which will result soon in an effective form through which the Super-Nation can become operative.

Professor Hudson brushes away the objection that agreements reached at these Conventions are inoperative until ratified by national parliaments, and points out that every international agreement hitherto reached has been practically accepted by many more than have formally bound themselves under its terms. Automatically states fall into line when a good lead has been given, and delays in ratification chiefly occur through defects of national machinery. Necessarily precedence must be given to domestic problems of Government, and "the village pump" absorbs too much attention among men and states inadequately trained in the larger citizenship. Professor Hudson closes with a prophecy :

I think we may say that we are making progress toward transforming our world society into an organised community, and that it promises to become a community in which human endeavour, if not freed from the imminent possibility of defeat by war and strife, will be less subject to that fate than it has been in the past. And if we can trust ourselves for a glimpse into the future, I think we may say that mankind is moving slowly towards a larger loyalty.¹

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In the Report of the Secretary to the Overseas Committee of the League of Nations Union, an ingenious device is noted as having been adopted in Japan, to popularise International Arbitration. The Children's Section of the League of Nations Society there is issuing a series of

¹ From *The Calcutta Review*, May, 1927.

card games suitable for children, in which the old catchwords, borrowed from Business or the world of Sport, are discarded in favour of words embodying ideals of peace and co-operation. Instead of competing to achieve "corners" in wheat, etc., the course of the game will be from International Hatred and War, through various intermediate stages of Conferences and compulsory arbitration, to universal Peace. Some enterprising theosophist might take a hint from this, and invent a game somewhat after the Steeplechase Model, called the Evolution Game, in which rounds and races might be shown on a well designed board, and monads start forth together, to win or get side-tracked by the numerous temptations on the way, the worst penalty involving a fresh start from the beginning. We might even have an attractive puzzle, like the popular old "Pigs in Clover," of little balls of quicksilver to be wriggled up a spiral path (of seven coils perhaps, with seven sub-coils in each) to a central goal where they may unite.

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The International People's College at Elsinore in Denmark is appealing for money for further land-purchase, as their present accommodation is insufficient. Founded in 1921, this College fills a real need, and is described as "a miniature League of Nations," but it needs more support and more students from Britain.

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The International Correspondence League, of the Theosophical Order of Service, reports increased life last year in all its centres, and an extension to seven new countries, viz., Brazil, Chile, Egypt, Guatemala, Japan, Uruguay and California. Special praise is given to India, where one enthusiastic member, Mr. Ganesh, had linked up 529 correspondents up to June 1926, with 28 different countries.

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A leading article a short while ago in *The Times* deals with the report on the International Traffic in Women and Children, prepared for the League of Nations, and very reluctantly being published. It is a matter for some congratulation that even so much publicity has been achieved, and that the Committee urges the discontinuance of that State Regulation of vice which is too plainly euphemistic for State Encouragement. As long as brothels are freely licensed, horrors will take place to supply feminine material for them, and though entire prohibition of prostitution would not cure human vice, it would reduce its present abnormal stimulation. It is much to be regretted that even in this report names are withheld and full publicity not given to such outrageous conditions as have been discovered. The public conscience has been awakened, but it must make its voice louder, and the League of Nations is the only instrument for wide-spread repression of this evil—a far worse evil than drink itself.

There is publicity, and there is the League of Nations to organise and to conduct it. Opinion, as the Report testifies, has greatly awakened on this subject of recent years, and has spread among peoples who formerly paid little heed to international questions of a humanitarian kind. SIR AUSTEN CHAMBERLAIN and HERR STRESEMANN have appealed to it by insisting upon the publication of the first part of this Report. But the document mentions few names, and those it does mention are nearly all too

general to convey credit or to fix responsibility. Except in the incidental mention of Buenos Aires and in that of an unidentified "town in Turkey," all names are kept back. In this "town in Turkey" the woman is beaten who at evening does not hand over the right hire. So also we hear of girls starved into surrender, but we do not hear the scene of this wickedness. Is that the best that the League can do by way of publicity? Surely in such a cause it should be used to applaud the active promoters of reform, to shame and stimulate the sluggish, and to hold up to infamy the incorrigible patrons of iniquity? Each country should be called upon to answer for itself before the conscience of the world and have judgment according to its works. For the wretches actually engaged in the traffic, and particularly for "the principals" to whom it brings unholy wealth, no punishment can possibly be too severe. A first proof in any nation of abhorrence for this particularly base and sordid form of cruelty should be to see that its municipal laws are sufficient to inflict condign punishment on these criminals and on their agents; the next, to see that these laws are enforced with the vigilant severity so vile a crime demands. The League has more power than any human organisation ever had to pursue the destruction of this traffic to the end. It has only to tell the whole truth and the world will insist upon action. To keep back after due warning the names of any States which might acquiesce, or connive, in the continuance of the evil would be little short of complicity in their guilt. The League has begun well, but it must go forward much more resolutely if it is to satisfy the conscience of Christendom.

H. V.

A MEMORIAL FOR Miss JAMES

I HAVE the honour to inform you that inspired by feelings of gratitude to the late Miss James, her friends and admirers have decided to establish a memorial to her self-less and devoted services both to the cause of Theosophy as well as to the Indraprastha Girls' High School and Intermediate College, Delhi, which extended over a period of 11 years.

The importance and worth of the services she, in co-operation with Miss Gmeiner, the Principal of the College, rendered to this Institution in raising the efficiency and status of the College cannot be exaggerated. In the opinion of the promoters of the scheme no fitter memorial can be raised to her than to supply the scholars of the College with a goodly library comprising books reflecting the spirit of her life-work.

It is, therefore, proposed that a minimum fund of Rs. 1,500 be raised to form a permanent source of income and the income from this fund may continually serve to increase the literature on the subject, which might best reflect the spirit of her work.

It is hoped that you will not lose this opportunity to mark your admiration of the late Miss James' work by contributing your quota to the proposed Memorial Fund.

JUGAL KISHORE,

Hon. Secy., Indraprastha Girls' Intermediate College.

May, 1927

Hon. Asst. Secy. and Treas., Indraprastha T.S., Delhi.

THE THEOSOPHICAL WORLD-UNIVERSITY

TO THE MEMBERS OF THE THEOSOPHICAL WORLD-UNIVERSITY
ASSOCIATION (INDIA)

ONE need not be a prophet in order to declare that the Theosophical World-University will one day have a magazine of its own. In the meantime, communication is made between the Centres and Members through occasional booklets and letters. Professor Marcault's addresses and letters from the Sub-centre in London are an inspiration, and I am planning to have some of them passed on to the Members of the Indian Section of the Association.

Since the formation of our Section on January 25, 1927, by Bishop Arundale, we have distributed among the Members a four-page pamphlet, *Statement of Principle*, and an eight-page pamphlet, *Education for Leadership* by Bishop Arundale. These should be thoroughly studied by the Members and talked about among their friends. More copies can be had on application to Mr. B. Ramasubbier, Adyar Library, Adyar, Madras.

I write this letter on a tour during which I am combining vacation and work. I spent three weeks in Sind lecturing on various useful topics and conducting an exhibition of Indian paintings. After a couple of busy days at Lahore and a similar week at Jammu, I am now settled in a house-boat at Srinagar, with Mrs. Cousins, and with materials for some weeks' work on (among other matters) text-books for the Theosophical World-University.

Bishop Arundale regards the production of text-books for the University as of vital importance. As General Editor of this department, I am happy to report that a number of very valuable text-books are in course of preparation. Dr. Coode Adams' text-book of Occult Physics is announced by the Theosophical Publishing House, London, and Professor Marcault's text-book of Psychology will be ready soon. I have in hand typescripts for text-books of Geology, Economics and Animal Psychology by competent writers, awaiting authority and funds for publication. Special donations for this purpose would be very welcome. I have myself gathered materials for half a dozen books on Literature, Art and Philosophy which I shall gradually prepare as circumstances permit. I am at present giving a portion of my time to the writing of a book on what I conceive to be

the future of Literary Criticism. As a detailed study in this direction I am also writing a book on the Poetry of Shelley with a special study of his "Prometheus Unbound". I trust that these will make a useful contribution to the text-books of the new era in education. The pamphlet, *Principles of Text-book Reform*, is now out of print. Some Member or sympathiser could "acquire merit" by paying for its republication.

During my vacation tour I shall lecture at various places on the University's ideals, and endeavour to find Members for the Association and form local groups. I have already done so in Sind, and begun work in the Panjab and Kashmir. Fifty Members joined in Sind, and Mr. K. D. Shahani, B.A., has been appointed Correspondent for that area. He is located at Hyderabad (Bandhu Ashrama). Mr. P. M. Adwani, M.A., will act as Assistant Correspondent at Karachi (School for the Blind). Members and enquirers in Sind should communicate with either when necessary—and the necessity will, I hope, be frequent and fruitful. The annual subscription (four rupees, or a little over an anna a week) is low enough to allow a large number of Members to help and be helped by this most urgently needed and inspiring movement. The larger the amount of co-ordinated aspiration and effort towards the realisation of the University's ideal there is on the physical plane, the more fully and rapidly will the already accomplished University on the super-physical planes come into operation.

And speaking of the "super-physical" aspect of the matter, I may here say that in my lectures to the general public I have always frankly declared the occult source and inspiration of the Theosophical World-University. To me, as to many others, this is a living and continual reality. Naturally there are those to whom it is not so. But I have found that when one sets out the actualities of present-day education, and then declares the ideals and the proposed work of the University of the future, there is an intelligent and sincere response to the truth that is trying to find a way into the world through the University. After a public lecture in a North Indian city, for instance, an Indian gentleman concerned in official education, not a Fellow of the Theosophical Society, grasped my hand and fervently exclaimed, "Most inspiring! Most inspiring!" In fact, of the sixteen persons who joined the Association at the end of another public lecture, eleven were not Members of the Society.

I mention these matters for the encouragement of others. I believe that the world not only *needs* but begins earnestly to *want* what the Theosophical World-University has in its power to give just as soon as the necessary means to its giving are forthcoming. The appalling condition of humanity at present, after centuries of so-called civilisation and scientific progress, is beginning to be seen as the natural result of a false conception of the nature, the activity and the destiny of humanity. The Theosophical World-University is based on the unshakable law of the Unity of all Life. It will treat its students (among whom will be counted its teachers) as spiritual

entities endowed with divine capacities to be unfolded into activity sweetened by love and guided by wisdom. Its purpose is the utilisation of all true knowledge and all beneficent capacity through its students for the service of all beings. This is the essence of its designation "Theosophical". It takes its stand on the Divine Wisdom, on the totality of realised Truth, not on any single aspect of it.

As a gradual approach to the definite work of the University, the Brahmayidyā Āshrama at Adyar holds its study-sessions from October to March. At present its residential membership is limited to Fellows of the Theosophical Society for want of accommodation outside the Society's compound for non-members. But if a large enough number desired to join the Āshrama, I fancy some special arrangement for them could be made. As a help to scattered and isolated students I am considering the publication of correspondence courses. It would help me if intending correspondence students would let me know what subjects they want to take up.

JAMES H. COUSINS,

Adyar, Madras

Organising Secretary of the

May, 1927

Theosophical World-University Association (India).

BRAHMAVIDYĀ ĀSHRAMA, ADYAR, MADRAS

PRINCIPAL'S REPORT OF FIFTH SESSION

THE Fifth Session of the Brahmayidyā Āshrama was closed on March 26, 1927. The following is the Principal's Report :

In her address to the Āshrama at the end of the Fourth Session (1925-1926), the President, Dr. Besant, expressed the hope that the Āshrama might soon fulfil that part of its original intention which concerned the training of Theosophical lecturers. This work was not taken up as a special activity of the Āshrama in previous sessions because, as Dr. Besant also remarked, of the unanticipated growth of other aspects of its work. Moreover, the number of registered students is small; their desire is mainly to expand their knowledge, which they can do with varying degrees of fullness through English; and their natural means of expression is through other languages and mental modes than that of English. Yet, while specific expressional training has not been undertaken, there has been an obvious expressional development in most of the students through their daily contact with trained and articulate minds; and if enthusiastic work

in affinity with that of the Āshrama which is being done, for example, in Holland and South India by past students may be taken as typical, I think the original intention has been and is being fulfilled to a larger extent than is realisable by observation of the Ashrama's work in its physical habitation at any given time. These remarks do not apply to the lecturers or to the students whose mother-tongue is English. Most of these are already competent lecturers. The use of the Ashrama to them is the filling out of their minds and the development of the capacity to focus them not only on Theosophical teachings, but *through* these teachings as lenses on the manifestation of the Cosmic Life in the Universe. The services of such students and of the lecturers have been largely made use of outside the Ashrama.

Certain movements were, however, made during the session in the direction of expressional training. Dr. Roest initiated a Question and Answer Class one morning a week, and a weekly experimental Speakers' Class was conducted for some time. These will probably be continued in the next Session in a form modified by the experience gained in these efforts.

In the matter of work on individual capacity there is a constant flux of personality in the Āshrama. This at present makes continuity almost impossible. The Āshrama can only make the most of the human material at its disposal in any given session. What remains as ever-continuing and ever-increasing in the work of the Ashrama is its accumulation of knowledge approached and presented by Theosophical minds, and brought into a central relationship through the Āshrama's fundamental intention of making a synthesis of universal knowledge. To this work some notable additions were made during the session. I shall summarise them under their main headings.

Religion. Dr. C. Kunhan Raja gave 8 lectures on "Post-Vedic Ideas in the R̥ig Veda". Some of these have been published in newspapers and magazines, and it is hoped that they may ultimately be gathered into a book. They elucidate an important aspect of religious history. Of a similar nature but on a different department of Indian religion were Mr. L. B. Raje's 16 lectures on "The Interpretation of the Purāṇas". These were full of profound knowledge and challenging conceptions, and indicated the necessity for modification of the statement by Professor S. Radhakrishna in his Oxford (1926) Lectures on "The Hindū View of Life," that "The Purāṇas, with their wild chronology and weird stories, are mainly imaginative literature". Unfortunately the Āshrama is not yet able to afford the expense involved in fulfilling the desire expressed by the President in her closing address in March 1926, that all the lectures should be published, nor can we hope for an early version of Mr. Raje's lectures from his own hand; but the full notes and synopses provided by Mr. Raje are in the files of the Ashrama for future students. A casual visit of Dr. E. C. Handy of the Bishop Museum, Honolulu, enriched our knowledge with a lecture on "Polynesian Religion," on which he is an authority. His recently published

volume on the same subject, the result of many years of research, will be added to the Adyar Library. My own lectures on "The Old Celtic Religion" were repeated with some variations on those given in previous sessions.

Philosophy. My anticipation in last year's Report of the succession of Dr. G. Srinivasamurti to the late Pandit A. Mahadeva Sastri as an exponent of Hindū Philosophy was very happily fulfilled. Though Dr. Srinivasamurti's 15 lectures on "Hindū Philosophical Systems" were a repetition of his course in the previous session, they were given with a freshness and fullness that made them practically new. His diagrams were exceedingly helpful in getting a bird's-eye view of the subject. It is hoped that he will some time be able to put the lectures into a text-book for the Theosophical World-University. I repeated my lectures on Chinese Philosophy (Taoism and Confucianism), and these have, at the request of friends, been published as a transaction of the Ashrama under the title "Two Ways to Wisdom".

Art. In this department new additions were made to the lectures as follows: by myself "Art as Medicine" (1), a sketch of the preventive and curative uses to which art may be put, published as a transaction; "Some Elements of Japanese Culture," (3) published in THE THEOSOPHIST; "Interactions of Asian Art" (1); "The Evolution of European Painting" (4), in connection with which I have begun a collection of reproductions and photographs of European paintings for future reference, alongside a similar collection of Indian paintings; "Speech and Song" (3), dealing with the technique of vocal expression in association with the weekly Community Singing which was begun this session at the initiative of Mr. C. Jinarājādāsa, and in anticipation of the development of personal expression in the preparation of a drama next session. Mrs. Handy gave two lectures on "The Nō-drama of Japan" which she illustrated by gramophone records of the Japanese vocal and instrumental method. The latter gave the start to making a collection of records of speech and song from various countries for future study. Mr. Duncan Greenlees, formerly of the Harvard Egyptian Exploration, lectured on "The Pyramids of Africa". I repeated my lectures on "The Synthetical Study of Poetry" (18), "The Drama, its Functions and Characteristics," (2), "Early Indian Architecture" (1), and Mrs. Cousins repeated her lecture on "Music East and West".

Science. Important additions were made in this department during the past Session. Mr. A. F. Knudsen's course of 13 lectures on "Geology and the Secret Doctrine" are now in typescript, and it is hoped that they may appear in print before long. Mr. A. E. Ellis' 22 lectures on "Brain Consciousness, its Nature and Expression" opened up many considerations of interest and value in the study of the craniological indications of character, capacity and health, and led towards Theosophical classification of the ascertained brain-centres. Mr. Ellis has presented the Āshrama with a collection of model heads,

pictures and diagrams that will be of the utmost use in the future development of this most important subject. He presented a number of books to the Adyar Library, and has put his notes (the result of fifty year's work) into shape for preservation and for publication when funds permit. Mr. Ellis made about 100 head measurements with their indications. Certain of these are to be placed alongside the astrological readings of Mr. L. B. Raje. In the next session we hope to have some of the persons observed psychologically. In this way it is hoped to be able to initiate a future three-fold method of ascertaining the nature of young people with a view to enabling education to deal with them accordingly. Some of Mr. Ellis' lectures have appeared in THE THEOSOPHIST and others will probably follow. Dr. P. K. Roest's 36 lectures on "Anthropology" revised the work done in previous sessions by Mr. C. S. Trilokekar and Mr. Leonard Tristrām, and repeated former courses in Anatomy, while they added the most recent advances in Anthropological technique, research and speculation. Other new lectures were, "Some Orthodox and Occult Views in Science" (1) by Mr. Yadunandan Prasad, "Analysis and Synthesis" (1) by Mr. A. Glucklich Feliz, "Hindū Astrology" (4) by Mr. L. B. Raje, "The Era of the Woman" (1) by Mrs. Cousins, and "Education in India" (1) by myself. Under the auspices of the Ashrama (as the nucleus of the future Theosophical World-University) Bishop Arundale gave a lecture inaugurating the Theosophical World-University Association (India) of which I was appointed Organising Secretary. The lecture has been published by the Association as a pamphlet entitled *Education for Leadership*. Three lecture periods were given to reading from a summary of Ouspensky's "Tertium Organum" kindly made by Mr. Lancaster D. Burling, B.Sc. who maintains his interest in the Āshrama from America. Repeated lectures were, "Bose's Researches" (2) by Professor T. Natarajan, "Relativity" by Mr. Yadunandan Prasad (1), "The Shape of the Earth" (1) by Mr. Yadunandan Prasad, "The Field of Geographical Study" (8) by myself (one lecture sketched a field of study in the relationship of human karma to environment, and has been published as an Āshrama transaction under the title *Geosophy*), "Botany" (4) by Miss Noble (unfortunately cut short by her illness and departure for England, but hoped to be completed next Session and published as a text-book of the Theosophical World-University), "The Platonic Solids" (1) by Mr. Jinarājādāsa, "Animal Psychology" by Mr. Knudsen, now in typescript for the text-books of The Theosophical World-University.

Lectures on specifically Theosophical subjects were given as follows: "The Fifth or Scientific Ray," by Dr. Roest, "The Evolution of the Substance of the Earth," by Mr. Feliz, "The Third Life-Wave," (2) by Mrs. E. G. Crotty, and "The Etheric Body," by Miss A. C. Armour.

For the benefit of residents not able to attend the morning sessions of the Ashrama, and for the illustration of special subjects,

lantern lectures were delivered one evening a week by Mr. Jinarāja-dāsa and myself, most of them being repetitions of former lectures on architecture, sculpture and painting eastern and western. Mr. Knudsen also gave a new lecture showing the great and the small in the make-up of the surface of the earth (the Himālayan mountains and the Atlantic foramenifera.)

The presence of Bishop Arundale in Adyar was taken advantage of to receive from him a reminder of some of the fundamentals in the Āshrama's work. His address to the lecturers and students has been published as a pamphlet entitled *Exploring Towards Reality*.

A visit by the famous Indian painter, Sriijit K. Venkatappa of Mysore, to give the Āshrama a private exhibition of a series of new works, indicated some of the extensions of the Āshrama's activities through certain of its members. I have myself this year travelled over ten thousand miles in India organising exhibitions of Indian painting and giving lectures on its history and characteristics in places as far apart as Benares and Calicut, Madras, Karachi and Srinagar. Mrs. A. E. Adair has been travelling through Europe on similar work. The pioneering efforts of the National University (Adyar) to raise the status of music in India are now bearing fruit. Mrs. Cousins' compilation of a music curriculum for the National University and her lectures in the Āshrama and elsewhere have led to the inclusion of music as a degree subject in two Indian universities and in movements in that direction in three others.

The lecture work of the past Session may be summarised as follows: Religion, new 25, repeated 3, total 28; Philosophy, new none, repeated 18; Art, new 16, repeated 22, total 38; Science, new 83, repeated 33, total 116; Theosophical, new 5; Lantern, repeated 24; General; in all, new 130, repeated 100, total 230. Synopses of most of the new lectures have been added to the Āshrama's files.

It will be noticed that the department of Mysticism had no lectures, while Science absorbed half of the total lectures. This was due to exceptional circumstances and the necessity for the Āshrama to take advantage of special contributions when they are available; it does not indicate a permanent departure from the Āshrama's special function of gathering a body of synthesised and illuminated knowledge for future students, particularly with a view to the Āshrama's taking its place in due time as the post-graduate department of the Theosophical World-University.

JAMES H. COUSINS,

Principal.

THE THEOSOPHICAL FIELD

AN interesting new activity, calling itself the Theosophic-Socialist Society, has been started in New Zealand, with Mr. F. G. Rex Mason, M.P., as President, and Mr. David W. Miller, J.P., as Organising Secretary. Its aim is to draw together Theosophists who are socialistic in their political view, and Theosophise Socialism. Certainly no side-branch of Theosophical work can be more important than this, since Socialism is fundamentally a political creed that sounds the note of the New Age, and there is great danger lest it may be diverted, by enemies of the light, into wholly destructive channels. If the word Fellowship were substituted for Society in the title, it would be more pleasing to the ear. It is to be hoped that many members will join, though certainly they must see that the T.S. is not compromised by their actions. Good theosophists may also be convinced fascists or even Last Ditchers for all we know, but one thing is certain, that no one to-day can afford to be neutral in the great clash of principles out of which we have to raise a new social structure.

A curious corroboration of occult teachings comes from Mr. J. W. Dunne, the aeroplane designer, who has written a book purporting to demonstrate that the past and future both exist in the present, in the same sense and in approximately equal degree, and that under certain conditions of consciousness they are equally accessible to the normal mind. It seems to be by a methodical investigation of his own, and other people's, dreams that Mr. Dunne has reached his conclusion, and he invites all to follow his lines of enquiry, and test the truth for themselves. From the account quoted in *The Englishman* from *The New Statesman*, one gathers that only the fringe of the mystery has been touched, and theosophists will find themselves considerably ahead of Mr. Dunne's cautious admissions, but it is symptomatic of the times that popular science should be "sitting up and taking notice" of phenomena which it recently

derided occultists for maintaining. As a witty Frenchman said, "I do not say that it is possible but I say it is a fact." There is hope for scientists now that they are less disposed to reject facts because these do not fit in with their theoretical credibilities!

We are reminded of H.P.B.'s warnings against the dangers of harnessing to our use forces very imperfectly understood when we read of strange accidents befalling listeners-in. A lady is reported to have recently been found dead, with the head-phones attached to her ears, having apparently been electrocuted, and a still stranger case occurred last year in Nottingham, where a young girl fell back from her wireless set in a trance, which lasted more than a year. It seems that we are in too great a hurry to bring down higher forces into an unpurified world, not to say to exploit them commercially, and we need a grim reminder on occasion.

A finely appreciative article on the Indian poet, Harindranath Chattopadhyaya, occurs in the quarterly called *Poetry and the Play*, organ of "The Empire Poetry League". It is refreshing to see that Mr. Fowler Wright views a great deal of the poetic libertinism of to-day as merely the mood of a generation, or still worse, as part of "the skin disease that blackens and sterilises" the surface of the earth. But he looks to a time of recovery, when again people will prefer "the poetry of courage to that of cowardice, of nobility to baseness, of music to discord, and of faith to cynicism," and then only will Harindranath Chattopadhyaya be assured of the reputation he deserves. He can do what even Tagore fails to do, because the latter has never attempted the mastery of the English tongue as a medium, whereas the younger poet easily achieves it, while yet "maintaining the integrities of his own spiritual and intellectual position". "It is India speaking—unmistakably India. But the voice is English—unmistakably English."

It is interesting to note how very possible this is, and has always been held to be. In these ultra-national days of mental divisions, we are apt to think a language too inviolably a garment of independent self-respect; but after all, it is the mind that matters, and any language will serve for its self-expression, provided it reaches a wide enough circle of sympathy, for the poet needs his audience. English no longer belongs to the people of Britain, any more than Greek did in old days to Hellas or Latin to Rome, but to the world, so far as the world can use it.

This gem is worthy of inclusion in any Golden Treasury :

NON SERVIAM

Drunk with free-will, drowns in his pride of power,
 Man cried, "I will not serve Thy heavenly need!"
 God hid His dauntless patience in each flower,
 His hope in every seed . . .
 "I will not serve Thee!" . . . startled echo ran
 From Star to Star and filled the hollow night.
 God answered the tempestuous voice of man
 With silence on the height.

But this specimen is not rightly characteristic of the young poet, in that it does not shew sufficiently the Indian quality he contributes to English verse. Mr. Fowler rightly finds in him "evidence of the radical difference in the relative spiritual values of Asia and Europe," especially as regards progress.

In practice, if not in precept, we regard earthly existence as an end in itself. Progress implies that children must be wiser than parents in a continual succession. Latterly, we have developed our ideas of progress with a literality at which gods must laugh. When we analyse the 'advance of civilisation,' we find that it consists very largely in being able to be elsewhere very quickly, wherever we may happen to be. For this problematical advantage we expend wealth without stint, leaving ourselves ill-provided with the most elementary and vital necessities. Yet we have not contrived to be in two places at once, and we usually end where we began . . . But the standpoint of the Indian poet is widely different. He has no vision of a Heaven-on-earth triumphant, when a limited number of birth-controlled Europeans will be ceaselessly whirled about in motors and aeroplanes, at ever-increasing velocities, with a loud speaker always beside them, for the extent of their surgically-protracted lives. It may be a noble vision. It may be in process of realisation. But it is not his.

Neither, we may add, is it the vision of *any* poet worthy of the name, western or eastern, but it is true that the Indian poet contrives to keep more entirely free from these false entanglements of the modern world. Where the western poet becomes depressed at the modern jangle, and at best sings like a caged bird, the eastern can be serenely unconscious of these unrealities. By virtue of his inherited Indian mental outlook, he easily possesses the right of entry into a world of realisation of Truth into which the western poet hardly wins his way after manifold struggles and bruising of spirit.

H. V.

ARGENTINE

The Council of the Argentine Section decided unanimously to join the Latin American Theosophical Federation. In our May number we published the similar resolution of the Chilean Section. We hope that by the time this number will reach our

readers, the Latin American Theosophical Federation will be already working with the heretofore dispersed forces united for Peace, Love, and Harmony.

BOLIVIA

"Paz" the only Lodge working in the Republic of Bolivia belongs to the Argentine Section. Its members are doing their best to form centres in the different cities of Bolivia and spread the teachings that gave them their spiritual "Paz," Peace. May their efforts obtain soon the desired reward.

MEXICO

Through the Press nothing but more or less distorted news reach us from Mexico. Still the prognosis of the editor (October number) seems to be justified. In the struggle between Church and State extremists on either sides are causing great difficulties to the people of a much suffered country. Among the conciliating elements Theosophists take prominent part. In one of the strongholds of the Roman Catholic Church, in Puebla, the Angelopolis of Mexico, two eminent Theosophists Prof. José Romano Munoz and Lic. Augustin Garza Galindo addressed the general public on "The Religious Problem" and the numerous audience has paid great tribute to the Theosophical ideas expressed in their views about this question of world-wide importance. No doubt their exposition brought the fighting parties nearer to Understanding.

A. G. F.

CORRESPONDENCE

THE LIVES OF ALCYONE

I BEG to draw the attention of the authors of *The Lives of Alcyone*, through your esteemed magazine, to the following, and I would request them to explain it more fully :

“After the Lord Buddha resigned His physical body, the office of World-Teacher passed to his successor, the Lord Maitreya. Taking advantage of the tremendous outpouring of magnetic power left in the world by the Lord Buddha, he soon incarnated himself in the person of Shri Kṛṣṇa in India, and almost simultaneously he sent Lyra to appear in China as Laotze, and Mercury to teach the Greeks as Pythagoras. A little later still he sent Pallas to Greece as Plato.”¹

From this statement we can conclude two things :

1. If it refers to the Shri Kṛṣṇa, giver of Gītā then it means that Gītā was written after Lord Buddha. But being a gem of *Mahābhārata*, it was compiled by Lord Buddha, when he came to India as R̥shi Vīyas, as it is R̥shi Vīyas who is said to be the writer of *Mahābhārata*. Therefore this certainly cannot refer to the Shri Kṛṣṇa, giver of Gītā.

2. It may refer to some other incarnation of Lord Maitreya in India. It cannot refer to Lord Gorang as he was born in the Muhammadan Period, after a long time of His incarnation as Christ.

Therefore, I would request the authors to explain it fully so that the public may not misunderstand it.”²

5 Shah Khake Street,
Meerut, India.
May, 1927

JAGESHWAR DAYAL VAISH

¹ Volume II, p. 681, just below chart No. XLVII.

² See following page for references. ED.

THE CHRISTIAN THEOSOPHIST

IN sending you this first number of our little magazine—*The Christian Theosophist*—I hope to interest you in the International Christian League of the Theosophical Society which we, the members of the Christian League Lodge, T.S., are now making a definite attempt to establish. It has received the warm approval of our revered President, Dr. Besant, and once it is in working order we hope that it will act as a link between all Theosophists who are Christians and who desire to interpret the Divine Wisdom in terms of their own religion.

It is also hoped that the International Christian League will later on be affiliated with that "Fellowship of Faiths" which Dr. Besant has alluded to in some of her recent speeches.

To join the League all that is necessary is for F.T.S.—or those interested in Theosophy—to send in their names and addresses to our Business Manager, G. Philipson Carter Esq., Mineral House, CHESHAM, Bucks, together with the sum of 2/6 (Two shillings and sixpence) as one year's subscription to the magazine (enclosed) which is to be its official organ.

This small sum will not, *by a long way*, cover our expenses of printing, postage, etc., so it is hoped that all Members who can afford to do so, will voluntarily double this amount, thus enabling us, later on, to enlarge the magazine and improve it in various ways.

If we receive the necessary support we shall try to make it a bi-lingual, and even a tri-lingual, paper, occasionally publishing articles in French and in either German or Dutch.

Mon Abri

J. M. BLAKE

Chorley Wood, Herts.

WE refer the writer, *inter alia*, to *The Immediate Future*, lectures given by Dr. Annie Besant in 1911, p. 61. Fuller details are given in *Theosophy Explained in Questions and Answers* (compiled by S. Pavri from published works of Dr. Annie Besant and Bishop C. W. Leadbeater), p. 394. ED.

REVIEWS

A Primer of Occult Physics, by W. R. Coode Adams. (Theosophical Publishing House, London. Price 3s. 6d.)

This is the clearest exposition we have yet encountered of the results of the latest revolution in Science and Philosophy. The lay reader here can easily grasp the essentials of the doctrine of relativity, and its bearing on earlier hypotheses, while at the same time the light of Theosophy is used to illuminate the whole problem of the universe. The author frankly states from the first that he means to reverse the usual inductive method, and to start with inferences as to first causes, deriving these from the teachings of Occultists; and as he deals with one subject after another, Time, Space, Matter, Energy, Evolution in turn, it is remarkable to see how completely the attitude of Physicists to the problems of life has changed since *The Secret Doctrine* was written. Consciously or unconsciously the Twentieth Century has used the key supplied them, and though the author expresses the fear that scientific knowledge is "passing over into materialism," since it "is becoming a catalogue of the properties of matter rather than an understanding of Nature," it is evident that the words "materialism" and "matter" have so entirely changed from their earlier connotation that materialists of the last century would probably fear and denounce the present process of scientific thought on exactly opposite grounds.

The usual diagrams, with Cartesian rectangular co-ordinates of Space and Time, are used to shew the illusory nature of the latter (it could equally well, by the way, be used for the former), and the explanation is unusually clear. "It is only necessary for the observer to get a clue as to the direction in which to place his axis of reference" for any two events to be brought into simultaneity in time or congruency in space.

The two chapters on Evolution are specially useful to bring the average reader up-to-date with developments of thought along this line. Darwin has been left far behind, and it has been conclusively demonstrated that man is far less the creature of environment than

he supposed. "All the characteristics that an evolving species can show were inherent in the original cell. The process of evolution is simply a system of releasing these inherent potentialities, and that largely by removing other inhibiting factors which prevent their release."

It would seem as if Science is again drawing nearer to Philosophy, and a pregnant quotation is included from Bergson :

"The world is not so much a being as a becoming. It is not for any observer to comprehend the world, but only a particular cross-section at his particular time. Everything is changing, and you will never understand the world till you become it yourself."

H. V.

Professor Ernest Wood has added another refreshing book to his list of contributions to world thought.

The Intuition of the Will, as his new book is entitled, is written in Professor Wood's happy style, bringing to the reader a sense of deep earnestness and abiding joy.

Professor Wood is never ponderous even in his deepest researches. He seems to have plenty of fun from his labours. Nothing could be more stimulating to the mind and emotions than the chapter in his book on "Training for Intuition". One cannot but feel that Professor Wood gives his readers knowledge gained through his own firm and deliberate efforts. He is not a copyist but a creator; not a pedant but a teacher who has, in his most studious moments, a warm and fraternal interest for all those who grope in darkness.

(Theosophical Publishing House, Adyar. Price 1s. 6d.)

M. W.

The Pathway to Reality, by Viscount Haldane. Being the Gifford Lectures delivered in the University of St. Andrews 1902--1904, reprinted in 1926. (John Murray, London. Price 16s.)

The Pathway of Reality includes lectures given orally for a mixed audience, so the language is less abstract, easier to follow than in his other philosophical works. It forms an introduction of the study of Idealistic Philosophy, which is elaborated in his later works, "Human Experience, a Study of its Structure"; the "Reign of Relativity"; "Philosophy of Humanism"; etc. He presses the point, in this book, that in the interpretation of experience we have to recognise that Art and Religion form as much part of reality, and

have as great an influence in it as abstract thinking. Otherwise it is not possible to comprehend the significance of God as imminent in our minds. Apart from such a doctrine the reality of the World, as we finite beings know it, would be unintelligible.

All students of philosophy, all thoughtful people, for the matter of that, will enjoy the fine scholarship, sound reasoning, the master-hand with which he handles the deepest problems of the mind.

Let us set out on the search after the nature of God with our minds free; let us try to get some clear notion of that of which we are in quest. To me it seems that by God we mean and can only mean, that which is most real, the Ultimate Reality, into which all else can be resolved, and which cannot itself be resolved into anything beyond; that in terms of which all else can be expressed and which cannot be itself expressed in terms of anything outside it. For God could not be less than the Supreme Reality.

This simple consideration excludes the notion of God as Cause, first in time and acting *ab extra*, that is in space. Nor could he be defined as Substance. For that again imported a relation to properties distinguished from it. What then could His real nature consist in if the conceptions of Cause and Substance were inadequate to it? We had to try whether we had better fortune if we spoke of Him as Spirit, as Subject and not as Substance.

God means Absolute Mind conscious of itself as completely realising the higher ends. He is the completed consciousness which comprehends itself in its completeness as the "prius" and source of the whole of the movement that forms its content.

God as self-consciousness, the basis and presupposition of even our capacity to reflect about Him, must have an object from which He distinguishes Himself. If the Absolute Mind must have, as is implied in the fact of self-consciousness, an object, it is plain that that object can only be itself. For the Absolute Mind nothing can have any meaning outside itself. Its object must fall within itself, can only be within itself. It must find the necessary distinction from itself in an Other that is just itself. The mind of God must have in its Other itself, and must recognise in that Other just Himself in the form of Otherness.

That is how the Absolute Mind realises itself in the process into which it is necessary that it should go in order to the enrichment of its self-consciousness. Without an object there could be no self-consciousness; without these distinctions there could be no content for the Absolute Mind. That is how God's nature is eternal activity, how He, so to speak, goes out into series and yet remains as the sum of the series—an Eternal Now, which is not distinguished from, but is the inclusion in itself, in a superseded and transmuted form, of the moments of Past and Future. In an ordinary time series we distinguish past, present and future, as three moments which are related to each other and are not wholly mutually exclusive like parts in space, yet we never transcend wholly the foreignness which time presents, the externality to each other of the members of its series for thought. But in such a series as I have been describing to you the whole of the series is summed up in an Eternal Now which does not make time unmeaning, but must transmute and supersede the notion of the past and the future as facts which limit or make finite the now, the eternal now of perfect comprehension. So comprehended the now is an eternal now within which past and future arise as distinctions of the mind.

In the same lucid way he treats and draws together in a synoptic vision Philosophy, Art and Religion, because in actual life, Art and Religion are the highest form of what for finite intelligence is concrete, and directly given as representative of the ultimate reality.

Indian Philosophy, by S. Radhakrishnan, Vol. II. (George Allen & Unwin, London. Price 25s.)

The publication of Prof. Radhakrishnan's *Indian Philosophy* is a great service to those who wish to know, from an authoritative source, something about the systems of Indian Philosophy and the general trend of Indian thought, and who have no access to original sources in these matters. There are no books in modern languages that give a comprehensive idea of the subject. P. Deussen's *Algemeine Geschichte Der Philosophie* and Max Müller's *Six Systems of Philosophy* are more histories than expositions of the Systems. This is the first time that an Indian philosopher, well equipped in European Philosophy, has tried to present to the modern world the thoughts of the ancient Indian philosophers in a systematic way. Prof. Radhakrishnan has escaped the danger of presenting his own philosophy when explaining other philosophers—a danger into which most people fall. He has "endeavoured to give an objective treatment and avoid playing tricks with the evidence" (preface) and he has well succeeded in his endeavour.

In this second volume, Prof. Radhakrishnan deals with the six systems of Indian Philosophy (including the various Vedānta Schools) and also the Tāntric systems. The author appears to be on more familiar grounds in dealing with the Systems of Philosophy than when he wrote the first volume. The present volume is more scholarly and thorough, and consequently more difficult. No apology is needed for the book being stiff reading, as no-one expects an Exposition of Indian Philosophy easy enough for an arm-chair. The author has made a thorough study of a wide field, and anyone with the necessary intellectual equipment and patience can now wander safely through the once-dark wilderness of Indian philosophy with as much ease as on a public road in broad day-light. He has cautiously avoided all those dangerous portions which can never be made accessible to a modern explorer. The books in Samskr̥t on Indian philosophical systems are divided into Prakaranas and Vādagranthas. The former deal with the main subject matter, while in the latter there is a minute examination of particular points with all sorts of hair-splitting arguments, definitions, objections and replies. The author does not meddle much with this class of literature, though the omission is regrettable in the case of Nyāya Philosophy.

As is usual in nearly all writers, it is the better known portions of a subject that are handled with greater thoroughness and in greater detail. The Nyāya Philosophy occupies 147 pages; Vaiśeṣika 72 pages; Sāṅkhya 88 pages; Yoga 38 pages; Pūrva Mīmāṃsā 56 pages; but the

Advaita of Sāṅkara 214 pages. The extant literature on Sāṅkhya and Yoga is comparatively small. Vaiśeṣika and Nyāya became a single system. The literature on Nyāya and Pūrva Mīmāṃsā is very extensive, but not very easily accessible. The Pūrva Mīmāṃsā is very difficult to understand, and the subject matter has not that charm for a modern thinker which Sāṅkara's Monism has. But it must be borne in mind that it is the Vedic Dharma, as detailed in Pūrva Mīmāṃsā, which has carried the Hindū nation safe through many a vicissitude, and not the monistic philosophy of the Vedānta; and it is regrettable that modern scholars, especially Indian philosophers, who write about Indian Philosophy, fight shy of Pūrva Mīmāṃsā, and do not take the necessary trouble to study the subject. According to Pūrva Mīmāṃsā, Vedas form the only real basis for Dharma, and the attitude which the author takes towards revealed literature in general does not promise a capacity for a sympathetic understanding of Pūrva Mīmāṃsā; his attitude is illustrated by the following passages:

1. "Critics forced their opponents to employ the *natural methods relevant to life and experience*, and not some *Supernatural revelation*, in the defence of their speculative schemes." (P. 18.)

2. "To the devout it must have appeared that the breath of life had departed since *intuition* had given place to *critical reason*." (P. 18.)

3. What Kaith says of the Nyāya and the Vaiśeṣika is true of other systems as well. "The systems are indeed orthodox and admit the authority of the sacred scriptures, but they attack the problems of existence *with human means*, and scripture serves for all practical purposes *but to lend sanctity to results which are achieved not only without its aid, but often in very dubious harmony with its tenets*" (I. L. A., p. 3), (p. 21, n.) (Italics mine).

I am very sceptical about the competency of an ultra-rationalistic philosopher, with such an attitude towards revealed literature, for a correct presentation of Indian Philosophy.

The author is not very sympathetic to the later Naiyāyikas, the followers of Gangesopādhyāya. The following description of the Naiyāyikas does not seem to be a very true presentation of the case: "The scholastic subtleties, the logical legerdemain, the fine hair-splitting in which the successors of Gangesa indulge, terrify many and even those who have grappled with them cannot be sure that they have comprehended their ideas. Many of those who have waded through these works are impressed by their brilliant dialectical feats, but find them often more confusing than enlightening" (p. 42). "Of

some at least of these works it may be said that they merely succeed in showing how learned one can be about one knows not what " (pp. 42 and 43). One can only pity the writer of such lines. The very fact that later on Nyāya became a system of logic and its metaphysical side dropped off shows that ancient Indians regarded it more as logic than as metaphysics; and it is not an accurate presentation of the fact to devote much space for explaining the atomic theory, God and creation, and to say practically nothing of the *logical method* of dealing with a subject, as is seen in, say, Gadādharaḥṭṭa's *Sāmānyanirukti* or any other Vādagrāntas. The author himself admits that the book is not a complete presentation of the whole field of Indian Philosophy, and that "it has been necessary to select, emphasise and even criticise particular aspects, which naturally betrays the direction in which my own thinking runs" (Preface). Even this privilege has its own limits.

As far as the book goes, it is a very able handling of a rather unwieldy subject, and the book throughout shows a mastery over the subject, a capacity for a comprehensive view over vast areas, and a power of clearly presenting a complicated system. The book concludes with a survey of the course of Hindū Philosophical development, an examination into the cause of the decline of philosophic spirit in recent times, and a peep into the future. Every one may not agree with the pessimistic view of the author that "after all the attempts of philosophers, we stand to-day in relation to the ultimate problems very near where we stood far away in the ages—where perhaps we shall ever stand as long as we are *human*". (P. 767). There are many perfected *human* beings to whom the Light has been revealed, and every one of us human beings can one day see the Light. Nor can all agree with the author's view regarding the purpose, or purposelessness, of philosophy, that "it is not the end of the voyage that matters, but the voyage itself. To travel is a better thing than to arrive". (P. 768.) Any way Indian Philosophy does not show any sign of this spirit of globe-trotters—a spirit which perhaps the author absorbed during his recent tour to America.

C. KUNHAN RAJA

. . . *Et la lumière fut*, by Marguerite Triaire. (Henri Durville, Paris. Price 1fr. 80.)

This is a well-worked-out tale of re-incarnation. A clever young scientist, of the most advanced school of materialistic thought, is betrothed to the daughter of an older Physicist, his master in the science, and waits only to complete his book—the last word on atoms, and a complete vindication of material philosophy—before

celebrating his marriage. The young girl is of a religious temperament, and unwilling to accept the views of her father and lover with regard to the universe and its causes, but she is over-borne in logical argument. But Dr. Livier one night, on the completion of the work that is to bring him fame, has a remarkable dream, living again in a former body that he had worn in old Atlantis, when as Ramtar he had turned from the religion of Light to that of Darkness, and had tried in vain to seduce to the same faithlessness Ardeiza, a pledged votaree of the Light, in whom on waking he recognises his modern fiancée. Convinced of the reality of his experience, he struggles with himself as to whether he can now publish his book, and resolves to sacrifice it. All must be revised in the light of his new knowledge. So he shows himself to be the true scientist, the seeker after truth, not making a fetish of his own theories. But is this really characteristic of the scientific man of to-day? As a tale this is good, and all its parts fit in harmoniously, but we fear it is not founded on a real, human experience, for such a man as Dr. Livier is shown at first, especially if a re-incarnation of an Atlantean dark magician, would not be open to higher revelations, even in dreams.

In the final chapter, the converted Doctor and his friends assist at a séance, where another young girl acts as medium. Forming out of ectoplasm, a radiant personage appears to give them his blessing on their work, allowing them to photograph, measure and weigh his materialised form, and even to take a drop of its blood for examination.

Again the doubt occurs, whether a Master of Light would avail himself of the doubtful practices of the modern materialising séance, identical with those of the dark magicians who ruined Atlantis, to reveal Himself to a chosen few. Why should He do so, when there are other ways, in every way safer and sanctioned by tradition? It is good that materialistic people should be convinced of super-physical realities, but there is no need to resort to the arts of the Witch of Endor, nor has anything worth having ever yet been revealed to mankind by these means. Let the Children of Light, now as in the days of Atlantis, eschew the works of Darkness.

H. V.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

A Primer of Occult Physics, by W. R. C. Coode Adams, B.Sc., London, M.A., *The Kingdom of Faerie*, by Geoffrey Hodson (T. P. H., London); *The Call a Drama in Two Acts*, by Louis C. Henderson (C. W. Daniel Co., London); *Et la lumière fut*, by Marguerite Triaire (Henri Durville, 23 Rue Saint Merri, Paris); *The Principles of Theosophy*, by Theodare Mainage (Sheed & Ward, London); *An Anthology of Mysticism and Mystical Philosophy*, by W. Kingsland (Methuen & Co., Ltd., London); *Zoe and Zaida a Romantic Reconstruction*, by Alain Raffin (C. W. Daniel Co., London); *At the Feet of the Master*, by Alcyone, J. Krishnamurti (Illustrated) (T. P. H., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (May), *The World's Children* (May), *Revista Teosofica Chilena* (March), *Modern Astrology* (May), *Monthly Summary League of Nations* (April), *Theosophie in Ned.-Indie* (May), *Yuga Pravesha* (March, April), *Theosophy in South Africa* (April), *The Theosophical Review* (May), *Bulletin Theosophique* (May), *Theosophisches Streben* (March, April), *The Herald of the Star* (May), *El Loto Blanco* (May), *The Canadian Theosophist* (April), *The Indian Review* (May), *Service* (Spring), *The Messenger* (May).

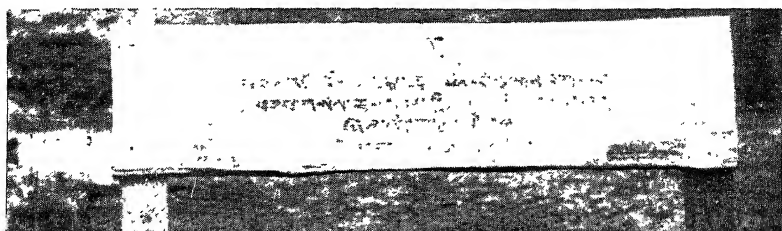
We have also received with many thanks :

The Beacon (April), *Le Phoenix* (April, May), *Prabuddha Bhārata* (May), *The Vedānta Kesari* (May), *Bulletin of the Museum of Fine Arts* (April), *Gnosi* (March, April), *Teosofia en el Plata* (February, March),

Teosofi (February, March, April, May, June), *Theosofisch Maandblad* (May), *Lucifer* (February, March, April), *Blavatsky Press Bulletin* (May), *Pewartia Theosofie* (May), *Norsk Teosofisk Tidsskrift* (January, March), *Fiat Lux* (May), *The Mahā-Bodhi* (May, June), *El Mansaje* (February, March), *Rural India* (April), *Theosophy in India* (May), *The Vedic Magazine* (May), *De Theosofische Beweging* (May), *Theosophical Society in England General Secretarys' Report, 1926-1927*, *Teosofisk Tidskrift* (April), *The Occult Review* (June), *La Revue Theosophique* (April), *Theosophia* (May), *Third Session Disarmament Conference*, *The Cherag* (March, April), *The Indian at Home and Abroad* (May), *Revista Teosofica* (March, April), *The Jewish Theosophist* (April), *Het Sterbeven in Indonesia* (May), *The Journal of Oriental Research Madras* (April, 1927), *Towards Burma's Glory* (January, March), *Theosophy in Ireland* (January, March), *Theosophy en Yucatan* (March, April), *Heraldo Teosofico* (April), *The Young Theosophist* (April), *Prabuddha Bhārata* (June), *Blavatsky Press Bulletin* (June).

A MESSAGE OF THE COMING AT THE GATEWAY OF TIBET

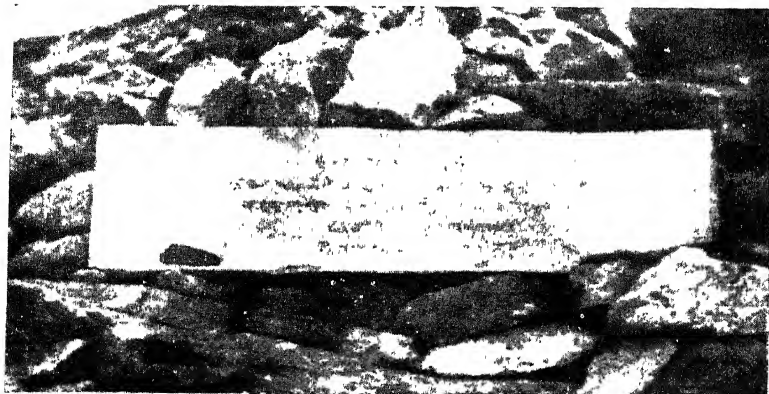
I



II



III



A UNIQUE MEETING

THE first meeting of the Fellowship of Faiths in Europe was held in London, City Temple, on 22nd July. Seven Religions—"Buddhist, Muhammadan, Hindū, Christian, Confucian, Jewish and Theosophist"—were represented on one platform. The City Temple was packed and an overflow meeting was held, which shows what tremendous enthusiasm must have prevailed on the occasion. The meeting began with *Muezzin* and ended with a Christian hymn. Dr. Norwood who presided declared Brotherhood "as the acid test of all religions". After the prayers ten minute addresses, by several representatives of the Faiths, were delivered. Speakers from India were Dr. Annie Besant, Mahārāja of Burdwan and Mr. Silva (Ceylon).

From *Reuter*

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

I cut the following pleasant paragraph from the *Yorkshire Weekly Post* :

A CITY BIRD SANCTUARY

Built high on a blossom tree in Queen Square, Leeds, is a nest. This year is the first time during the past thirty years birds have built in these particular trees.

The Square is, moreover, becoming the home or haunt of many different songsters, whose presence and merry piping must be looked upon as a complete triumph by Mr. C. S. Best, of the Theosophical Society, who has been mainly responsible for restoring beauty where, a few years ago, was an ugly bit of waste land haunted by a few dejected sparrows.

In addition to the healthy trees and revived grass lawn, there are numerous bright beds of flowers, and it is not surprising that students from the adjacent School of Art assemble in the Square for sketching practice.

Wherever there is a Lodge of the Theosophical Society, some definite addition should be made to the beauty or the relief of suffering in the surroundings. Another very useful piece of work by the Leeds Lodge is a series of lectures on the Religions of the world; a Canon of the Anglican Church opens the course, and is followed by a Musalmān, a Unitarian, one on the "Religions of China," a Spiritualist, a Hebrew, one

that pride in Buddhism which he helped to give back to the Buddhists of Ceylon, their birthright—the Illumination He shed in His Life and in His teachings.

*
* *

It is very pleasant to read in *Swarājya* (Madras) of the researches in Magnetism of Professor C. V. Raman, of the Calcutta University. He and his pupils have succeeded in making an apparatus so sensitive to weak magnetic properties, that they can study very small quantities of rare gases, and the Professor has been able to show in papers published by the Royal Society and the Académie française that the magnetic character of a molecule can be shown to be related to its chemical structure. So Calcutta University is again making its mark in the scientific western world.

We have just had what we should formerly have called a “flying” visit from Bishop G. S. Arundale and his wife Mrs. Rukmini Arundale. It happened to be a “train and boat” visit and lasted, so far as Adyar is concerned, rather under a fortnight. The Bishop came to India on some urgent work for the President, as her duties in other countries prevent her from coming until October, as is at present arranged.

We were so glad to have them amongst us, and now they are once more on the high seas *en route* for England and then on to America to attend the Convention of the United States.

*
* *

The following message has just been received and forwarded to the President—

“Orissa Federation from Cuttack send you and Krishnaji respectful greetings.”

*
* *

We have received some very interesting cuttings from *The Cape Argus* which give us a pleasing account of *The*

Overseas League, The Overseas Magazine and The Overseas Club; we are sorry that they arrived too late for us to do anything more than just mention their names but we shall write further about them under the heading of "Seeds of Internationality" in the September number.

With these cuttings we received the following letter:

The enclosed cuttings may interest you or your readers, especially in view of the fact that South Africa and India seem destined to be drawn into a closer relationship with one another, whether they like it or not, and the best way of promoting a friendly understanding between the two countries would be to increase their knowledge of one another.

The Overseas Club in Cape Town will afford a comfortable base for any visiting members of the British Empire to explore the country, and our Indian brothers share its membership with our Australian, Canadian, and New Zealand brethren. Quite a number of our T. S. members belong to it, even in our local Lodge, and I know the Club in London is a great boon to South Africans when they go over.

The appointment of Mr. Sastri as Agent-General for India in South Africa will do much to stimulate interest in each country; he became very popular in the short time he spent here with the Indian Delegation, and probably his presence here will incline other cultured Indians to come and see Africa for themselves. In the Cape Province I think they would be very happy, there is no colour bar, and the climate and scenery are delightful.

319 Main Road, Sea Point
Cape Town, South Africa.

(Sd.) MONICA E. RETIEF (MRS.)

W.

HOLY MOTHERHOOD

NOTES FROM A TALK BY BISHOP LEADBEATER ¹

WHAT is all-important is to achieve the spiritualisation of the idea of Motherhood and of Marriage; the realisation that Motherhood is the greatest and holiest duty of woman.

¹ Given at the Manor, Sydney, in 1925

Motherhood is not understood at all. It is not regarded as it should be, as a high and wondrous privilege. Instead of that people look down upon it as degrading. Women rebel, quite truly and properly, against the idea of being slaves to the lusts of men. But a wrong view of the whole matter is being taken both by men and women, and the first great move to raise them to a higher freedom of mind and to put things right must come from the women.

The true view of this matter must be put before the world, and it must be shown that, instead of marriage and Motherhood being out of fashion, they are, on the contrary, a glorious opportunity. The provision of vehicles for incoming souls is that thing which a woman can do, and which no man can ever do.

The present state of affairs in Europe, and most especially in England, is undesirable to the highest degree. The best and noblest of the people hold back from marriage and from Motherhood, and women are especially liable to spend their time in the pursuit of all kinds of masculine ideals which do them no good.

To a very large extent the carrying on of the race (out of which, among other things, the new sub-race has to be formed) is being left in the hands of the least desirable parents. Now all that need not be so if the facts were explained to the people. If the spiritual ideal could be aroused among them there are many who would accept it and who would follow it. The only thing needed is to put this great spiritual ideal before the world.

It is really only lately, perhaps within two hundred years, that this spiritual ideal has been so much lost. It was felt to some extent at least in the Middle Ages. Those Ages may have been a time of darkness for many other things; they certainly were; but at least *that* great truth was a little better understood than it is now.

If the British race, and the other races at present ruling in Europe, cannot take up this matter, cannot introduce some change, we have been told that the LOGOS Himself will have to bring into prominence some race that will do these things. What exactly was contemplated was not made clear; some inrush from Asia perhaps. It was not said. But at any rate if we fail in this in Europe, then other parts of the world will have to come into prominence. Should that happen we have only ourselves to blame. That is not *desired*, of course, because great care has been taken to build up this western European race to a position where it could provide the bodies that are necessary. It *is* providing a few, but not nearly enough. We produce a few good specimens, but thousands more are wanted.

How are we to get the thousands more? The best way would be by educating parents to understand, and—what is still more important—by getting the young people who are at present unmarried to understand what marriage really means, and to see the side of it which is high and beautiful, and not to be swept away by all sorts of lower considerations. At present our people marry for money, for lust, because their properties adjoin—for every reason except the real one. Therefore is it necessary that these truths should be put before the people.

There are women—hundreds of women—thousands perhaps, who would grasp at the idea if it could be put before them. There are some who already look at the subject in this way, but they are afraid to say anything, lest the whole thing should be ridiculed. It seems to them something high and holy and beautiful, as indeed it is. But if they put that view before their male relations, they would probably laugh at it. There are many other great women who would also think in this way if the truth were presented to them. For truth it is, as we all admit when the ideas are explained to us.

It should become a great world movement. But it must begin with women.

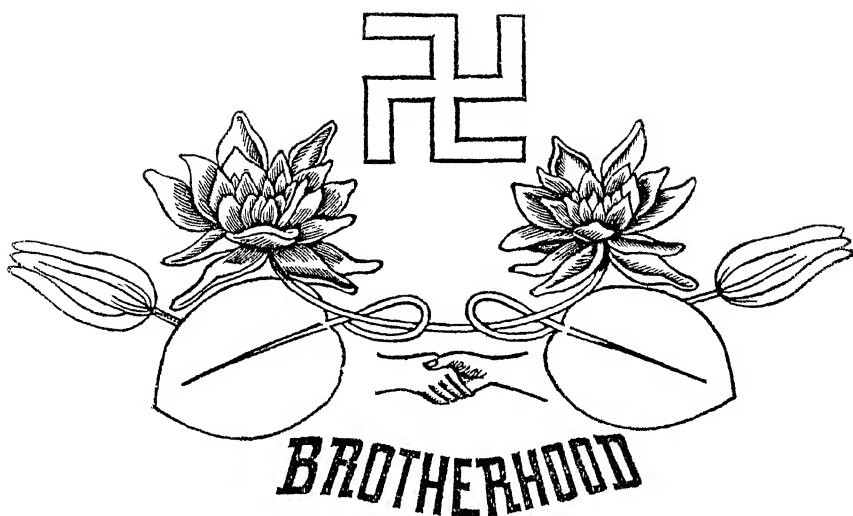
With such ideals inevitably it will arise that all the best of the younger women who are growing up will marry only such men as hold similar ideas. And if there be no men who hold such ideals, then they must be put before them and explained to them.

Another matter of greatest importance is that of purity. Although we may be shocked at such a statement, it is doubtless true, when we pause to think of it, that even a return to the old Indian system of polygamy would be preferable to the conditions which exist in Europe at present. It is simply unlicensed polygamy of the worst possible kind. The result of the present state of affairs is that young men, as a matter of custom, as a matter of habit, as a matter of desire, plunge themselves into all kinds of complexities and put themselves into a position which prevents them from carrying out the promise of their youth. The system of prostitution is a curse to the world.

The world is ready for this new view of things. It is tired of the old line. There is a large number of women who would spring forward to support this, because it opens up such a tremendous avenue of social service.

The men also should be got to understand that Fatherhood is a great and holy thing, a great and high opportunity for them. What must Joseph have felt when he found he was the father of the Christ?

There are not sufficient people fit to be parents, fit to provide physical bodies. Education is needed all round, for adults as well as for children.



A MESSAGE OF THE COMING AT THE
GATEWAY OF TIBET

By PATHFINDER

“THE Road to Shigatze”! A magic phrase surely for servants of our Masters!

For three ardent souls, thrown together by circumstance at the southern end of this road, the potency of the magic was irresistible. Government passes having been obtained permitting entry into Sikkim State and transit to the Tibetan frontier—*but not into Tibet*, sternly stipulated—the three, accompanied by two faithful Nepalese coolies carrying bedding and emergency provisions, set out on the morning of May twenty-second, from Kalimpong (about twenty miles east of Darjeeling) along the Road to Shigatze.

Misgivings as to the sanity of the party seemed to be flickering in the eyes of friends and strangers as the wayfarers took their departure and along the route; for among other novel innovations that they proposed to inaugurate in established conventions of travel, they were undertaking to make the journey on foot, to depend to a considerable extent on provisions to be found in the country, and to cook their own food. Walking and cooking are two functions in living and travelling for which "Sahibs" (Euro-Āryans) in this part of the world are theoretically incapacitated. Poor *sahibs*, with atrophied limbs, and ever facing starvation if there is no menial upon their horizon! How happy were the two Euro-Āryans and their Nepali brother making up this trio when, after fifteen days of joyous treading the glorious Himālayas, unsullied by the atmosphere of menial service, they had proven to themselves that even in this caste-burdened land anyone who will may live and walk with the humility that is befitting on the threshold of the Holy Land of the Masters, thereby reaping the happiness that is the boon only of the free in spirit.

Such a happy adventure as is herein recorded should be attempted only by ardent souls endowed with a considerable degree of concrete-mindedness. Only such, in fact, will truly appreciate the fun of such a trip. For mists, rain, hail, and snow, mud, slush, and ice, steep, long, and tortuous ascents and descents over stones slippery and rough, not to mention leeches and mule-flies, are very definite concrete realities of the physical plane which require transcending by cheerful and concrete practicality of mind. For the information, therefore, of the concrete-minded, who study maps, the specific nature and route of the Road to Shigatze may be briefly defined. It is the main trade route into India from central, eastern, and southern Tibet, leading from Lhassa via Shigatze and Gyantze through the Jelap Pass upon the

Eastern frontier of Sikkim at an altitude of 14,400 feet. Indiaward along this route pass mule trains, laden with wool mostly, but with some musk, turquoise, and other minor items of trade including the splendid silver, copper, brass, and ironwork sold to Europeans in the Darjeeling bazar. The southern terminus of the route is Kalimpong, in the Darjeeling District of British India.

From Kalimpong our three wayfarers followed the road northeastward via Pedong, Rhenok (here crossing the Sikkim frontier), Rongli, Sedonchen, Gnatong, and Kapup. For the first three days the journey was along generous mountain slopes covered with terraced Nepali and Lepcha farmsteads, overlooking stream-cut valleys; up over cool wooded ridges of five to six thousand feet elevation, covered with splendid semi-tropical forests of great trees garlanded and shod with mosses, ferns, calladia, and lovely orchids of many varieties; and down into deep warm valleys through which milky water from melting snows plunged uproariously in forest-crowned gorges. In the valleys the road was frequently gladdened by visions of gorgeous butterflies, that posed coquettishly before us for our admiration of their wonderfully blended colour schemes and the beauty of their forms.

From Rongli, nestling peacefully by a splendid rushing torrent at only 2,700 feet elevation in the very heart of the mountains, the steady upgrade to the top of the world commences; first through the semi-tropical forest, through which the roar of the Rongli river ever echoes; then away up above the river, with splendid distant views of dizzily perched homesteads of the energetic Nepali pioneers who are making this land theirs by right of cultivation, then greater vistas to southward over ridge after ridge, at times veiled in clouds, at times joyous under clear sky and sunshine. Sedonchen, with picturesque and very malodorous mulesheds and Tibetan tea house and bazaar, is perched at 6,500 feet, just at

the beginning of the steepest part of the ascent, as though to give weary man and mule a good breathing place where eyes may roam and rest upon a vista of many hundreds of square miles of lower southern ranges.

From Sedonchen the wayfarers ascended approximately six thousand feet in about five miles, up and up and up, with many many pauses for breath, counting innumerable lakhs of the cobblestones with which the trail is paved for the convenience of mules. Frequently it was necessary to draw aside from the trail to avoid being jostled off by the lumbering wool packs of descending mule trains, shepherded by stupid gruff chow-dogs, and jolly, patient eyed Tibetans drably dressed except for gayly coloured boots and turquoise ear and finger rings. But there was no danger of being taken by surprise by a mule train, for as one approaches it the whole mountain-side is melodious with the jangle of small collar-bells and the deeper plung-plung of large pendent bells worn by leading mules, which are also distinguished by pendent red pompoms and masks of bright coloured cloth, designed to frighten wild beasts and demons.

The physical fatigue of the ascent from Sedonchen was well nigh transcended when, at about nine thousand feet, the glory of the Himālayas in May began to unveil itself before wondering eyes. From an elevation of nine to twelve thousand feet, the mountains are here forested with rhododendrons. They are abloom in May, vast slopes being literally clothed with flaming crimson and scarlet bloom upon trees, some of which are as much as sixty or seventy feet high. With increase in altitude, the trees become smaller and smaller and the blossoms lighter in colour—lovely salmons, pinks, lilacs, and creams—until at twelve and thirteen thousand feet they are but low bushes protruding bravely through snow banks, yet fully in leaf and brilliant with delicate yellow flowers. At these altitudes there are some stunted

pine, balsam and juniper ; and there are many vivid white, golden, violet and purple wild flowers where snow has vanished leaving dun-coloured slopes of arctic grass and moss. At this time these uplands are places of fog, rain, snow, and hail, with rare sunshine ; yet the wild flowers on the dark earth-covered slopes flanking the forbidding rocky and snow-clad peaks would rival those of many a more genial Spring-land. Later, in the Himālayan arctic summer, these high shallow valleys with their little lakes and rivulets, will pasture herds of yaks driven up from lower valleys by their Tibetan nomad herds-men, whose black tents will add the last sombre note to a very sombre scene.

The venture upon the Road to Shigatze was started with a vague, though concrete and expressed, sense on the part of the wayfarers of its being purposeful in some way in connection with the work of the Masters. Commencing with the first night's stop, it became evident that there was to be a unique opportunity of spreading the knowledge of the Coming along the route. At Kalimpong, the party had been given cards showing photographs of a monument and a great boulder inscribed in Nepali script, near the town, announcing the Coming. [This good piece of work was done by His Highness Prince Latthakim of Burma.] These cards proved invaluable. As opportunity occurred they were produced, and the Nepalese brother, entering enthusiastically into the spirit of the game, explained their significance, always, apparently, to the genuine interest of his audience. At Sedonchen, on the evening of May 25th, was born a new idea, which came to be for all the burning inspiration of the last stage of the pilgrimage. Upon Jelap Pass itself should be planted a sign to tell all entering and leaving Tibet that the Lord Maitreya has spoken in India ! When the end is clear, the means may always be found. At Gnatong, a Tibetan scribe was found who wrote in Tibetan characters the desired message, which was given to him in

Nepalese. At Kapup a good stout, planed board was secured and on it was burnt the Tibetan inscription, surmounted by a five-pointed star cut from a butter tin, inset in the wood and well greased to prevent rusting. On the morrow, it remained only to ascend the last 1,400 feet from Kapup to the Pass. This was accomplished with ease over the rough, stony trail through a tiny glacier-cut valley, up its side and over extensive snow-fields, till the border of Tibet suddenly loomed in view, marked by a low, tumbled stone wall. At the crest were two cairns, one on either side of the trail, topped by many sticks on which fluttered innumerable bits of cloth and rice paper invocations. Not forgetting to throw each his stone on the larger cairn, for good luck, the pilgrims ran and leapt and shouted joyously between the cairns and stood long in silent delight gazing into the mist-shrouded land of the Great White Lodge.

The southern side of the northern cairn was chosen as a site for the sign, where it would be visible to those both entering and leaving India; and soon willing hands, including those of the two faithful coolies, who had volunteered to carry up the board, had the inscribed plank securely built into the cairn with large and small chunks of granite. After a short rest, the three wayfarers then dedicated the site with a prayer in their hearts and on their lips that this gateway between the two great holy lands remain forever a centre whence shall radiate the blessing of our message. Wind, fog and cold, drenching rain had suddenly begun to sweep through the pass; but these in no way affected the remaining and more important part of the work. Three times, after Hindū fashion, the cairn was circled *pradakshina* (clockwise). One then took his place at the east, a second at the north and the third at the west. Heads were bowed to the east. Then was recited "O Master of the Great White Lodge . . ., Save the world that is

longing for Thy Coming". Then followed a few minutes of meditation. Then "By the power that streams through the Star: By the love that streams through the cross". Then all recited in unison, "O Hidden Life . . . May each who feels himself as one with Thee, know he is also one with every other". During and after the simple ceremony, the most glorious exaltation, with feeling and perception of immanent power and light, was overwhelmingly sensed.

The Tibetan message, literally translated, reads:

The Lord Maitreya Bodhisattva,

To bless the World of all beings, is taking birth.

Whatsoever being shall be born

It shall be as daylight to him.

—"The Year of the Wooden Bull" [1925] (Hindustan).

The gateway to Tibet is the gateway to Central Asia, to Mongolia and to China. What immediate and useful purpose this effort, this gesture, in the service of our Lord may subserve, no one can say. To the wayfarers has accrued the joy in the spontaneous doing which distinguishes all Star service. May some, perhaps many, far to northward and to eastward be blessed with the peace and happiness that is theirs, who know of the immanence of the Lord of Compassion.

KEY TO ILLUSTRATIONS

I. Board inscribed in Tibetan Script, announcing the Coming of the Lord Maitreya.

II. The Jelap Pass. The inscribed board may be seen lying on the hillside in the Tibetan side of the border.

III. The inscribed board in place, in the cairn at the Jelap Pass, Tibet.

Pathfinder

HUMANITY HAS REACHED A CROSS-ROAD

By WILLIAM A. GOWRIE

HUMANITY has reached a cross-road, and is stopping to read the signs.

The one reads :

TO THE LEFT : { INTOLERANCE.
FAITH DIVORCED FROM REASON.
NARROW-MINDEDNESS.

The other reads :

TO THE RIGHT : { TOLERANCE.
FAITH ALLIED TO REASON.
BROAD-MINDEDNESS.

And, Humanity is in doubt, but inclined to turn to the right.

The fog that prevented our seeing the other shore is lifting, and, here and there, a rift permits us to glimpse wonderful vistas that tap, within the matrix of our souls, wells of hope exultant.

We are beginning to realise that, there are no walls to our prison but those which we ourselves have built with stones of religious dogmas cemented with our ignorance ; that, there is no darkness without, but that resulting from the dimness of our light within. Humanity is at a cross-road, and the signs of the times have made her pause and consider the advisability of continuing to build upon foundations the stability of which she is beginning to question.

The wall between the knowable, and what the Church Fathers considered unknowable, is crumbling in spots. People are curious, more than curious, genuinely interested in what others are affirming concerning what goes on, on the other side of that wall. No longer are they quick to class as flighty those who affirm their belief that consciousness is not blotted out when the body dies; but continues to function under other conditions, for the number of intellectuals arrayed on the side of continuity and reincarnation is legion. We are beginning to ask ourselves if, after all, there is not something in the other fellow's philosophy that we are missing; and to question the rights of others to impose upon us blind acceptance of dogmatic teachings.

The day of orthodoxy is passing. The church, with its accumulated excess baggage of dogmas, is in danger of losing its hold on the people, for doubt is springing up in the minds of men creating indifference. Before arriving at the cross-road there was religious intolerance; but there was blind belief also. To-day there appears to be religious tolerance; but, were we to analyse this tolerance, we would find that ninety per cent of it is indifference. No longer are we content to accept religion on faith alone, we want Truth also. And, if we are finding out that there is no Religion Higher than Truth, and the orthodox churches all over the world look in vain for the old credulity in its votaries, so much the worse for the churches, and so much the better for humanity.

"Uneasy lies the head that wears a crown." And, I add: Uneasy lie the heads of the orthodox churches throughout the world, for they realise that their greatest problem to-day is: how to reconcile their dogmatic teachings with the findings of science. Orthodoxy knows that she must get on the wagon of Evolution, or be left behind; and, how to bring this about, how to demolish the house without letting the

tenants know what they are about, is making those heads lose much sleep.

Did I read somewhere that Catholic Priests in Mexico made a plea for religious tolerance? Shades of Torquemada. Think of it!

We are beginning to be "on our own," to assume the government of our souls, not following the lead of our spiritual advisers blindly, like sheep, without daring to use the intellect that God gave us, and the right to inquire, the right to question, which is our birthright. Humanity does not want to shirk responsibility, she is inviting it. But humanity wants to know that Man alone is responsible for his failures and for his triumphs; that nothing anyone may do can affect him; that punishment is an invention of man and does not exist in the natural order of things; that hell is not just around the corner. Men are beginning to wonder as to the nature of the fuel used by His Majesty, and, whether olive oil or 3 in 1 is used for frying; and, from doubting these things to doubting hell at all is but one step; and without hell there is no fear of the hereafter; and without fear of the hereafter the orthodox church loses its sword of Damocles.

But let us not become iconoclasts in our new freedom, rather let us study our images more closely, that we may understand them better, and know where the clay is, and where the gold.

We are beginning to "be on our own," and the millennium is at hand if we but dare to lift up our eyes and look at the sun. Our caravan is on the march, let us move to the head, that we may be among the first to gaze upon the golden turrets of the City that is to be our abode for a time, ere we resume our journey . . . to Destiny.

William A. Gowrie

THEOSOPHY AND AMERICAN CULTURE

By HAMILTON STARK

WE live in a world of appearances, and even though it is the realm of contact and locomotion, where precision must be learned, yet the ephemeral phase of existence experienced here is the opposite of that state termed Reality. In the arts, sciences, theologies, philosophies, and all other lines of endeavour, we assume seeming fundamentals as true, and if well grounded in logic they are valuable in erecting working hypotheses, but after all we must recognise that there can be no finality in our findings; to the enquiring mind there is always indicated more to be learned; more facts, and deeper meanings to those already known.

Although we find ourselves limited in many ways, groping for the absolute at the back of relative values, it is clearly in the nature of reason to choose that which seems more rational, less ill-logical. Intuitively we feel that there must be a reason for cosmos—its integrity and continuity—its every attribute and detail. The creative and sustaining cause is the most real and dependable thing about the Universe, is in fact the totality of Being, whether manifest or not. The virility of Nature, the vastness of duration, the coherence of a functioning universe—the undeviating course of its methods—such realisations make us aware of the perfect necessity that indicates with much certainty a state of consistency and truth at the heart of all.

It is with a sane assurance that we rely on an inexorable Will whose constant urge is towards growth ; whose essence is order and compensation without regard for our personal wishes. The consummation of complete awareness, or life at its full, is being steadily arrived at for all alike, by reason of compelling logic. The mind, the will, the action. There is no perceptible evolution in the methods of Nature, but the life and forms involved in our scheme of things are becoming more highly organised *by* the methods of Nature. No imperfect mind can remain satisfied, however much it may try to do so. Through the observable repetitions in the methods of Nature, and their analogies with all self-evident logic, we may feel sure of such postulates as the law of periodicity—regular appearance, disappearance, and reappearance of all entities and forms. Manifestation comprises karma or cause and effect, and evolutionary reincarnation that of necessity follows, and is particularly significant as applied to humanity.

If therefore, we arrive at the hypothesis that is at the back of all we see or sense, there is an abiding reality, a basis of absolute truth, it follows that realisation increases as we proceed from circumference to centre. In the days of humanity's infancy, the Golden Age, truly Divine Kings ruled and guided the masses of helpless beings. Their rule was perfect, but They retired from the world of active affairs, when humanity was sufficiently grown to begin experiments in self-government. If always governed by Those beyond its limitations, the infant could never learn to stand alone. Those majestic and all-wise Rulers left the records of Their teaching in safe places, to which advanced pupils are taken as They find that advisable. In the course of regular cyclic rotation, we now find ourselves in the midst of a long age of darkness, and if our ignorance and other limitations press heavily upon us, we have nothing to blame but our own mistakes, past and present. When we

have suffered enough, we will realise the common sense of conducting ourselves as becomes the members of one family. Brotherhood is a fact in Nature, no matter how much of a travesty our competitive systems make of it. Meanwhile we may profit to some extent by the theories, as they must remain until we practise them, that were taught and demonstrated by the ideal Kings of millions of years ago.

The Plan is inclusive, everything that is true is Theosophy or God-wisdom. It is the body, soul, and spirit of all existence, whether manifested or formless. Accuracy, consistency, and completeness are some of its characteristics, but it embraces Truth in every sense of the word. When applied to conduct it means "the disposition to be perfectly fair and impartial"—that being the course of Nature itself. Theosophy cannot have regard for anything but the essentials: it appraises the things of a day, merely as such, instead of giving them a value out of all proportion to their importance. In this three dimensional world, the plane of illusion, there is neither truth nor untruth excepting as related to the needs of any given entity. Every condition is needed at some stage of its progress, by every individual, but when a condition or concept has served its usefulness, a sense of attachment becomes a hindrance. Trying to stand still in a world of progress, makes life painful for so many people. Adaptability would direct attention to whatever is next, but all they know is to cherish outgrown modes of living. There is only one way to truly succeed; try to understand the purpose of life, with the intention of living in agreement with that. It means a willingness to do what we know, so that we may know better what to do. At the last, there can be no such thing as having outwitted Nature. Theosophy then, is the truth contained in any idea or teaching; the sum of all learning, and the unlearned reality at the back of distorted ideas—all Truth whether relative or absolute. Whatever of tradition,

knowledge, or prophecy is or may be true; whatever basis there may be in reality for appearances as we severally sense them; the totality of logic in the entire scheme of existence—that is *Theos-sophia*. Anyone at all who tries to understand the nature, method, and purpose of Life; whose desire is to penetrate the illusions of sense-impressions, is a student of Theosophy, and to the extent that he lives what to him is knowledge, to that extent is he a theosophist. What could better be called common sense than to want to understand all that can be learned, regardless of how preconceived notions may be upset? It is appalling, how little there is of the wise attitude of wanting to face all the supposed facts. Millions are hypnotised by the inertia of ignorance and conceit. Self-deception means also the inability to be truthful. The culture that is ours by inheritance and by preference, promotes deception.

The generally current idea of success is to get the best of other people in every way; to prosper at the expense of others. That ambition captivates the imagination of those who would excel, because it is the idea that our acquisitive natures most readily respond to the ruthless craze to get things mainly for the joy of possessing them all to ourselves, plus the wish to remain ignorant if information threatens our confirmed beliefs. Our conceit may keep us ignorant of the inevitable outcome of so suicidal an attitude, but disaster will overtake the American, as it did the Atlantean and other highly specialised systems of exploitation during the long past. More so-called civilisations than are recorded in secular history, have destroyed themselves by greed, oppression, and the many other forms of short-sightedness. That horrible holocaust, the world-war—product and pride of materialism—was merely an indication of what will occur unless humanity speedily comes to its senses. The way is being prepared for the most appalling cataclysm since the one of

9564 B.C. The futility of predatory life, now as then, attracts the attention of the few, but the multitudes remain steadfast in the pursuit of their own confusion. Insincerity is to-day the curse of the world, the chief characteristic of commercialised thought.

Quite generally we believe ourselves clever, and are carried away by the idea that cleverness consists in "beating the game," instead of playing it according to the rules of equity. Our leading examples of "success" reach that objective, but are they satisfied? They have gained wealth, fame, and power, for a time at least, but what of it? Their desires have usually become immoderate, and cannot be satisfied. Their highly specialised efforts result to them in the greater development of certain faculties, which must sometime be done, but that development could be had concurrently with the administration of business with a view to benefitting all instead of the few. Such public-spirit was found feasible in very ancient times, but the system so conducive to public welfare, deteriorated as it came to be administered by selfish men. They misused their opportunities and intelligent government became a thing of the past. The extraordinary knowledge possessed by those sinister people, who grew in power until they held the great majority in abject bondage, is always accessible to the earnest seeker, but he had better be sure of the benevolence of his motives. If he is inclined to disregard the general good of his fellow-men, he is eventually better off without the knowledge which confers such power. Information out of proportion to moral stamina produces great cruelty, and to save the world, it becomes necessary at long intervals, for Those behind the scenes of the world's stage, to destroy the institutions that perpetuate perverted power.

About 1850, when the mass consciousness of mankind had again reached a dangerously materialistic bias, the hidden

side of things was purposely revealed a little, to save aspiration from becoming altogether degenerate. The continuity of life was demonstrated, but that attracted mainly the wonder-hunters whose curiosity had been aroused, but who did not appreciate cultural possibilities in the study of the suggested rationale of life. Pupils versed in the philosophy followed, and have been endeavouring for more than fifty years to inculcate certain principles meant to be dominant in a better order of living that will come at the proper time. Environment always conforms to the best interests of the evolving man, and until he deserves it, living conditions will not permanently improve.

Knowledge of the hidden side of life is of great use both before and after death, but if we undertake the study of Occultism in the same spirit that we are used to in acquiring other things, we induce a very dangerous situation. Knowledge means power, and equally it means responsibility. Selfishness is no longer commendable, no matter what useful purposes it may have served during the period of involution. The "naturally" selfish tendencies that influence our whole inner attitude toward acquisitiveness just for the sake of ownership, may be as influential in colouring our motives while in pursuit of that rarest of knowledge, a working acquaintance with the forces of Nature. Wrong use, whether intentional or not, means misery to others, and also to the evil-doer "in the fulness of time". Intellectual hunger needs satisfaction, but the safe way is first of all to get control of powers already functioning in us. The senses that are awake, are too insidious and unrelenting for us to maintain the mastery that is compatible with intelligence. Instead of owning and directing ourselves, we are quite generally slaves to our desires and impulses, even though protected from the hidden world of distractions and attractions that curiosity impels us to try to break into. A strong and

positive sense of honour : force of character—that is the great need. Self-control in every detail of thought, feeling, and act, is a necessary preparation for becoming a student of “the occult,” and means prolonged hard work on the part of every aspirant. When awareness has been greatly increased, intuition allowed to become a factor in life, and a controlled, always exerted will is “second nature,” then perhaps it is safe to explore the unknown if the one desire in life is to be of greater use in giving happiness to all other people—to become lost to self in the rôle of an impersonal philanthropist.

As previously stated, a devastating result of the system of *limitless* personal profits, is the mental and emotional state of the great majority, who live in a world of deception. They are actuated by a willingness to deceive, an official intent to deceive : the vibrations to which they most easily respond make them unable to think, feel, or live honestly. They resent the idea that there may be an unfailing law of compensation, that will ultimately balance every account. Their accepted Scripture states that God is not mocked, that whatsoever a man soweth, that shall he also reap, but there is only a very occasional Christian whose life is influenced by any such thought, either by its value as common sense, or by its implied threat. The average person is likely at any time to be unreliable, by force of his environment. The momentum of human selfishness is the urge that actuates him, usually unsuspected by him it is true, but it is also true that usually he does not want to know any better.

Every temptation arouses his cupidity, and there is a limit beyond which his inherent honesty will not bear the strain. Being raised and trained in an atmosphere of falsehood, it is greatly to the credit of the exceptional man, if he awakens and exerts himself sufficiently to escape the thralldom of duplicity, which rests like a thick fog over the world of

supposedly bright people. But if he declares against the treacheries of schemers, or the systems of education that equip potential thieves-within-the-law, his liberty is in danger from the vindictiveness of both oppressors, and the oppressed or would-be oppressors. Now and then a George Bernard Shaw triumphs over the mob, being tolerated because of some saving trait, but the men whose goodness makes them very great as well as different, must either live apart, as do the Adepts of the Wisdom-religion, or be crucified as have been nearly all uncompromising disciples of the principle of "truth for its own sake". Those who earnestly try to do right just because it is right and for no other reason, are strangers in the world at this early stage of Evolution, and if otherwise unmolested, are regarded as queer and impossible. One of the high Initiates, a Teacher-adept, said not so long ago :

"The Chiefs want a BROTHERHOOD OF HUMANITY, a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

By Chiefs he meant Those who keep close and constant watch over the world, and who are in a position to know what is best for it. They are still human, but are nearly perfected men, and Their influence is so impersonal and impartially for the best good of all, that it is like a beneficent Force of Nature. But the predatory instinct is still strong in us, and the suggestion that our system of "no limit to personal profit" may be an unenlightened one, is usually met with derision by the most able men and women of this our triumphant mechanical age.

"The good old rule, the simple plan, that he may take who has the power, and he may keep, who can."

When your average man is honest, it is because that suits his purpose best at the time. Sufficient temptation will overcome him when it is in agreement with his object of personal

profit. That is exemplified without shame, probably in every municipality in the United States, as well as everywhere else, during peace or war. The bribe-givers and the bribe-takers are everywhere, ready to betray the common-good, if only they can gain some unfair advantage by it. That willingness to be unfair has so long and constantly exerted a pressure in politics, that it now characterises government in all its ramifications, from lowest to highest. It is the distinctive culture of this time and people, and considered quite the proper thing. Let a man show that he is thoroughly honest and truthful, and he is indexed as a "radical" because of the derision felt for him, by the ordinary citizen. Impartial faithfulness arouses contempt. We make a pretence of rebuking those who become conspicuous in the customary treasons, but even that gesture is being more and more disregarded, as shown at each succeeding election. The true patriots, and especially those who are also true statesmen, are mercilessly ridiculed by the politicians and opportunists of every walk of life. If a constituency fails to return a malefactor to office, and that rejected aspirant for public trust has been a rubber-stamp for the gamblers, he is taken care of by the high appointing powers: he is an organisation man, entitled to the best.

C. Bascom Slemph resigned from Congress after his sales of postmasterships had been exposed for political effect. But his name was presented with that of two others, so that the President might choose a Private Secretary, one to employ every political device to insure his re-election. Coolidge chose Slemph, apparently with no sense of the indelicacy of sponsoring a man then in disgrace for moral delinquency. And when in 1926, Representative J. Will Taylor of Tennessee was exposed for extorting money from Federal employees, Coolidge ignored the request made to exert a corrective influence. He knew the indifference of the average voter. It all goes back to the character of the

American people, and the prevailing idea of success, or "salesmanship" by trick and device. We prefer to think that speculation is more sure than are the results of creative work, therefore we have widespread, approved gambling in many forms, while the real sources of wealth and public welfare are subjected to fluctuations in values because of depredations upon them, committed with the consent of Government.

The inspired statesmanship of a Woodrow Wilson, the enlightened legislation of a Robert M. La Follette, must always fail of enduring accomplishment, as long as people in general treasure their superstitions, afraid to use their powers of self-improvement. The inner attitude of willingness to deceive, is so general and overwhelmingly insistent, that the faculty of awareness is dormant, and intuition is dead. We are suggestionised by appearances and short-sighted self-interest, which makes the abiding object of our lives, the intent to deceive so that we may profit at the expense of others. We have a great deal to learn by facing all of the facts, and revising out-worn formulas. Let the student consider logic instead of magic. To think, feel, and live such truth as we may be able to sense; to maintain a fresh outlook on life as a whole; and to bless by good-will instead of seeking to exploit the weaker—tends toward the nobility compatible with true culture. In the words of a great Teacher of the Wisdom:

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which, the learner may climb to the temple of divine wisdom."

First of all, a clean life ; conscientious and genuine, freed from all out-worn and out-grown matter of every kind. No trying to go two ways at once. The curse of the world is human pretence. Until we constantly try to be true, kind, and unselfish, all added knowledge or power only imposes more responsibility that we shall fail to live up to, and that means additional suffering. A person may be friendly to the cardinal tenets of Theosophy as a mode of thought, accepting its explanations of the rationale of life, and yet he may come far short of being a Theosophist or a wise Occultist, because an adequate response entails a mode of living that few consistently adhere to. Our greatest need is sufficient determination to do what we already know, regardless of custom or any other hindrance. Well-being comes of willingly doing what we know. That is the practical common sense of Theosophy, its application to daily life, and from which it is never properly separated.

Hamilton Stark

THE SOUL OF A PRISONER

By W. H. JACOBSEN

THE title may appear just a little strange. Somehow we do not always associate a prisoner with any soul. Truth to tell, this holds good, applied to our grocer or stockbroker. Perhaps, it even applies to ourselves.

As a matter of simple fact a definition of the soul is no easy thing. And as a rule there is a common conspiracy to adjourn the finding of the solution to some distant date. Very distant indeed ! Yet it is conceivably possible that all the time we do recognise the soul's existence. Even in the grocer or stockbroker ; even in ourselves.

It may well be that while waiting for the grand solution we are taking the soul for granted and putting into practice the natural and necessary sequences arising out of the hypothesis. Now when you come to think about it, it does not so much matter whether much scientific theorising is in play. Our lives are far more concerned with practical acceptances. And so we will return to our subject of the soul of a prisoner with a very practical object in view.

I should be inclined, with or without the approval of the wise textbooks, to consider the soul as a kind of depository of the essences of action. Let me at once confess that the above sentence does not err on the side of clarity. So we had better try again.

How would this do? "The impulses of conduct proceed from an inner force of consciousness." Or in other words, "Thought controls action."

If this be true, it is most essential that the thinking faculty should be influenced by fine ideals. Ideality, thought, action. The average prisoner comes into gaol because action has been impressed by false idealism resulting in a very poor quality of thought.

Can we get a simple illustration? Jack Roberts, we will say, is an office-boy whose wages allow of retaining pocket money of the magnificent sum of ninepence per week—11s. 3d. to his mother, 9d. for himself.

Well, you cannot get a great deal of fun out of life for ninepence. Can you? Jack has companions. And these companions have much more than ninepence per week to spend. Perhaps 1s. 6d. or even 2s. 6d.! One has to do in Rome as Rome does—so we are told. Jack finds it impossible to get eighteenpennyworth of fun for ninepence. He sees that the former sum brings things that he cannot aspire to. And gradually these things form a kind of idealism. "If only I had more to spend I should be the happiest lad in the world."

Now the ideal thus formed—horrid, false, and untrue as it is—begins to suggest thoughts. And the thoughts after weighing up certain aspects—we wonder if an aspect can be weighed—commence to issue orders. Stringent, despotic, menacing orders! The orders are dutifully obeyed. What orders? Why, simply, to get more pocket money for more enjoyment. Jack in pursuance of the line of logical sequence does act. The action amounts to theft. So Jack Roberts becomes a thief. Thieves, as a rule, sooner or later get into prison. This is the simple exposition of the working of the system.

It will suit our present object a little better if we can conceive of our friend Jack Roberts, the petty purloiner of

the office stamps, becoming John Roberts, the adult who afterwards comes into gaol as a kind of habitual criminal. The same person with the same false criterion of idealism and thought and action. There is the prisoner.

What on earth are you going to do with him? I mean, of course, on the remedial side. The rules, regulations and edicts will keep Mr. Roberts busy enough but in themselves will only produce the spectacle of a somewhat older thief at the expiration of the sentence. It is possible, however, that "something" may have intervened during the imprisonment. This "something" almost impossible to define, has touched his inner consciousness and has given him a new ideal and therefore, new thought. Let us content ourselves with assuming that the inner consciousness stands for the soul. It is pretty evident that what we have termed the rules, regulations and edicts, will not go far in the way of reformation.

The prisoner who obeys knows the alternatives. The prisoner who disobeys is just a fool for his pains. Modern prison life recognises to the full the stern necessity of adding other rules, other regulations, other edicts. These are suggestible—by and through various agencies—for self-application. The supreme desire on the part of the authorities is to capture, as it were, this inner consciousness of which we have been speaking. Therefore, the "human touch in prison" is encouraged to a large extent.

Here is a scene from the daily life of a great English prison. A number of men released from the toil of the day assemble in a warm comfortable room for tea. They can talk as much as they like. After tea they can read papers, play draughts and enjoy books. Up to the time of dispersal to their cells there are no officers present. Comparative freedom prevails. On certain nights outsiders come in to direct debates or give lectures. The prisoners are asked to

take an active part in discussion. Other means are employed to bring the sense of the human touch. And perhaps best of all is the institution of a president of the Mess Room who is recognised as the due representative of law and order.

Honour is the working principle. Now it is true that all this refers to a small section of the prisoners, but the moral is obvious. And let it be observed that right throughout the whole prison means are taken to introduce pleasure and relaxation.

This prison contains a fine library for the use of all. Voluntary visitors are allowed to see the men in the privacy of their cells.

A word should be said about the chaplains. The old-fashioned mechanical figure-heads have vanished. The present chaplain in the prison is a man prepared to be a guide, philosopher and friend to his charges. It is the chaplain who is only too eager to offer all the assistance in his power. He seeks to bring reconciliation as between husband and wife. He advises to the best in his power. The Prison Chaplain knows the full value of the human touch of sympathy. He acts upon it.

There is a certain latent suspicion in the minds of certain not very intelligent persons that once a criminal always a criminal. This is the language of blasphemy and the sentiment of Hell. On the contrary there are very many prisoners who never do return to prison. And this is particularly noticeable in the case of the men who are best treated. A very small percentage of the Mess Room occupants ever come back.

As I write, there is a letter before me highly suggestive. I give as much of it as will supply the necessary information without trespassing on the privacy of a private and confidential matter. "I have got a chance of a job so I will be going next week. I have got a chance at last and I mean to

jump at it. I hope you are keeping well and I will write to you if you like when I get there and send you my address, as I do not want to lose touch with you." I may say that the above came from a youth I had, as a visitor, seen in prison.

And in conclusion may I give a very personal impression of the folk I meet within the prison walls? On my first visit I find a degree of suspicion arising out of the feeling that I have come to do him some good. As soon as that impression has gone the sooner does confidence begin to set in. I make it a rule not to teach, preach or censure.

I feel that the debt for wrong doing is being paid in full. Why should I add to the penalty? Many subjects of conversation come under review. All depends upon the individual concerned. To one man the state of politics interests; to another the position in the football leagues. And so on and so forth.

Home matters almost invariably draw. There is the question of the "after care" and the chances of future employment. Such things possess a peculiar interest.

Sometimes one can offer a real practical service. I once saw a young fellow who told me his mother had altogether cast him off. "Can I visit her?" I said. "No use if you do."

However, I did go, and to my delight I found that things could be straitened out. They were. The mother and son became reconciled. This is only one instance out of many I could quote.

Yes! the Prisoner—every Prisoner—has a "soul". It represents sometimes a tiny spark of Divinity—but the spark exists. Divinity is immortal.

W. H. Jacobsen

TRUE BROTHERHOOD

To know no barrier of Creed or Nation,
To be the friend of all ;
Swiftly to hear from earth's remotest station
If but a stranger call ;
Swiftly to run with help and consolation
If but a bird should fall.

O, grant me this! Not in the lotus valley
Serene would I abide,
But in the dusty way, the sordid alley,
The broken men beside ;
So that the vanquished, making one last rally,
May find me at their side.

Seeking not self-perfection, but another
Whom I may help or lead ;
Asking no question—is he not my brother ?
Enough, his bitter need.
Grant me the means to aid ; I ask no other.
Love shall be all my Creed.

CAROL RING

THE KINGDOM OF HEAVEN

By J. VIJAYATUNGA

IS it not strange that man does not understand, nor appreciate the simplest truths, which are, after all, the highest. The more complicated a creed, the more confusing it is, the more awed man becomes before it, and the more he venerates this confusion, turning his back ungratefully upon the simple truths, his true heritage through the ages.

This is borne out in our everyday life, that we spurn unkindly the things we have and turn longingly to the things we have not. But it is more true and more marked in what we call man's spiritual journey through life or evolution. In vain he racks his brain in search of the Higher, in vain he pours over bulky volumes—in vain truly—for he misses it everywhere. For while he sharpens his brain in pursuit of knowledge, he has neglected his heart, and there have grown round it thick encrustations that neglect brings.

What use is mere cold knowledge—"dim heights of perpetual snow," I think Rabindranath Tagore calls it—when we have no more within us that power for feeling. The song of the Universe is ever the same. In this maze of conflicting experiments and voices we have lost the strain of it. From time to time great Teachers come down to us and pick up for us the threads of the music. A few catch hold of it, but the many, excited over their vain searchings, miss it. There is

nothing new under the sun. As the young poet Harindranath Chattopadhyaya says :

The evening sky still brings its moods of grey
The same old diamond glitters in the dew,
The same old light and dark make night and day,
The same old spirit burns in me and you
Here's nothing new !

If there is anything new it is to realise anew the same old truth, and this realisation cannot come from mere meditation and austerity. We forget that,

Earth's crammed with heaven,
And every common bush afire with God.

Whosoever is blind to the beauty around him will be insensible to the beauty beyond ; whosoever loveth not his fellow-men whom he hath seen cannot love God whom he hath not seen ; whosoever is dull to the sublimity which seems spread around him will be indifferent to those which a spiritual insight might afford ; whosoever is untouched by the visible man will be unmoved by the invisible God.

I have pondered over these thoughts because at the present time there is a great longing in the hearts of many for a new manifestation. The new manifestation is here right enough, but I am afraid many who have been expectant will be blind to it, if they have thought that it is going to be some new form of knowledge, some new food with which to gorge their minds. The trouble is that we believe that everything is capable of being understood by pure reason and logic. It is not so. So long as our hearts are closed so long will the message wait for us. We read that during the time of the great Thathagata, the Lord Gauṭama Buḍḍha, that often an ordinary farmer or peasant attained *arahatship* after listening to a sermon from the Buḍḍha, while many a learned paṇḍit had to remain out in the cold, his only comfort being his little stock of metaphysics. My mother used to describe to me, as a child, the end of the world. "When this Kalpa is going to end," she said, "a *deva* will make a drum out of the skin of a mosquito and beat it with the stalk of a love grass. The

good people only will hear the sound and they will hide in caves and safe places. The bad people will see themselves as wild boars and other fierce animals, and they will rush on each other and kill themselves. When they have all destroyed themselves the good people will come out and re-start life on earth." I think already the message is being sounded on the drum of "mosquito skin" with the "stalk of love grass," but the wise men drown it with their learned discussions. What did the Christ mean when He said that the gates of heaven open only to the children? What does the lesson of the child Jesus, discussing with the learned men, teach us?

One impulse from a vernal wood
Will teach you more of man
Of moral evil and of good
Than all the sages can,

said Wordsworth. So I say, in the words of our own revered poet, Rabindranath Tagore :

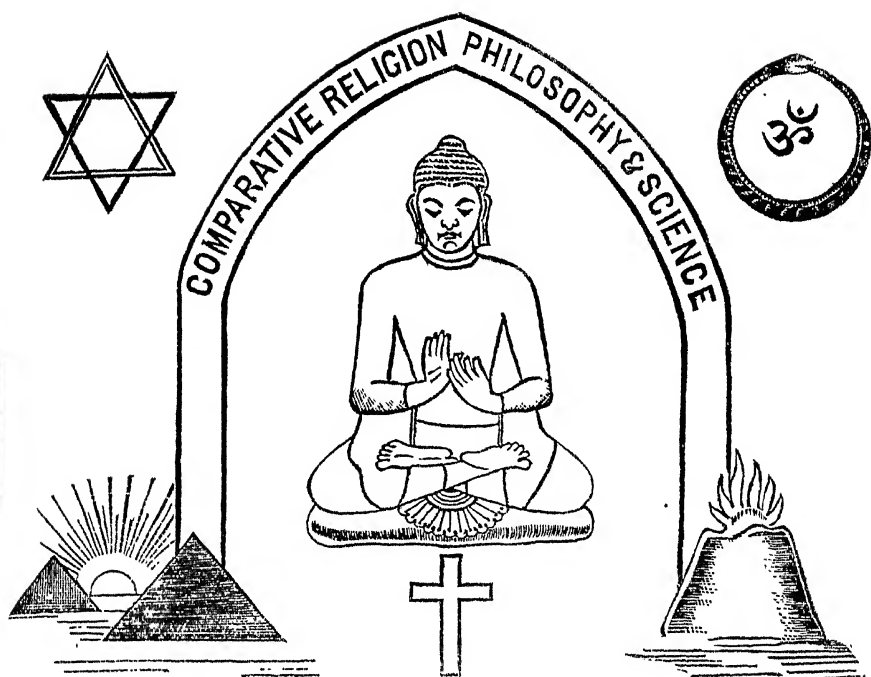
Leave this chanting and singing and telling of beads. Whom dost thou worship in this lonely dark corner of a temple with doors all shut. Open thy eyes and see; is thy God not before thee.

We are apt to think that evolution is a selfish business of drawing our garments closer around us away from "the healthful dust of the earth" and "the great fair of common human life". It is not by withdrawing oneself, like an exotic plant into a hot-house, and make-believing that one is holy and good, and evolving, that one can hear that message that is being sounded upon the drum of "mosquito skin" with the "stalk of love grass". It is only when we can feel

This will I do because the woeful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world,

that we can hope to enter the Kingdom of Heaven, which is the Kingdom of Happiness.

J. Vijayatunga



THE ANCIENT WISDOM IN AFRICA ¹

By PATRICK BOWEN

THAT Asia is the source from whence all philosophy sprang is a universally accepted belief ; and that Europe is the custodian and preserver of the knowledge originated in the elder Continent will likewise be generally maintained. Few ever consider that Africa also was once the home of a learning as profound as any Asia can show ; and few, if any, will believe that such learning remains alive to-day among the inhabitants of the Dark Continent. Yet that such is the truth,

¹ All rights reserved.—P. B.

I assert, and shall endeavour to make clear in the following pages.

Many years ago, when I, a boy of ten or twelve years of age, followed my father's wagon through the wild Bushlands of the Northern Transvaal, Portuguese East Africa and Mashonaland, I met and gained the friendship of many Natives—principally Zulus—of the class known as Isanusi, a term, popularly but improperly interpreted as “Witch Doctor”. Why those men, who with Europeans and even with their own people are always intensely reserved, should have favoured me with their confidence is something I do not, even now, clearly understand, yet they certainly did so. I recall a conversation with one of their number, by name, Mankanyezi (The Starry One), with whom I was particularly intimate, which impressed me deeply; so much so that I have never forgotten it. My father had declared his intention of placing me in care of a Missionary, in order that I might receive some education, and learn white men's ways. I repeated his words to Mankanyezi, who shook his head doubtfully on hearing them and said:

Your teachers are doubtless learned men. But why do they strive to force their beliefs on us without first learning what our beliefs are? Not one of them, not even Sobantu,¹ knows anything of our real belief. They think that we worship the spirits of our ancestors; that we believe our spirits, when we die, enter the bodies of animals. They, without proof or without enquiry, condemn us, the Isanusi, as deluders of our more ignorant brethren; or else they declare us to be wicked wizards having dealings with evil spirits. To show how ignorant they are, I shall tell you what we teach the Common Man (ordinary Native). We teach that he has a body; that within that body is a soul; and within the soul is a spark or portion of something we call Itongo, which the Common Man interprets as the Universal Spirit of the Tribe. We teach that after death the soul (*Idhlozi*) after hovering for a space near the body departs to a place called *Esilweni* (Place of Beasts). This is a very different thing, as you can see, from entering the body of a beast. In *Esilweni*, the soul assumes a shape, part beast and part human. This is its true shape, for man's nature is very like that of the beast, save for that spark of something higher, of which Common Man knows

¹Sobantu. Bishop Colenso—a great authority on Native Tongues.

but little. For a period which is long or short, according to the strength of the animal nature, the soul remains in Esilweni, but at last it throws aside its beast-like shape and moves onward to a place of rest. There it sleeps till a time comes when it *dreams* that something to do or to learn awaits it on earth, then it awakes and returns, through the Place of Beasts, to earth and is born again as a child. Again and again does the soul travel through the body, through the Place of Beasts to its rest, dreams its dream and returns to the body; till at last the Man becomes true Man, and his soul when he dies goes straight to its rest, and thence, after a space, having ceased to dream of earth, moves on and becomes one with that from which it came—the Itongo. Then does the Man know that instead of being but himself, apart, he is truly all the tribe and the tribe is he. This is what we teach, I say, for this is the utmost the Common Man is capable of comprehending; indeed many have only a vague comprehension, even of this much. But the belief of us, Wiser Ones, is something far wider and greater, though similar. It is far too wide and great for Common Man's comprehension—or for yours, at present. But I may say this much, that we know that the Itongo is not the mere Spirit of the Tribe, but is the Spirit within and above all men—even all things; and that at the end, all men being one in Spirit, all are brothers in the flesh.

Mankanyezi was a pure Zulu, of the royal blood. What his age might have been, I do not know, but certainly he was at least seventy. He was a tall, lean man, light chocolate in colour, of a distinctly Jewish cast of countenance, without a trace of the Negroid, with the exception of his snow-white hair which was frizzled. Both by the Natives and by the few white hunters who knew him he was regarded as a powerful magician, but only once did I get a glimpse of this side of his character.

A year or two subsequent to the talk above quoted, in company with a famous Boer hunter named Sarel Du Pont, I met Mankanyezi near the Limpopo River. "You go on a far journey," he said after some preliminary remarks.

"Only as far as the Zambezi," replied my companion.

Mankanyezi shook his head. "Much farther, I think. You will ere you again see this river visit the Great Lake of the North (Lake Nyassa). To the eastward of that lake, you will visit the springs of another river, and there you will meet one of my elder brothers."

"Indeed," said Du Pont, "if it should happen that we go so far, which is not our intention, how are we to know this brother of yours? I suppose he is not your brother in reality, but merely one in the Spirit, as you say all men are?"

"He is, as you say, not my brother in the flesh. I call him my elder brother because he is an Elder in the Family (Society) to which I belong, whose members are the guardians of the *Wisdom-which-comes-from-of-old*. There are many of us—one at least in every tribe and nation—throughout this great land. We are of many ranks, from the learner to the Master, and to those Higher Ones whose names may not be spoken, I am a common Brother; he of whom I speak is my Elder."

"But," I said, in some surprise, "how can you know this man, seeing you have often told me you have never travelled beyond the Zambesi?"

"I know him, because I have often seen him, though not in the flesh. Often have we spoken together. Do you think the mind of Man can travel only in the flesh? Do you think thought is limited by the power of the body? See this, and try to understand."

As he spoke he pointed to a lizard which basked in the sun, near by. Fixing his eyes upon it, he extended his hand, palm upward, towards it, and began to breathe, slowly and regularly. In a few seconds, the beady eyes of the little reptile turned towards him. It took a little run forward, then stopped, its sides expanding and contracting, rhythmically. After a few seconds' further pause, it again darted forward and settled itself upon the old man's open palm. He let it rest for a minute, then slid it gently among the leaves where it quickly concealed itself. He looked at us and smiled gently. "That is witchcraft (*ubutakati*) perhaps you will say," he said, "perhaps I sent an evil spirit to call the lizard to me. Or perhaps it is itself an evil spirit which serves me. If I tell you that my mind went out and entered its brain and our

two minds became one, you will not believe. Some day, perhaps, you will understand."

Over a year later, near the source of the Rovuma River, to the east of Lake Nyassa, we put up at a Native village, and there met an old man (a Masai—not a Zulu) who greeted us as friends of his brother, Mankanyezi. From careful enquiries made by my companion, it became certain that this man and Mankanyezi could never have met. The one had certainly never been south of the Zambesi, and equally certainly the other had never been north of the river. Yet there was no question of their intimate knowledge of each other, a knowledge which could not have been gained second hand, for a thousand miles separated their dwelling places, and the tribes had no point of contact whatsoever.

About the time of Dr. Jameson's Raid on the Transvaal, I entered the service of the B.S.A. Co. (Chartered Company), and since then down to 1924, I have been almost continually employed by one or other of the Colonial Administrations from the Equator to the Cape, always in some capacity which brought me in intimate contact with the Natives. Of the existence of the Society, mentioned by Mankanyezi, I received constant assurances, and once came in close touch with certain of its higher ranks.

Some years after the Boer War, I was engaged in work on behalf of the Natal Government, in a certain large Native Reserve,¹ in the course of which I was astonished to find occupying a remote, inaccessible valley, a small community of people—perhaps less than a hundred of all ages and both sexes—who were certainly not Zulus, nor, in fact, of an African Race I had ever seen. Had it not been for the fact that they lived the life of the Natives, and identified themselves in all respects with their Bantu neighbours, I should have

¹ The confidential nature of the work upon which I was engaged and other circumstances makes it necessary for me to be vague concerning dates and places.

said that they were members of some Southern European Race. In colour they varied a good deal, from the brown of a high caste Hindū to pure white. Their features were of pure European type, more uniformly classical indeed than is usual among Europeans.

The chief of this little community bore the Zulu name of Mandhlalanga (Strength of the Sun). He was a man of striking appearance, well over six feet in height, slight of figure, with wavy, snow-white hair, olive complexion and features which, with the exception of the cheek bones which were rather prominent, were almost pure Greek in type. Among the Zulus, he bore the reputation of being a super-natural being.

From the first, Mandhlalanga was extremely friendly towards me, and showed a desire to win my confidence. He gave me invaluable aid in the work upon which I was engaged, and that, eventually, I completed it successfully was largely owing to him. As regards himself, he remained for a time rather reserved, however. He and his people, he gave me to understand, were Berbers, or rather Khabyles (he pronounced the name Kha-beel-ya, the "Kh" he pronounced as a guttural), from North Africa. But what they were doing five thousand miles from their native habitat, or why they chose to identify themselves with the Zulus, he did not explain.

Time, however, brought about a change in his attitude. One day I was speaking of the inexplicable manner in which news of distant happenings spreads among the Natives, when suddenly he said :

Thought is speedier than the electric spark and needs no wires for its conveyance. All it requires is a brain to despatch it and another to receive it. Would you believe if I told you that I and others of the Brotherhood to which I belong can transmit our thoughts one to the other, no matter how far apart our bodies may be?

This was a rather startling statement, but I recalled what I had learned from Mankanyezi. I replied, "Yes, I think I might believe that, but I should be more sure if you explained how it is done."

"To attempt to explain our science to you," he said, smiling, "would be rather like trying to explain the differential calculus to a child who is ignorant of simple addition. However, I am satisfied that you have a mind unclouded by the average European's prejudices and pre-conceptions, so, if you will, I will take you as a pupil and teach you the simple addition of our lore. Whether you ever reach knowledge of the differential calculus, will depend entirely on yourself. I can teach, but I cannot guarantee that you can learn."

After some consideration I agreed to become Mandhlanga's pupil, and for a year continued under his instruction. Then circumstances arose which led to my abandoning my studies and quitting this portion of the country. I never again encountered my Teacher, nor up to a month ago did I ever receive a communication from him. With another of his fellows, however, whom I met at that period, I have several times been in contact, and have received from him communications at infrequent, though regular intervals.

The sum of the information I gained from Mandhlanga, during that year, is not very large, and I am so far from clear concerning its exact significance that I shall make no attempt at explaining it. I shall content myself here with certain extracts from the copious notes I made of his discourses at the time they were delivered and allow the reader to interpret them as he sees fit.

Mandhlanga, I may explain, is a Master, or Teacher in the Brotherhood mentioned by Mankanyezi. He has travelled in Europe, Asia and America. He speaks English and other European languages perfectly, but his talks with me were conducted in the secret Bantu tongue, which to the ordinary Native has been dead for ages, and of the continued existence of which few Europeans are aware. In the following quotations, the reader must realise that many obscurities are probably due to the difficulty of rendering in English the exact shades of meaning.

Mandhlalanga deals as follows with: "The Riddle of Existence."

The *Itongo* (Universal Spirit) is ALL that ever was, is, or ever shall be, conceivable or inconceivable. The *Itongo* is ALL things, all things are of IT; but the sum of all things is not the *Itongo*. The *Itongo* is ALL the power there is, all power is of it; but all power, perceivable or conceivable, is not the *Itongo*. The *Itongo* is ALL the wisdom there is, all wisdom is of IT; but all wisdom conceivable is not the *Itongo*. ALL substance, ALL power, ALL wisdom is of IT, and IT is in them and manifest through them, but IT is also above them and beyond them, eternally unmanifest.

Man who is of the *Itongo* can never know the *Itongo* while he is Man. All he can know of IT are certain manifestations which come within the range of his perceptions.

The pupil is generally taught that the manifestations are three in number. Namely:

- 1 Universal Mind,
- 2 Universal Force.
- 3 Universal Substance or Matter.

But really there are but two manifestations, Mind and Matter. What we call Force is not a separate manifestation. It is simply certain of the lowest, or grosser grades of Mind. *Force is simply that portion of Mind which endows Matter with Form.* It is that portion of Mind which transmits the idea of Form to the higher grades where Consciousness dwells. Let the Pupil think and he must see that this is so. Colour, size, shape, what are they? Simply light vibrations which when passed on to the Consciousness give the idea of Form. And what is vibration? It is Force. Heat, cold, hardness, softness, varieties of taste and smell are all vibrations, and therefore also Force. If you make Force a separate manifestation, then also must you make those planes of Mind which transfer the ideas of passion or emotion separate manifestations.

In the beginning of a Cosmic Cycle the *Itongo* first manifested in all the many grades of mind, downward into all the grades of Matter. But at first both Mind and Matter were unindividualised. When, how, or why, only the *Itongo* can know. Individuality began in the highest planes of Mind—those planes which touch on pure Spirit. Understanding of what occurred is best gained by the following conception. Think of the Cosmos, just before Individuality began, as a vast, amorphous ocean of Mind and Matter, its surface ripples and upper reaches, those planes of Mind which touch on Spirit; growing denser and denser, downward till Matter, in Etheric form, is reached; downward till Ether becomes Gas, which may be likened to the mineral-charged lower strata of the ocean; downward till gases become liquids (muddy water); finally into solids (thick mud).

The beginning of Individuality in this Cosmic Ocean may be likened to the starting of myriads of tiny "whirlpools" among the

ripples of the surface (the Spiritualised Mind). These "whirlpools" under the force of a growing flood-tide, extended deeper and deeper, till at last all strata were involved in the swirl. Thus we have Individuality set up, extending from Spiritual Mind to the Physical Plane. The "whirlpool" on the surface represents the birth of the Soul. Its extension to the muddy depths represents the Soul's descent into matter. In matter the Soul has reached the aphelion of its cycle, and now it begins its long, slow return journey. By the process of evolution it climbs slowly upward, from mineral to plant, from plant to animal, from animal to man; through all grades and states of human development, shaking off, slowly and painfully as it climbs, the gross accretions gathered during its descent; up through the lower mind to the higher, it climbs, till at last, its cycle complete, it merges with its source, the *Itongo*, and ceases to be Individual, being one with the ALL.

On Man and his destiny, Mandhlalanga discoursed thus :

Man is an individual having in him, as has everything on the physical plane, all the attributes of the Cosmic Ocean of which he is an individualised portion. He has reached on his upward journey the stage of personal consciousness. I speak of Man in general. There are undeveloped men whose personal consciousness is but rudimentary as there are others who have transcended personality and *know* their real Selves—that immortal portion first individualised from the lofty planes of the Spiritual Mind.

Man is on a journey, the goal of which is union with the source of his being—the *Itongo*. To reach that goal he must first pass through all experience the Cosmos affords, and must shake off all accretions accumulated on his descent from individualised Spiritual Mind into grossest Matter. To do this, he is born and born again, for his physical body dies, as do his lower mental principles; only his higher mental principles which are akin with the *Itongo* survive from age to age, retaining throughout the Cosmic Cycle the individuality bestowed upon them at its opening.

These are the Principles of Man :

(1) The Physical Body (*Umzimba*).

(2) The Etheric Body (*Istunzi*). This is merely the etheric counterpart of the physical body, and not really a separate principle, normally. But in certain abnormal states it is partially separable from the physical body. It is the medium through which the Lower Mind (or Force) functions.

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|---|--|
| (3) Lower Mind (<i>Amandhla</i>). | That portion of the Mind which shows as Life-force and other forms of what we call Energy. |
| (4) The Animal Mind (<i>Utiwesilo</i>). | The planes of Mind which manifest as passions, emotions, and instincts. |
| (5) Human Mind (<i>Utiwomuntu</i>). | The planes of Mind which manifest as human consciousness, Intellect, higher emotions, etc. |
| (6) Spiritual Mind (<i>Utiwetongo</i>). | The higher planes manifesting Spiritual Consciousness. |
| (7) <i>Itongo</i> . | The Ray, or spark of Universal Spirit which informs all lower manifestations. |

My Teacher gave the following account of the Brotherhood in which he holds the rank of Master.

We call our Brotherhood, *Bonaabakulu abasekhemu*, using the ancient Bantu speech which is the mother-tongue of the most wide spread group of languages in the Continent. The name may be rendered in English as *The Brotherhood of the Higher Ones of Egypt*.

The Brotherhood was founded in Egypt in the reign of the Pharaoh Cheops; its founder being a Priest of Isis. It has as its objects the spreading of the *Wisdom which comes from of Old* among all races and tribes in Africa, and the study and practice by its members of what we call *Ukwazikwesithabango*, which means that Science which depends on the power of Thought. It is the only true Science there is.

These are the grades of the Brotherhood and some of the powers and functions they exercise.

(1) The Pupil.

The Pupil is one under probation which lasts from one to three years. During this time he is under instruction by a Master and subjects himself to certain disciplines. If found worthy he enters the brotherhood as a Disciple, at the end of his period of probation. If unworthy he is dismissed back to the world.

(2) The Disciple.

The Disciple is an avowed member of the Brotherhood and subject to its disciplines. Under instruction he develops certain powers. That which in English is called "Mesmerism," is usually one of the earliest to develop.

(3) The Brother.

A full member of the Order with many developed powers, of which I may mention, only, power of communication by Thought with those of equal or higher development, and what European Occultists term *Astral Consciousness*

(4) The Elder.

An advanced Brother.

(5) The Master.

The Teacher of all lower grades. The Master has many developed powers (Clairvoyance and Clairaudience on the Etheric Plane, and control in a certain degree of Master, among many others). Mastership can be attained only by one who in a past life has reached Elder-brotherhood.

(6) Those who Know (*Isangoma*).

Of these it is not permitted to speak save to say that they have attained Consciousness on the Plane of the Real Self. Only one who has reached Mastership in a previous life can gain Isangomanship.

Besides the above, we have lay Disciples and lay Brothers. They are men who are prevented by circumstances from becoming vowed to the Brotherhood. They are subject only to self-imposed disciplines and receive but such teaching as can be given from afar. We have many lay Disciples, not merely in Africa but in Asia, Europe and America. Lay Brothers, however, are but few, for without direct instruction from a Master few can reach this grade without incurring grave dangers. We constantly warn all unvowed Disciples against the danger of attempting to attain a brother's powers, unaided by the direct instruction of a Master.

Let it not be thought that our Isangoma, elevated though they be, represent the supreme development possible to Man on the Physical Plane. It is not so. There are others, not of any Brotherhood, save the Brotherhood of All. We call them *Abakulubantu* (that is, Supreme Ones, or Perfect Men). These are men for whom the necessity for rebirth has ceased. They dwell on earth in physical form by their own will, and can retain or relinquish that form as they choose. I speak of them but to assure the Pupil of their existence. Few, below the grade of Master, have ever seen one in the flesh, though all, from Disciple upward, may meet them in the Spirit.

Of the occult powers welded by Mandhlalanga and his fellow Master, I saw several examples, but of these I do not feel at liberty to speak here. The reader has had, already, sufficient food for thought. I shall conclude with a rather cryptic quotation from Mandhlalanga on *The Source of the Brothers' Power*.

Of the source of the power we weld, the Pupil can learn but little until he attains Discipleship. But let him ponder this much. I have likened Individuality to whirlpools in the Cosmic Ocean. But all that Ocean has not been cast into individuality. Between the "whirlpools," myriad though they be, stretch wide, smooth spaces, identical with them in composition. Now it can well be conceived that a "whirlpool" by setting up minor vibrations within itself may send out ripples through the smooth spaces which will strike upon and affect in some degree other "whirlpools". All the "whirlpools" are constantly doing this. Now suppose a "whirlpool" to have gained power to control its internal vibrations and to send them pulsating through the Ocean towards whatever objective it desires, can you not see that it may produce upon that objective whatever effect it desires? Now think of the "whirlpool" as being a Man. Is it not clear that by getting full control of the vibrations of his higher planes, he may despatch through the Cosmic Ocean of which he is a part, ripples of various kinds and intensities, which, according to their nature and strength, will produce effects on all strata, from the highest, which is of course the most sensitive, even down to the "slime" and "mud" of the depths. I give you this as food for thought, and bid you digest it well.

Patrick Bowen

AS OTHERS SEE US

By NORRIS W. RAKESTRAW, PH.D.

“IT is the mission of man to get beyond humanity as a condition of nature, and it depends entirely on him whether, and to what extent he fulfils this destiny.”

This bit of Theosophy comes from Count Keyserling's *Travel Diary of a Philosopher* and clearly characterises the view-point of the whole work, which is well worth close study by every Theosophist because of the clear way in which the author has portrayed the spirit of a number of the world's religions. A Theosophist will find remarkably little to take exception to in his treatment of the Oriental philosophies. He leaves one with a sense of having really penetrated the very soul of Hindūism and Buddhism, for example, and despite his occasional statement that the interpretation of the Theosophist on this or that point is at fault, still the understanding Theosophical student will more often than not fall into complete agreement with him.

The chapter of this book which, for Theosophists, will be least interesting is the one on our national headquarters. But while reading this chapter, recently, it occurred to me that the author has done us a fine service in showing us ourselves as others see us, neither from the extreme of extravagant adulation nor that of unsympathetic antagonism. Whether or not he has really grasped the fundamentals of Theosophy as we

regard them (and on this point we are ourselves perhaps a trifle hazy), he nevertheless brings out many points which should lead us to pause and to think. Meditation upon his criticisms of Theosophy as he sees it—and which may very well be the way in which others of his sort see it—will be well worth our while. I am not concerned with trying to answer these criticisms; I do not consider myself profound enough philosophically to risk entering into such a debate. My remarks are in no sense a defence or apology for Theosophy; rather do I seek to point out certain constructive lessons which I think can be learned from these observations of the “critical philosopher”.

When we ask ourselves whether Keyserling has interpreted the essentials of Theosophy correctly we meet the first difficulty, for I doubt if many of us could agree upon this point among ourselves. At least it is to be hoped that we could not agree upon its content, for if we are able to define Theosophy in terms of doctrine then we must admit the stagnation of its teaching, and all that Keyserling says concerning its spiritual sterility and the remote possibility of its ever occupying a world-position becomes true. He certainly seems at times to misconstrue the essential features of Theosophical teaching, as some of us see them, but this is perhaps less his fault than ours. It should not be possible for an outsider to mistake any body of dogma, however refined, for the essence of Theosophy.

The great danger we face is the possibility of orthodoxy. If I may say so, we have of late been too prone to listen to authority just because we believe it to be authority. Repeatedly have we been warned against this by the very “authorities” themselves, but we refuse to hear. We tend to wander from the original and fundamental meaning of the word “Theosophy”¹ “A direct, as distinguished from a revealed

¹ See Webster's or any good dictionary.

knowledge of God." Are we more anxious for revelation than we are to search within ourselves for the Highest? Is there perhaps truth in Keyserling's characterisation of Theosophists as sitting patiently waiting for orders from Higher Up? To be sure, we like to think of ourselves as an army of Servers, and there are, of course, virtues to be acquired in the ranks. But let us beware lest in so doing we fail to become captains of our own souls.

Keyserling's experience of Theosophists has apparently been gained from his contacts at Adyar, and we would regret to think that those fortunate enough to reside there are not at least an average cross-section of the Theosophical world in general. However, one is a bit suprised at his firm conviction that the pursuit of psychic and occult powers is the prime motive of Theosophists. How often have we been warned against desire for the *śiddhis*! Perhaps, as an impartial observer, he has read us more truly than we think.

On the other hand, his contention that the striving for evolutionary progress is incompatible with true spirituality is hardly as evident as he believes. The reader must search out in the original the bases for this contention; it is too lengthy a discussion to repeat here. It is apparent throughout the whole of Keyserling's work that he regards perfection and self-revelation as the same thing and as the motive for existence. The Theosophist will give unquestioned assent to this. But that true self-revelation is postponed and rendered more difficult by the striving of man to push himself to higher and higher biological levels—as in occult development, and presumably including even progress on the Path—to this the Theosophist will not so quickly agree.

Much as I hesitate to offer criticism of the philosophical profundity of such a clear thinker and close observer, I must say that in one way he fails to be convincing. To him, facts mean nothing, only their significance. Doubtless this is

characteristic of the metaphysician; I am not enough of one to be sure. And it is perhaps this attitude which leads to his frequent categorical generalisations. Nevertheless, it is somewhat disconcerting to one whose mental training has been directed along the lines of scientific method to hear a serious statement made to the effect that progress in any one direction must be paid for by retarded development in another, or that beauty is always accompanied by enfeebled mental power. Such approximations can no more be taken as fundamental in the philosophy of life than can the principle of conservation of mass be now taken as fundamental in a universal philosophy of matter. They do not fit the truth-measuring facts, however attractive they may be to our metaphysical sense of "significance". And I believe that any Theosophist who really believes his motto, "there is no religion higher than truth," must be materialistic enough to follow the same reasoning.

Reference to our motto leads us to the next point: To what extent shall the search for Truth motivate us? All organisations like ours, be they religions, churches, or what not, are actively contemplating what each regards as Truth. We like to consider that we are not a religious sect, nor any kind of a sect, but that we encompass all. Let us not deceive ourselves. The bald fact of the matter is that looked upon in cross-section, as the world sees us—and as Keyserling the observant critic sees us—we are basically no different from any other sect, with our body of doctrine in which we believe and which we are anxious to pass on to the world.

What must we do to escape the threat of sectarianism? How shall we insure our being what we believe ourselves to be: Followers of a Principle underlying all lesser principles? The only way is to make our Theosophy transcend "our Theosophy". Our Ideal must be something too big to confine in any textbook, any outline, even in any secret doctrine.

It must partake of the search for pure Truth. We must be led back to the striving for self-revelation and perfection, the principle which Keyserling himself lays down. Occult powers, reincarnation, karma, the Great Ones, the evolution of life and of man—all these things which we “believe-to-be-true” and teach—they must become the lesser items in a greater realisation, which is somehow impossible to express in words. If we were able to express it, it would cease to be worth striving for. It is the motive which keeps the world moving onward. It is what was summed up in : “Know thyself, and all is known.” It is a “direct, as distinguished from a revealed knowledge of God”.

If one can look upon the so-called Theosophical teaching as only a small and perhaps inconsiderable part of a greater Theosophy, he is not concerned over imperfections, inconsistencies, fallen idols and the personal frailties of individuals. One can take the same view of current Theosophy that Keyserling takes of all religions: that whether or not they are founded upon a basis of fact or historical verity is of no importance; the really important thing in each one is the Ideal which it embodies and the reaction of this Ideal on the individual. His distinction between “faith” and “believing-to-be-true” is a most important one for him who wishes to take stock of his mental and spiritual equipment. Faith in an ideal has a real function, even though it is founded upon something which is not objectively true—a viewpoint from which the fundamentalist and modernist might see eye to eye.

Keyserling's view of the significance of the theosophical movement, though not flattering, is worth considering. He remarks, quite truly, that the Theosophical Society has “attempted to save the idea of universality and make it serviceable for its own purposes by including all religions within its own”. And this, he says, weakens rather than

strengthens it, for it must have a positive *basis* in order to have unity.

His statement,

It is true that Theosophy does not wish to be a profession of faith, but it relaxes this determination against its will, for it must be one in so far as the movement is to endure,

should lead us to reflect seriously, for if it be true it sharply defines our field. But it seems to me that this very ideal of universality *is* Theosophy and that it must be maintained at all costs, to whatsoever extent the unity and external strength of the movement may be weakened.

And here is the crux of the whole matter: How are we to relegate doctrine to the background and make Theosophy the real search for Truth? Doctrine and dogmata must be mere incidents in that search—aids to be cast aside when their usefulness to us is exhausted. Can we make Theosophy big enough to include that urgent desire for “recognition,” for “union,” which is the mainspring of existence? If we can we shall make it the biggest ideal in life; if we cannot we must prepare at some time to abandon it in the pursuit of the higher. The advancing person throws off his worn-out religious beliefs when he perceives a higher ideal.

The fact is that what goes currently under the name of Theosophy is the product of the cerebrations of a certain few people—or, if you prefer, has come *through* a certain few channels. This is perhaps inevitable if Theosophy is to be evolved into a “system” of teachings. It is altogether possible—perhaps, rather probable—that with the growth and development of the organised movement, with the increase of “propaganda” and the public demand to know definitely what Theosophy is and what it teaches, such a system will become more and more definitely crystallised, until it becomes in very truth one of the many professions of religious faith. Perhaps this is not to be avoided,

perhaps it is not to be deplored, but at least we should think whither we are going, and if this is to be Theosophy then let us recognise that over and above this—as over and above all religious forms—lies the striving for recognition of, and union with, the Universal *Ātman*. We shall then have to consider Theosophy one means of such recognition, but only one.

Norris W. Rakestraw

A SUDDEN separateness made you-and-I
And made the mournful joy of touch and sight,
And gave the earth its scarlet, and the sky
 Its myriad coloured light.

It tinged the ocean shell with golds and blues
Angelical and dreamy, gave the night
Its silent festival of falling dews
 And dawn its birds in flight.

It is a sudden ancient separateness
Which made the world aware of song and fire
And filled the peaceful deeps of Loveliness
 With anguish of desire.

Back to the One we will all go again
And in the old ecstatic quiet blend
When love and longing hungering and pain
 In deep repose will end.

HARINDRANATH CHATTOPADHYAYA

SŪFĪSM AND ISLĀM

By S. M. RAHMAN, LL.B., M.R.A.S.

EVEN a cursory study of the history of the great religions of the world demonstrates, beyond a shadow of doubt, that the Prophets, the law-givers, and the promulgators of Religions have, invariably, been beset with one very serious difficulty. It is the conflict between knowledge and ignorance, the heart and the head, science and superstition, which, at times, becomes interminable. The upwards and downwards movement of thought has, in its elusiveness, been the despair of many a preacher of religious truths. The educated, the intelligentsia, struggle hard to raise the Faith to a higher pedestal of intellect and endeavour to impart a philosophical setting to it, while the uneducated, equally persistently, try to drag it down to its pristine plane. No religion, known to history, has been immune from this "internal conflict". That Sūfism, like all other philosophical and mystical schools of thought in Christianity, Hindūism, and Buddhism, owes its origin to this universal tendency of the human mind, will be apparent, if we study the genesis of this highly interesting and important school of thought in Islām.

European writers, who always try to show that every thing good emanates from the West, identify the word *Sūfī* with *Gopos*, which means a wise-man, in Greek. In the

beginning the term was applied to those persons who used clothings of wool, coarse clothing—the cotton fabrics of Dacca and Calicut being the monopoly of the nobility in those days—and avoided every kind of luxury and ostentation. The name of *Pushmina-posh* was, therefore, given to Sūfis in Persia. Some writers are of opinion that the word is derived from *Ahlul-Sufhah*, or the “people of the bench”. However, the popular conception is to trace it as derived from *Safa*, which means purity.

We all know that the Prophet of Islām preached his creed to the simple sons of the desert, whose intellectual horizon was confined to the oases, dotted here and there, in the midst of their parching home-land. They were a plain folk, the real offspring of Nature, who occasionally came into contact, in the course of their commercial peregrinations, with the learned men amongst the Christians and the Jews, inhabiting the fertile plains of Palestine and Syria. This contact had but helped to distort their notions of religion and confirm their faith in the worship of *Lat* and *Manat*. That period was also an epoch of disintegration—national, social, and religious. The holy flames kindled by Zoroaster, Moses, and Jesus had been quenched in the blood of men. A corrupt Zoroastrianism, battling for centuries with a still more corrupt Christianity, had stifled the voice of humanity. The never-ending wrangling of warring Creeds and Rituals had converted some of the simplest faiths into an eternal labyrinth of sacerdotal speculation. Never in the history of the world was there a greater necessity for the promulgation of a simple creed.

The message delivered by the Arabian Prophet was meant alike for the high and the low, the peasant and the prince, the learned and the unlettered, and, therefore, could not but consist of a set of simple formulæ, that may be understood by the most ignorant among the ignorant. But the great

Prophet fully realised that no faith can claim homage from the intellectual section of its followers, unless it is given a philosophical turn. For this reason, alone, to satisfy the cravings of the intellectuals, the school of Sūfism came into existence. Hazrat Ali, who was the most intellectual amongst the companions of the Prophet, received the teachings direct from his master. Though one of the four premier schools of Sūfism traces its origin to Hazrat Abu-Bakr, there is a consensus of historical opinion on the point, that Hazrat Ali, alone, is the founder of all the four schools into which the Sūfis are divided.

WHAT IS SŪFISM ?

It will be abundantly clear from the above, that Sūfism is not a sect in Islām, but it is only a philosophical aspect of that great Faith. It has simply sought to interpret, some of the most fundamental principles of Islām, from a higher plane of thought, and is nothing but its intellectual foundation.

Knowledge, love, and renunciation, form the key-note of Sūfism. Owing to the abstruseness of its principles, its teachings have always been kept exclusive, and the institution of the preceptor and the disciple has become its permanent feature. In spite of these precautions, the masses have always tried to abuse some of its most important precepts. Light, according to the Sūfis, can only come with knowledge. Real knowledge is the knowledge of God, and knowledge of God connotes the retirement into the inner-most recesses of one's soul, which alone contains the Light. It further connotes, says the Sūfi, a complete surrender to God, and as its necessary concomitant, shutting out of all knowledge except that of God. This process of concentration should, after laborious training, end in the extermination of the self and complete absorption

into the Light itself, in Him, "Who dwells and works everywhere and Whose home is the human heart." This object (*Fanafillah*) can be attained first by the surrender of the Self to the *Shaikh* (*Fanafish-Shaikh*), then surrender to the Prophet (*Fanafir-Rasul*). The shutting of the bodily eye and the opening of the spiritual eye was thus the be-all and end-all of a Sūfī's life. This belief in the all-pervading God naturally led into the Universality of Love. If God is Omnipresence the whole creation is nothing but the manifestation of Him. The creation therefore must be identical with the Creator. If the creation is believed to be identical with the Creator, nothing but love should pervade the creation itself. Everything in this Universe should be loved, and by loving the handiwork of the Creator, we can love the Creator; and the complete surrender of Self is nothing but this Universal Love.

The Sūfīs argued, that Love must be the First Cause, as it alone, has real existence and is self-sufficing, whilst everything else is unreal and has only a dream-life. "Oh, My God, I invoke Thee in public as Lords are invoked, but in private as loved ones are invoked." Publicly I say, "Oh my Lord," but privately I say, "Oh my Beloved," cries a Sūfī-Philosopher in ecstasy.

Once this doctrine had taken root, as against the Schismatics, the Sūfīs began to believe that there is truth in every religion and, as truth is always originally one, all the religions were originally one. Only they were altered by men to suit their purposes. This attitude led to the sympathetic study of the different religions of the world, and the mystic teachings present in them did not fall on deaf ears. It should be remembered, however, that the Sūfīs never forgot to search for sanctions for their acts in the *Qurān* and the *Ahadees*. This also inevitably led to an asceticism, self-sacrifice, or self-renunciation, and mortification of the flesh thus became one

of the most important doctrines of their creed. The priesthood had become immersed in outward forms and practices.

The conquest of the middle East and Persia had opened the coffers of the "Kaisers," and glutted Arabia with untold wealth, which, in its turn, had given rise to untold evils. The Prophet himself and his immediate companions lived a very simple and austere life. Sūfism, therefore, soon took a firm root in asceticism. The *Ahlulbait* or the members of the Prophet's family were confirmed ascetics. The Caliph Ali, both by precept and practice, taught self-renunciation without which salvation was not to be attained. We find from his famous sermons, collected by Imam Shareef Raza in "Nahejul Balaghat," that complete abstinence is the only means of true Knowledge and Love. The pure, we may say, the sublime and exalted side of this philosophy was subsequently developed by Imam Gazzali, Ibue Tuffail, Maulana Jalaluddin Roomi, and Fariduddin Attar, and in course of time, certain platonic conceptions became a part and parcel of it. The doctrine of evolution and progressive development began to be adhered to most tenaciously. The doctrine may be summarised thus:

"In the region of existing matter, the mineral kingdom comes lowest, then comes the vegetable kingdom and finally the human being. Above him is God. The lowest is combined by a chain of progress to the highest. The human soul perpetually strives to cast off the bonds of matter, and becoming free, it soars upwards again to God from whom it emanated." The theory has found expression in the world-renowned *Masnawi* of Maulana Roomi, and the beautiful couplets are often recited by the dervishes in their *halkas* during transports of ecstasy. The incorporation of this philosophy in the *Masnawi*, the book which is called the *Qurān* in Persian, by the Sūfīs, *Masnawi-i-Maulvi-i-Manwi* (*Hast Qurān dar Zabane Phalvi*), is an important landmark in the history of Sūfism.

POINTS OF CONTACT BETWEEN SŪFĪSM AND THE VEḌĀNṬA

A comparative study of these two systems of philosophy brings into relief many striking points of contact, on account of which certain bigoted *Ulemas* have not been slow to pass strictures on Sūfism, and condemn it as an unwarranted innovation in Islām. They erroneously infer from certain well-known affinities that the doctrines of Sūfism must have been borrowed from the *Veḍānṭa*. Human nature being what it is, unconscious coincidence of doctrines is one of the commonest features of the development of the great religions of the world. We find the idea elaborated both in Sūfism and in Veḍāntism that the spirit of man when completely purified by contemplation, religious fervour, and love, becomes that of God from Whom the spirit of man is an emanation. One who makes a deep study of the contemplative and mystical theology and aspires for his communion by spiritual means is the *Sannyāsī* of the Veḍāntism and the *Darvesh* of Sūfism. *Bodh* of the Brahmin is *Ilm* (knowledge) of the Sūfī, both equally vehemently declare that the emancipation of the soul is impossible without knowledge.

A class of later day Sūfis, the *Bakhtashees*, hold that the soul, after separation from the human frame, may enter into the body of an animal, or a man. This belief, which is not shared by the generality of the Sūfis, is more or less in conformity with the theory of *Avagawan* or transmigration of soul, and they call it *Tanasukh*. The Ismailees, the followers of the Aga Khan, had borrowed the doctrine from the *Bakhtashees* before their flight from Persia, their home-land. *Uppadhi* is nothing but the *Nafs* and the *Alam-i-Misal* (the world of illusion) is almost identical with the *Māyā* of Veḍāntic philosophy. These parallels between the Semetic and Āryan schools of contemplative philosophy, which can easily be multiplied, are the most

enthraling study of the universality of the human mind, which is, essentially, one, despite the differences of creed, climate and country. Sūfism, which was founded by the revered and learned son-in-law of the Prophet and perfected by Muslim mystic philosophers, (like Imam Gazzali, Maulana Roomi, Faryadi, Ibne Sina), and great saints, (like Hazrat Abdul Qader Jilani, Hazrat Khwaja Moinuddin Chishti of Ajmere, and Hazrat Nizamuddin), has undergone considerable deterioration at the hands of self-seeking men, the bane of all religions. But even the most virulent critic of Sūfism cannot gainsay the fact, that this mystical and contemplative element in Islām has bettered the lives of thousands of devout Muslims, and has added a great idealism to their faith. The idylls of that universal Divine Love, which pervades nature from the lowest type of God's creation to the highest, sung in rapturous strains by Maulana Jalauddin and Attar, are the ineffaceable landmarks in the philosophical development of Islām.

S. M. Rahman



THE SELF AS DISTINGUISHED FROM THE BODY

By P. SANKUNNI MENON, B.A.

THE love of life or the fear of death is implanted in the very nature of man. Under normal conditions no one is exempt from this feeling, "May I live on ; may I not cease to be ; may I not die !" This is a self-benediction avowedly shared by men and tacitly participated in by lower animals as judged from their movements.

Why should man start back with horror at the thought of his own death ? The presentiment of having to bid good-bye

to all that is precious to him in this life and to every object of his heart's affection fills him with dismay and he is struck aghast by the terrors of the Dark Unknown, which he pictures out in imagination. This thrill of dread is so general that it proves man's faith in his survival in some form after death. The universality of the emotion renders it probable that it has its root in the nature of man and that the fear cannot be false, unless nature be a lie.

In most cases conceivability is the primary test of truth and possibility. The inconceivable are generally impossible, though the converse does not stand or hold good. The survival of an independent self after the decay of the body is at least conceivable, while we can hardly conceive the cessation of our being or existence in its entirety without the possibility of a revival.

It may perhaps be urged that profound sleep and certain abnormal states of the body like swoon, coma, fits and so on are for the time being attended with a total suspension or interruption of conscious existence, and that, if the sleeper never wakes or the patient never recovers, absolute cessation of existence is not only conceivable but is actually realised. But the argument is scarcely valid, since the interruption of consciousness is not warranted by evidence. Before proceeding further, the nature of the self and its connection with the body has to be explained in some detail.

The pure self is infinite and unspecialised knowledge and existence, or knowledge simply, since it implies existence. Knowledge or consciousness is not an attribute, but the very essence of the self. It is the summum genus of all knowledge and the highest generality of all existences. All other existences may be ultimately reduced to the self by eliminating all the appearances super-imposed upon it by the illusory principle called *Aviśyā*. Consciousness and existence coincide in the self, which is a simple and homogeneous entity. It has had

no beginning, nor will it have an end. It is unlimited by time, space or condition and is subject to no change.

The self is one at all times; but it is falsely diversified in the following manner. The Avidyā creates the apparent mind, body and the senses. The mind being in contact with the all-pervading self has the fitness to receive a reflected image from the self like a mirror. The original self being knowledge, the reflected image is likewise knowledge in nature, though false like the images in mirrors. The image which is false knowledge, because it is reflected in the mind-mirror, erroneously identifies itself with the mind, just as the materialists, missing the mind, now identify the self with the body. The real relation between the false self and the mind is that of a lord and his servant, because the mind ministers to the enjoyment of the reflected self by conveying impressions to it from without through the senses.

The subtle body consisting of the mind, senses, and the chief vital air forms the limiting adjunct of the apparent self or the individual soul. In it the soul remains fettered through the infinite series of its migrations from life to life until it is finally released from it by the dawn of true knowledge and it is refunded into or retracted into the Universal Self.

But the Avidyā creates not one set of body, mind, and the senses, but infinite bodies with infinite minds and senses and infinite external objects. In all these minds is the one self reflected to form individual souls which, the moment they are formed, are imbued with "Ahankāra" or the sense of one's own individuality as distinguished from those of others. Thus the one self is to all appearance rendered manifold.

Though the individual soul as such, the mind, senses, and the external world are all mere *Vivarthas* or false presentations, yet they are all valid for practical existence. Just as our dream-experiences which remain valid during the continuation of the dream are sublated only when we rise

from sleep, so the diversity of the world is sublated only when genuine knowledge springs in us.

The laws of Nature which the scientists discover from time to time are by no means the laws of truth. They are the laws and conditions under which the Avidyā presents its illusions to the deluded individual self. The true self is the purest and the most generalised form of existence. It is homogeneous in nature and absolutely free from all elements of variety. If it should project a variety of appearances, it should be acted on by a foreign entity. But an entity foreign to the self which is bare existence should be non-existent or unreal, and this unreal principle is the Avidyā whose manifestations, for example, the apparent world and so on should likewise be false or deceptive.

The bare contact of the pure self with the limiting adjuncts of the mind and the senses is by the passive fitness of the contact attended with the following result. The unspecialised or the most generalised consciousness which is the nature of the self appears to be differentiated by the mind receiving the image of the self and the senses conveying external impressions into such specialised states of consciousness, as sensation, perception, feeling, volition, judgment, memory and so on. The Avidyā divides itself twofold; the one part modifies itself into the mind and senses which together with the reflected image of the self form the agent in perception and so on. The other part changes itself into the external object of perception. In short, the Avidyā projects itself both as the subject and the object, and the inter-action between the two with the reflected individual self as the agent and the enjoyer, and the pure self as a witness or passive spectator, brings about the manifold states of specialised consciousness and the multiform phenomena of the external world. All these are merely phenomenal, while the pure self constitutes the sole underlying reality.

How to pierce through the veil of illusions that intercepts our view of the self is the point to be considered next. Place a book, a picture or any other object before you and by an act of will fix your attention firmly on it. This will withdraw your mind and senses from other objects. In a few moments, the attention will relax and you will call up the images of your past experiences. With a fresh effort of will add intensity to your concentration. When it fades a little you will feel, "I think ; I exist."

This "I" element is foreign to the true self and with redoubled vigour put forth one more effort to make the concentration as tense as possible. You are now all attention and nothing else. The "I" feeling is totally dispelled and you are oblivious of yourself and the apparent world. In this state the true Self shines forth in all its glory, in which the subject and the object, or the percipient and the object perceived, are unified with a thrill of ecstasy. By degrees the potentialities of habitual diversion assert themselves and you become conscious of yourself and the objects around you. You are again shrouded in the veil of Avidyā, but you recollect your trance-experience.

The above explanation is calculated to throw light upon the phenomena of profound sleep and other apparent interceptions of conscious existence and of death. In all these phenomena the true Self in the form of unspecialised consciousness and existence is left intact or unaffected.

In deep sleep the limiting adjuncts consisting of the body, mind and the senses which are done up with the day's work suspend their functions and enjoy perfect repose. The senses receive no impressions from without and the mind fails to call up the images of its past experience. All specialised states of consciousness are now brought to a stand still owing to the arrest of the activities of the mind and the senses. The conscious nature of the reflected individual self is an exact facsimile of

that of the original self and continues as such as long as it is undifferentiated by the mind. Now that the mind is inactive, the individual self is indistinguishable from the universal self, and becomes one with it. Or it may be, that the mind being inoperative during sleep is rendered unfit to receive reflection or intelligence from the true Self. It is perhaps this feature that is poetically pictured out in the *Upanishads* when they state that—"The living self is embraced by or refunded into the Real Self during sleep". The condition of the self (no matter which self) is not remembered during waking hours because no trace of it is left in the instrumental body consisting of mind and so on, whose activity is paralysed during sleep. Here it should be borne in mind that what we fail to recollect after waking from sleep is the state of the self when detached from the mind; but the moment the sleeper wakes, the reflected self enters the mind and identifies itself with it. The mind which was left a blank during sleep is on waking illumined by reflection and feels the gap in its continuity which lent fresh vigour to it. The individual self now transfers this experience of the mind to itself which is expressed by the consciousness "I have had a refreshing sleep". Thus it is obvious that the continuity of conscious existence is maintained through sleep and that it is the activity of the mind and other instruments that is suspended.

In swoon, fits and other abnormal states the limiting adjuncts consisting of the mind, body and senses are out of order and quite inoperative. All specialisation being stopped, unspecialised consciousness alone still holds on.

In dream-land, which is a state intermediate between sleep and waking life, the senses are paralysed; but the mind continues to feel, will and imagine. The higher powers of comparison, verification, inference and so on are very much enfeebled. In this state the mind calls back the images of its past experience and perceives them as vividly as in external

perception by the light of the reflected self. Thus the dreaming self or mind takes even incoherent images presented in the most grotesque fashion for realities. The channels of external perception being closed the mind is unable to compare its images with facts of actual perception. Even in waking life we take for truth those images that correspond with facts of actual experience, while we reject as false those that are in collision with external facts.

The individual self with its gross adjuncts is an agent and enjoyer, or sufferer in the gross outer world during waking hours, storing up merit and demerit which bear fruit in due course. The same self with its subtle adjuncts is chiefly an enjoyer or sufferer in the subtle world of mind-matter in dreams contracting neither merit nor demerit. The very same self is unified with the universal self unconsciously during sleep, consciously during trance, and consciously and permanently during final release in the Brahman world where it is neither an agent nor an eater of fruit, and where no evil touches it. In the gross outer world the practical reality of an object is tested by perception and inference. In the subtle dream-world the condition precedent to the existence of an object is its being made an object of thought by the dreamer. The dream-world with its multifarious phenomena is the product of the dreamer's thought determined by his previous deeds of minor importance. In fact those deeds are requited by the pleasurable and painful emotions attending dreams, while the graver deeds are repaid in the invisible worlds of heaven and hell and in re-births in the gross outer world. The design of the dream-world and its phenomena is sketched by the previous minor deeds of the dreamer. The materials are supplied by the experiences of the waking hours. Constructive imagination is the mechanic or artisan and the creation is completed by its being made an object of thought!

Nothing that can be made an object of thought is impossible. Thought and existence are mutually convertible. Inconsistency, absurdity, impossibility and so on are ideas foreign to the realm of dreams. Every moment an object appears, disappears and reappears and is transmuted into a quick succession of other objects! Truth, fiction, error, right, wrong and similar words are destined never to obtain currency in the dream-world. The most fanciful and curiously shaped images, assuming different forms every fresh moment, are taken for solid realities as long as the dream abides. They are sublated only by the experiences of the waking hours. By sheer thought the dead are roused to life in dreams, and this rising from the grave is valid for subsequent dreams also. The absurdity of the phenomenon is noticed only after rising from sleep. It may perhaps be that the waking man confounds the subtle body which is seen in dreams and which is never subject to absolute death with the gross body of the dead which can never rise from the grave. Nor are the gross world and its experiences during waking life absolutely true, for they are in their turn rendered void by the dawn of right knowledge as in emancipation. Our actions in dreams are non-moral; no merit and demerit spring from them.

The self regains its own nature for the time being in trance. With the relax of concentration it is again disintegrated as the individual self. In final release it is permanently established in its own nature, being washed of all its impure adjuncts. Oneness, or the absence of all diversity and change, is the feature of release or the Brahman world.

Man passes from life to life in an endless series up to his final release. His delusion, egoity, passion, hatred and love of life combine to urge him to activities in pursuit of pleasure or by way of avoiding pain. These activities beget virtue and vice; merit and demerit. Powers develop by

exercise. Passions and cravings stir up men to self-indulgence which in its turn reacts upon those affections to strengthen them. The potentialities of the affections and activities together with the aroma of the powers are impressed upon the subtle instrumental body by an appropriate modification. These form the seeds of a fresh birth and life of mixed pleasure and pain. When life passes away, the individual self confined in the subtle instrument leaves the gross body and traverses the invisible world of pleasure or pain until at last it returns to this gross earth with a fresh gross body to eat the fruit of the Karmas of one or more of his previous lives. Only in a separate treatise can this migration from life to life be established beyond a doubt.

The true philosopher seeks to fathom the self shrouded in the deep veil of the Avidyā's projections. He rejects the veil itself as a deceitful presentation. The scientist, on the contrary, repudiates the true Self and investigates the laws and conditions under which the Avidyā draws its false veil. The philosopher takes the man, and the scientist his suit of clothes for the sole reality !

From the first there have been materialists calling in question the existence of a self distinct from and surviving the body. The details differ here and there ; but their main arguments may be summarised thus :

The self or consciousness is seen in organic bodies only. The self, though not observed in elements and their products, may yet appear in them when shaped into an organism. In other words, consciousness springs from matter under certain definite conditions of composition and arrangement. The self exists where an organised body exists, and does not exist where the latter is not. From this it follows that the self is but an attribute of the body. The features of the self, namely, consciousness, memory and so on are observed only within bodies and not outside bodies. Therefore they must be qualities of the body and must perish with the body. No self can survive the body.

The above arguments are of very little force and may be met as follows : In the first place the self is not an object of

perception ; the real properties of the body, such as colour, form and so on are perceived along with the body, but consciousness is only inferred from the movements it starts in the body. The self is the agent of the movement and the body is only the object thereof, or the instrument thereof, as the case may be.

The self in its pure nature is so simple, homogeneous and not easily analysed, that it cannot spring from the combination of substances, in what-so-ever way you shape the new formation. Admittedly, the self is not found in the elements and their inorganic products. That which is not in anyone or more of the component elements, either actually or potentially, cannot be found in the composite formation. If you admit the potential existence of the self in common elements, you cannot hold that the self perishes when the body perishes or dissolves itself into its component parts.

Ultimate destruction means decomposition into the ultimate parts and these parts are in themselves indestructible. Your atom you admit is not liable to decay. We cannot start motion in a body without the application of external force. If the self is but a property of the body, it cannot generate motion in the body ; but man jumps, runs, cooks, tills, weaves and displays a large variety of other activities. So the self must be distinct from the body and is in its nature so simple and so difficult to analyse that it cannot perish or be decomposed into further or more ulterior parts. The self must therefore survive the death of the gross body.

Even the specialised and more complex states of consciousness are in a large measure independent of the gross body. They are the products of the interaction between the subtle instrument of the mind and senses illumined by the individual self on the one hand and the gross external objects on the other into which the principle of Avidyā bifurcates itself. The individual, self-fettered in its subtle adjunct,

continues to retain memory and other mental states even after death. The gross body which alone the materialists recognise is not meant so much for the exercise of passive mental states as for the origination of activities directed towards gross objects and beings and for eating the fruit of the Karmas to be eaten here in the gross body or adjunct. That the gross body serves as a medium for communication with beings similarly constituted is concurrent with the main object thereof. Hence the self shut up or reflected in the mind-matter together with the subtle senses can pass out of the dying gross body and live independently of it. The individual self is detached from the gross body by death and from the subtle body by the realisation of its oneness with the Absolute Self.

The materialists beg the question when they say that the self or consciousness can appear in elements and their products when shaped into an organism. The application of the term "organism" ranges from the primitive organisms of the ascidian, the jelly-fish and the protozoa quite up to the highly developed organism of man. But for the common feature of consciousness appearing in all of them, there would have been no reason for calling them organic and other bodies inorganic, so that the view of the materialists may be restated thus :

Consciousness, not observed in elements, can appear in them when shaped into bodies possessing consciousness !

This is by no means an explanation, but a restatement of the same fact in different words. An ascidian and a double-necked bottle are shaped alike and it rests with the materialists to explain why the self or life exists in the one and is extinct in the other ! Painters and statuaries who imitate human figure with consummate skill have not yet been able to infuse life into their masterly portraits thrown into strong relief or executed in high relief. It serves no purpose to propound theories which do not admit of proof. No materialist has yet

been able to shape organisms and restore life to them ; while the survival and independent existence of the self can be legitimately established by inferential proof.

The body is by no means an absolute condition of the existence of the self ; for, if from the fact that consciousness, memory and the origination of motion are found where a body exists, you conclude that they are the qualities of the body, you must also conclude that they are not the qualities of the body from the circumstance that they vanish from the body even while it abides and continues to manifest all the other qualities which are admittedly its own.

The real qualities of the body, such as colour, form, smell, extension, weight, roughness or smoothness, resistance and so on are exhibited up to the moment of its decay and decomposition. They are actually perceived ; but no one has actually perceived the self. Its presence in the body is only inferred from symptoms. The body displays its real qualities even after the self has departed from it. Hence the assertion that the self exists wherever a body exists is false and it therefore vitiates the conclusion based on it, *viz.*, that the self is a quality of the body.

Nor does it follow from the inseparable association of the body and the self, which the materialists take for granted, that the self is a quality of the body ; for it may as well be that the body is an attribute or adjunct of the self or that the body and the self are each a distinct entity indissolubly welded together or inseparably combined to serve some ulterior design.

The theory that the self is but an attribute of the body is at best a mere hypothesis invented to explain the phenomenon of death. The condition precedent to the validity of a hypothesis is that it should adequately explain the phenomenon and that the latter should admit of no other explanation. The theory that the self is a property of the body is defective for

the reason that the manifestation of the self is subject to intermission during sleep, swoon and so on, while the admitted properties of the body exhibit themselves without intermission up to the moment of the dissolution and long after the self has left it. Thus the body is adventitious and foreign to the self. The migration of the self from body to body is a valid hypothesis.

But here the materialists come forward with the following objection: It is absurd to explain the familiar phenomenon of death by postulating an unfamiliar individual self leaving the gross body. Such leaving cannot be verified by perception and other means of proof. A thing that is neither perceived nor inferred is non-existent. No man has as yet perceived the self; and if you infer it from the phenomena of life and death and at the same time explain the phenomena of life and death by the presence or absence of the self, you will simply be arguing in a circle.

The objection is met as follows. In the first place the individual self is not a mere postulate. Its independent existence will be established later by more direct proof. Meanwhile it is worth while to note that hypotheses are not without their own value. Gravity is a hypothesis formed to explain the phenomena of falling bodies. Ether is assumed by some to explain vision and by others to explain sound. The existence of gravity and ether is now generally recognised. Similarly the postulate of the individual self has led to the formulation of laws relating to voluntary actions and the facts deduced from them are found to be in harmony with our experience.

A distinction has to be drawn between "that which is actually perceived" and "that which is perceptible under certain favourable conditions". The conditions of perception are both subjective and objective. Certain primitive organisms whose feeling is confined to a faint irritation of the primordial sense of touch cannot justly deny the phenomenal existence

of objects not in contact with them. The external world of a blind and solitary deaf mute is much more limited than ours. The microscope reveals objects that are too minute to be viewed by the naked eye. Elves, fairies, goblins, ghosts and so on may possibly haunt our common tracks; but we cannot perceive them for want of a set of senses different from ours and perceiving subtle objects. Similarly, the individual self may be realised by rising above the body and cultivating transcendental vision.

There is no co-ordination between the subject and the object. Nothing can act on itself. The hot sun or fire, though it burns other bodies, cannot burn itself. The sword cannot cut itself. A man cannot ride himself or a child mount his own shoulders. The finger cannot touch itself, the eye see itself or the tongue taste itself. The agent and the patient should be two distinct entities.

The conscious human being perceives his own body and the bodies of others. If this perceptive consciousness were a mere property of the body, as the materialists hold, this property which cannot be disintegrated from the body would not be able to see the body in which it inheres as the agent. In other words the perceiving organism cannot perceive itself. No property of an orange can make that orange or any other orange its own object. The individual self with its subtle senses perceives the gross body which serves as a mere outer adjunct of it and the gross bodies of others; but it perceives neither itself nor the individual self of others. Self-realisation means the permanent establishment of the self in its own nature, and not the actual perception of the self by itself! None can see the seer. If the organism is the seer, it cannot see itself. Hence it is clear that the self is distinct from and independent of the body.

Again, if consciousness springs from the combination of elementary substances, those elementary substances and their

products form the subject of perception and they cannot therefore be perceived, as it is absurd that the same thing becomes the subject and the object of the same perception. A rose does not perceive its own colour and fragrance or the colour and fragrance of another rose. An orange does not taste its own sweetness or the sweetness of another orange. A body or organism or a definite cluster of properties never acts as an agent. It is purely passive and becomes *perceptible*, when presented to the *percipient* self. The difference between the body and the self is that the former is perceptible and the latter percipient. If the self is accounted as a mere property of the body, the parallelism between the self on the one hand, and the admitted properties of the body on the other, cannot be called in question. Now, colour, form and other admitted properties of a body do not make that body or any other body their object. Thus the self either will not perceive anything. Thus the self of the materialist has the effect of reducing the whole universe to the state of an absolute void for want of conscious and knowing agents! You shall have to fall back upon selves independent of and surviving gross bodies to resuscitate the lost universe! If the self were a property of the body, it would be perceptible to the real independent self just as the colour of an orange is perceptible. A man can perceive his own body, because the agent of perception is different from the body which it perceives.

P. Sankunni Menon

(*To be continued*)

LOVE DIVINE

BE with me when all else is from me drifting
O Love Divine—I would be near to Thee.
The sands of time which through the glass are sifting
Brings life but nearer to The Powers That Be.
I've passed the shoals with grief and with regretting
That for Thy love I'm bringing naught to pay ;
But from the dawn until my sun's low setting
I've lived life for this mortal house of clay.

Be with me now, O Love Divine, I'm needing
Thy guiding hand—the shelter of Thy wing.
The hours of life for me are swiftly speeding,
O send the light that doth Thy wisdom bring.
Let me not shrink at tasks that are repelling
Nor cast aside those burdens which are mine ;
But do Thy will, all evil thoughts dispelling.
Then I shall know--the light of truth will shine.

Be with me now the sunset's glow is fading
The twilight casts her shadows 'round my form.
Let me be brave to walk the Path's dark shading
Tho' it may lead through bitterness and storm.
We reap as we have sown—life has no ending ;
And self is not the goal that is to be.
We climb the Path through scorching sand ascending,
But it will lead—O Love Divine—to Thee.

MAE BALDWIN HARDEN

THE PATH OF THE INITIATE KING

By DUNCAN GREENLEES

THE Egyptian Sun is the dominant Power in Nature for her, so it is not strange that the Great Ones Who founded her Religion chose it as the supreme Emblem of the Divine. Even as the "Sun of Righteousness" pours down His rays of light and warmth, spreading joy in all the world and driving the dawn mists far away and the futile clouds that try to veil His glory from our eyes—even so do the King of Gods and Men to Whom They gave the Name of Rē^c, (the Day), and those "Undying Stars" whom we have called the Masters.

"They that turn many to righteousness shall shine as the Stars for ever and ever."¹

No respecter of persons is He, our Greatest King; His light and His joy are spread abroad on all His children; careless is He if they bask in His rays or foolishly gaze away into the darkness, tightly closing the windows of their life against His radiance.

This would seem to be our oldest Faith in Egypt that we may yet trace in the documents that have survived the long rolling years. Doubtless it was brought to her by the Great World Teacher when He came in early days to pour His Wisdom into her ancient and fertile valley.² This Religion of the worship of the Light is quite separate from the Osirian Faith; *that* was early looked upon as of service only to the

¹ Dan., xii, 3.

² *Man: Whence, How and Whither* by Bishop C. W. Leadbeater and Dr. Pesant, pp. 284-287.

younger and weaker Souls of the Race. This is the Faith of Kings, the *Rāja Yoga* of Egypt, the Western India, and only by the royal-hearted Souls can it be truly understood or followed. Not lightly may its secrets be given to all lest harm should seize upon some who are not ready for such glorious truths.

Rē^c is the great Father of Men ; through the action of His Will Omnipotent all things came to be as He uttered the hidden Word of Power. He is their King Who continually watches His children if they may be found worthy to serve Him—pure as He is pure, and shedding always, as He sheds, their blessing on all the worlds while seeking no return. He is the Source of all purity, physical and moral, and no one who is yet impure may dare to approach Him.

Rē^c is indeed the King of Men and Gods, but He is also our Father, as the old Pyramid Hymns love to tell us :

*O Rē^c Atūm, Thy Son comes unto Thee, I come to Thee ; raise me unto Thee, fold me to Thee in Thine embrace ; I am Thy very Son for ever.*¹

And again,

*My Father art Thou, O Rē^c.*¹

He is indeed the very Being within our hearts, the real Self of all the divine and noble in soul,

*I am Rē^c indeed come forth from Nūt Who daily gives birth to Rē^c.*²

We turn now to the Candidate for Initiation in the Solar Mysteries. Through all these early Hymns sounds the glad Keynote of Joy and Power. He who would attain to the heights may do so only with a glad and bold heart, fearless and royal in its proud majesty. He must be a great Adventurer, one who is pledged from his birth to “live dangerously,” as Nietzsche once expressed it. He must early put away from him all lowliness and humility, together with

¹ *Egyptian Pyramid Texts*, pp. 160, 886.

² *Ibid.*, p. 1688.

all the petty, impure, unworthy things of his life. Only the great in heart, and the high in spirit, and the wide in thought,—the true Knights of the Eternal Grail Quest—may draw near to the presence of “the Great God, the Lord of Heaven”.

Nowhere in our Faith do we find that humble approach or reliance in confession of sin which we associate with Christianity in its modern guise. He who would tread the Path of Holiness—“the Ladder of God set up on Earth,” as it is called in our Hymns, whereon the Gods are standing eager to aid us upward to our Father’s Throne and to the arms of our eternal Mother, Nūt the Queen of Heaven—must tread it as himself a God, by the inherent right of his own Divine and Inmost Nature.

Nay, it is the very essence of our faith that Man may only consciously become Incarnate God by a deliberate assertion that he is God. (*I am Brahman*). By the repeated statement that he is pure, all defilement is washed from him, he becomes immortal by ceaseless denial that Death has any power over him. Thus by his own divine, omnipotent Will he creates such vibrations of immortal power as drive far from his Soul the feeble vibrations of earthly mortality.

Loudly and joyously are the Hymns crying,

I am a God, I am the Brother of the Gods. Stoop down, ye Heavens, that ye may receive this God within you so that He may become an Undying Star within you. Open, ye doors of Heaven, stand wide, ye gates of Paradise, that I may pass through and take My seat among My Brethren the Gods;

Surely this ancient cry will find a secret echo deep in the hearts of many of a later day, some of whom are not wholly strangers to its majesty and beauty.

So to the Initiate in these Mysteries the Path outlined is simple and direct. No weary Indian road with laborious stages of slow and painful growth shall we tread. We shall use no toilsome “staircase” but swiftly soar to the heights

upon our God-given "lift," or on the mighty wings of the Eternal Eagle to the skies. All the Path shall be trodden in a leap by one fiery act of Imagination followed by a supreme effort of Will. Swift and easy is the road whereon the Initiate travels in our Religion,

My messengers hasten, My couriers run, My heralds haste themselves to announce to Rē° that I am coming,
and even

*Rē° bends down to welcome Me at My coming.*¹

As another book, drawn from the Himālayan libraries, has put it,—

"Calm and unmoved the Pilgrim glideth up the stream that to Nirvāṇa leads."²

Yet always must we remember that these are the secret Hymns of the Initiate King, and the Path that we now describe is only that which opens to the Soul when the Portals have been passed. Once it is realised that the One Being is within as well as without, that "Man is himself the Object of his search," that the Soul is indeed a God and One with the King of all the Worlds, then the obstacles to real and conscious Union fade away as mists before the glory of that sudden Illumination, even as, in the words of our Hymns—

The Clouds flee vanquished before the might of Rē° at His coming.

Then indeed do all the Gods come to His side and raise Him on Their hands unto the loftiest Heaven, for He has learnt the real nature of His life, and swiftly His soul expands to cover all the worlds.

And then the heavenly doors fly open at the King's approach as He returns to His true celestial Home to dwell among His Brethren and thence to govern all the worlds from His shining Throne. Each Portal's Warden cries aloud His

¹ *Egyptian Pyramid Texts*, pp. 1539-40.

² *Seven Portals*.

sacred Name to His Neighbour; the sound of it thunderously runs before Him through the Heavens to the very feet of Rē^c Himself, and all the Gods pour forth to welcome Him. Low on Their knees They fall before Him, for He returns a Conqueror after long campaigning in a distant land. See, the Divine Mother with infinite compassion feeds Him with the Nectar of Her own Body, and Rē^c Himself receives Him on His "Bosom, sitting among the Stars of the Dawn."

Once again while entering the Adept's new life He is born of Nūt, the Spirit-Goddess of the Sky, and *the Earth trembles and the Sky cries out at the birth of this Great One*, while

*Clouds darken the Sky and the Stars rain down.*¹

This is indeed the emotion of Nature at the triumph of one of Her Sons, so vividly told in nearly all the Scriptures of the world. We read in Asvaghosha's Life of the Buḍḍha how at His birth the Sun shone with a new, more radiant light, the trees burst into flower and poured their beauty at His feet, while lilies fell from a cloudless sky.² So likewise is it told of Christ in the Apocryphal Gospels and of Shrī Kṛṣṇa at His birth.

Swift, then, as the hawk's flight to the Sky, straight and unwavering, eager to bathe himself in the Sun's warm and beautiful rays, is the progress of the Yogī in this Path. In vain the Lords of Death, Usire and His Kin, try to impede His steps; in vain the Great Enemy tries by violence or by treachery to keep Him from His Throne. Dauntless and unhesitating He pursues His flight—on, on, on, to the very Throne of Rē^c Himself—for *in Him is the power of every God* and with Him is the wisdom of all the Shining Ones, He who is the *Child of the Moon*³ and *Son of the Morning Star*.⁴

¹ *Egyptian Pyramid Texts*, p. 393.

² *Buḍḍha-Chārīta*, I, pp. 40-45.

³ *Ibid.*, p. 1104.

⁴ *Ibid.*, p. 929.

No words can avail to describe His glory as He enters thus into the Heavens, *wearing His (sacred) Robe with the Rod of Power in His hand*,¹ with the United Crowns upon His head, and white sandals, *the Ships of Truth*,² upon His feet which *trample the serpent underfoot*.³ Vainly do the Hymns attempt to tell us of that splendour; often, often they take up the tale and yet perforce they leave it half untold.

*I am indeed the Sunbeam; the Son of Rē, the Support of Heaven and Guide of Earth and the Controller of the Gods.*⁴

Even the sight of His glory spreads joy in all around—

*How happy are they who see Me adorned with the Shawl of Rē . . . when I ascend unto Heaven.*⁵

Or if we may quote once more the same Himālayan book, whose many beauties we shall always owe to our great Outer Founder, Madame H. P. Blavatsky, and to her heroic work in our midst—

“He standeth now like a white pillar to the West, upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in His strong hand. Yea, He is mighty. The living power made free in Him, that power which is Himself, can raise the tabernacle of illusion high above the Gods, above great Brahm and Indra.”

Greater is He than all the Gods, wiser than the Logos Himself, and mightier than Rē and Nūt Who gave Him birth. There come to do Him reverence all the Gods and all the Spirits of North and East and South and West, while all men sing His praises as *the Eternal, shining in the Heavens*, for

¹ *Egyptian Pyramid Texts*, p. 907

² *Ibid.*, p. 1315.

³ *Ibid.*, p. 663.

⁴ *Ibid.*, p. 952.

⁵ *Ibid.*, p. 546.

*He hath set His memory before men and His love before the Gods.*¹

Then, at the hidden signal when the Dawn arrives, once more the heavenly doors fly open as the King comes forth with Rē^c and all the Gods, to wash in the Dawn, in the misty fields of the Horizon where the reeds of memory are ever waving, so that He may travel with Rē^c in His Ship across the Sky.

And here in the earlier days a veil was drawn, and the details of the downward path of the Adept were only later revealed in their fulness to men.² Only a vague hint was given in the Pyramid Age, a hint that reveals to our eyes that the Teaching of the Bodhisattva was known even then ;

*When the King exalteth His Ko and withdraweth, then He bendeth (?) Himself down. O Good Guardian, who exalteth the Ko, return and be bended down. Remain, O thou King, under the womb of Heaven as the Beautiful Teaching upon the centres of the Lotus Pool.*³

Having joined the Company of Rē^c and His Gods in the Divine Ship, seated upon a shining chair beneath a canopy of gold, the Initiate King travels daily with Him through the Sky, pouring down sweet beams of joy and light and strength upon men. Daily is this sacred journey performed, and daily the Ship of the Gods, having gathered to itself the radiant glory of the Noon, descends again towards the Earth. Lower and lower it comes, then having lightly touched the Earth in passing through its green fields and brimming water-channels plunges down into the dreary realms of Night. There is kingdom after kingdom, bounded by Serpent-guarded portals whose doors fly open to greet the King of Light, Rē^c brings the joy and beauty of His presence to the Souls who are

¹ *Egyptian Pyramid Texts*, p. 1160.

² *Book of the Dweller in the Dawnland, and the Book of Gates.*

³ *Egyptian Pyramid Texts*, pp. 2060-61.

hidden in the darkness of the lower worlds, and everywhere songs of praise rise up to welcome Him as He passes by and with Him all His glad and mighty Sons, the Kings Initiate of our Earth. -

Thus is the daily circling of the Sun around the world made to tell, for those who can understand, the story of the Soul's Pilgrimage. Ever as It has daily received in the upper realms of Heaven some new vision of Cosmic beauty and Cosmic power so It plunges again deep into the darkness to bring the Light to those who cannot yet soar for themselves into the Realm of Perfect Light, Nirvāṇa.

Daily at dawn and at sunset the Solar Spirit of Man bathes in the Field of Reeds—at dawn that He may be pure before entering the Inmost Shrine of Heaven, at sunset that the glory He brings with Him may not blind the gloom-dwelling children by too-sudden and radiant appearing . . .

This, then, is the Form wherewith Man's highest and most inspiring Dream was clothed by the gracious Serpent-Teacher Who gave the Faith of Ages to the men of oldest Egypt, a Faith which shall never die, because always among the voices of the other Religions the quiet Voice of its eternal memory sounds in the heart of all her children, scattered though they be in many lands to-day.

And for those who could not in their thought aspire to such a mighty Destiny, the Great Teacher in His eternal compassion came again to the Land of the Nile and taught as Usire another road, the sacramental road of justification through faith in Him and in His Resurrection and in His celestial Kingship. At other times again He came in Egypt showing the Way for those who sought the Truth, the Beauty or the Life. For many are the roads to God as the Sons of Men who tread them.

Duncan Greenlees

SOME CURIOUS EXPERIENCES

By HAROLD ROBERTS

IT is by the exchange of experiences one with another in a new country that coherency of knowledge is obtained, and it is with the object of supplying details in psychic bye-paths, to augment the already fairly large existing record of psychic knowledge, that these lines are written. All these experiences followed at various times after my taking up the study of Theosophy in 1904, and which I took to as a duck takes to water, and in the same way as water is native to the duck, so I feel that Theosophy is native to me.

An entranced study of Theosophy resolved itself into the fact that the supreme aim in life should be the following of the Path, and arising out of this, the relationship of the development of psychic powers. These, I determined, I would make no effort to stimulate, and following on this decision, I had the following symbolic dream, which I consider one of the best types of symbolic experiences I have known of. I dreamed I was sitting legs folded under me, Hindū fashion, on a serpent coiled up on a square stone pedestal, set amidst a rushing stream, and on the front of the pedestal was the word "Soma". I interpreted this as meaning that amidst the dangers of psychic powers (Soma) and the astral plane (water and rushing stream) the serpent of wisdom gave me security and safety (stone pedestal).

No doubt it is fairly common amongst occult students that various phases of conditions out of the body during sleep, such

as pushing through walls and over objects, which appear to be semi-solid, happen on first being awakened on the astral. Then comes the exquisite feeling of being free of the body, irrespective of the external condition which teaches one that the mere fact of being alive after death must be a beautiful feeling. Such feelings, of course cannot be conveyed to another, they can only be known by experience.

Another fact one learns is that, out of the body, you do not want to embrace one you care for, but that sitting next to the one gives you just as much satisfaction, owing, I suppose, to some exchange or mingling of the auras.

I remember meeting, one night, a friend who had passed over, and as I stood talking to him, stratas of colour followed each other across his face, confirming the teaching as to colours in the astral body. On many occasions, I have had the experience of apparently being wide-awake and looking about the room, and then only finding out I was not in the brain consciousness, because I woke up afterwards. On one of these occasions, I remember laying in bed watching the clock on the chest of drawers, and felt some curious noises in the head, like wheels whirring round, and the next moment I found myself in the other side of the room. My first thought was that I had died, and that the noises in my head meant something had happened to my brain. However it did not give me any concern, and I moved to the window and was passing through the venetian blinds which were down, and as I did so, tried to move the splats, without any result. I went through the window and glided down to the street, and with the idea of testing where I had been while out of the body went to certain places. A curious condition is the difficulty one has to get the attention of another who appears to be ordinarily conscious, yet you speak to them but only after several attempts do you get any response. I suppose it is because they are so wrapped up in their own thoughts

they are not conscious of anything external of these. After one or two minor experiences, I found myself in a town in Scotland (I was living in London) and after much effort got the name of the place from a man, which was a three syllabled one. The next thing, I found myself back in my bedroom and lying in bed, and as I thought, awake, but I was not really so, as I woke up afterwards. Thinking over what I had done, I thought "I'll do that again," and again I had the same noises in my head, and the next moment I found myself standing upright a few feet above the bed, and the next moment in space, where nothing was visible. I seemed to be right away from the earth, and all I can remember of this was a sort of dedication of desire. I appeared to be quite alone and said, "I desire to know and serve," and added on second thoughts "and love". As I said this, a small blue cross appeared before me. The next thing was I awoke really, and found myself, naturally in bed and in the brain consciousness. About the same time, I remember laying in bed, awake apparently, but not so, and looking at the clock, and it appeared that the ticking played tunes, which I laid listening to, and then woke up. Just then, my wife also woke up and said "I've just had a funny dream—I dreamt the clock was playing tunes!" Was this telepathy?

My wife is highly psychic, I should judge according to her horoscope, but owing to certain things I saw therein, I have discouraged any attempts along this line, so that these matters have been left alone. But she has had certain experiences, one of which was as follows. Between 1-30 and 1-45 on a bright sunshiny day, she was crossing Hackney Downs on one of the paths leading across, and which have railings on either side and was surprised to see me coming down towards her. After a few seconds, she glanced away, and then found I had disappeared. As there was no cover excepting at the end of the path, which there was really no time

for me to have reached, she concluded I must have rushed back, trying to mystify her. On reaching the end of the path, where there were some bushes and trees, she tried to find me, but without success. She told me all about this on my reaching home from the City at about 6 o'clock, but I could throw no light upon it. The next day I mentioned the matter to a friend, who had been with me at that time (we were in a train on the District Railway going from Charing Cross to Earls Court), and immediately he said he had noticed how curious I looked (he was sitting opposite to me in the train) "just as though you were not all there" and when I throw my memory back, I seemed to remember only passing through about three stations, instead of about eight. It appears as though I must have gone out of my body for a few minutes and been seen by my wife in my subtle body.

A further experience touches the possibility of making oneself invisible. A favourite practice of mine since childhood, when I have wished to kill my time during which I have had nothing interesting externally for my mind to be engaged on, has been to start a train of imagination, and so intense and interesting has this been, that I have found myself at my destination (if I was walking from one place to another) having been practically unconscious of anything on the way. On one occasion, on leaving the City from work, I had started a line of imagination, which was concerned with imagining that I had the power to make myself invisible (by bending the rays of light), and that I was at the German Court and influencing the Kaiser along certain lines (this was during the war). This occupied my mind until I reached home, and knocking at the front door, found no one to open the door to me. I went four doors further up to my wife's parents to see if she was there, without success, and as I returned to our front gate, found the wife with our child just walking to it. She was emphatic that they had been walking up

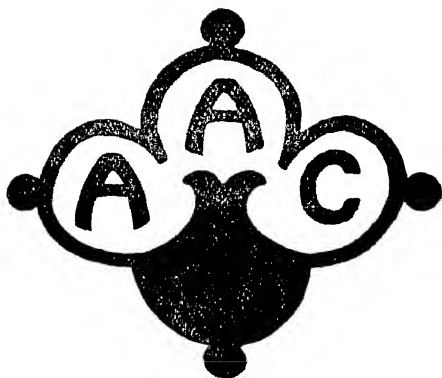
and down the road, on the same side as I had come along, to meet me, and I was just as emphatic that no one had been along there, except a policeman; she also confirmed the policeman being there. The road was a quiet residential one, and naturally, it lead to words and argument, as she was positive I could not have come along there, while I was positive that she and the child could not have. So we had to leave it at that. Thinking of it afterwards, I wondered if the fact of my imagining myself invisible had affected her mind so she could not see me, or whether I had really made myself invisible. The child also did not see me, and yet we must have passed each other on a footpath of about five feet wide. I have never heard of any case of invisibility, but perhaps some expert in occultism could say if such a thing is possible.

Incidents of telepathy between my wife and myself are too numerous to mention, and some of such an exceptional nature, that coincidence is altogether out of the question. Brain interpretation of travelling while out of the body has varied. When a child it was flying over the roofs, later an impression was of travelling fast about a yard from the ground, again as long leaps, and clenching of the muscles to reinforce power. Dreams have been one of the strongest phases of my life, but the special ones are those where you have the self-consciousness of knowing you are out of the body and go where you like, giving such a sense of freedom and adventure. One curious dream was being in the City of London and crowds rushing in one direction, shouting "The Christ is here!" I went with the crowd and found myself going up some steps on to a platform in a public square. I prostrated myself on reaching the top, but when I looked up, it was Krishnaji sitting in a sort of armchair.

One dream I had was that C. W. L. had a certain job to do, but for some reason or other, could not do so, so A. B. said: "Oh

well, Roberts will have to do it then ” (I cannot flatter myself I am qualified to do any job that is part of C. W. L.’s work). When I have dreamed of the little people of nature, there has been a feeling of letting myself go, so as to know them, but there has been also a feeling of danger as though I should lose being myself, which has kept me back. But as regards dreams, these I have not space to dilate upon, as they cover too wide a field.

Harold Roberts



ROBERT LOUIS STEVENSON—A MEMORY

By A. F. KNUDSEN

WE all knew R. L. S. in Honolulu. He was there in 1887 and again in 1893. He was a Scot and a mystic. So am I, and my mother and my grandmother before me "had the sight," and now I am asked by an Irishman to write about him. True enough the Irishman is a poet, but still I wondered why an Irishman should ask me to write about a Scot. Yet there is something marvellously akin between the mind of a Scot and the mind of an Irishman. These two alone can tell the truth so that you know it is the truth. No other Europeans have that gift. It is a strange gift to be able to see just that essential and yet intellectually insignificant touch that is no logical proof but is the hall-mark of veracity. It is different with every man and with every story he tells. One day in a great lounge, just off Piccadilly, I was introduced to a perfect stranger by a man almost as strange to London as I was, and I told him one of those tales that are unbelievable.

Later on, when I commented on his strange acceptance of it without cavil, he said, "Why, a man could never walk as you do who hasn't walked hundreds of hours in the desert, in the open and in the dark." I have wondered to this day how he knew it, who had never been out, but had merely watched the men who came in from far places.

And so when men's minds come in from far places, especially from that farthest place where they stand face to face with the messenger of truth, that brings something that they are hardly aware of—then you believe them. And so it was with Robert Louis Stevenson. It was wonderful how that man knew the very soul of things. There on Wakiki beach he knew what was going on in the mind of the old woman on the reef, picking edible limu; and he knew what was in the heart of every Hawaiian carrying on into the world his message of human solidarity in thought, word and deed, living to the very last letter the law that another immortal Scot has put into the phrase, "A man's a man for a' that." For us who had grown up in Hawaii and knew it, it was such a wonder to have this man, a Haole, a Malahini, to whom we could talk, to whom we could tell the story of the meaning of the surf and the tune of the cocoanut leaves and the throb of the earth as we could not even whisper it to our own parents.

You could not hide the truth from Robert Louis Stevenson, because he never saw anything else and he was not so very much of a talker. He could draw out the Kanaks, he could thaw all the bashfulness out of us, who by the dozens had grown up in Hawaii and did not know what a crowd was and somehow did not know how to speak to people who were strange. Of course, one finds all that in his books. He wrote on everything and he made that which no one makes clear seem an every-day occurrence. He spoke to boys and girls in a quite natural way and his own naturalness has gone down into the literature of the world in his *Pueribus Puerisque*.

Somehow or other his mind helped you to grasp him. He never seemed to consider that the truth lay in his words. His words merely pointed the way to a great truth. It was as if the words were a gesture, and then your mind's eye, following the gesture, saw the vision that was in his mind, a vision that made every little thing of life a Holy of Holies.

R. L. S. was altogether too fine a man for even such a little place as Honolulu. He had to get out of the rut of calling² cards and afternoon teas, and away from the lion hunter, so that he could write to all boys and girls, to all open-minded people around the world. But while he was there it was wonderful to go down on the beach, it was wonderful to see him come up off the reef, his trouser-legs rolled up, one higher than the other, an unbuttoned shirt hanging loose across his shoulders, a lean lank figure, and yet so utterly impersonal, that you forgot the man in everything that he said. He noticed everything about you; he noticed the whole environment; the little things were as marvellous as the big things. You can see that in his essays on "Writing" and on "Literature". He finds the "iota," a marvellous letter, but it never became with him a capital I, and so each detail in nature with him became a means of identification by which significances came to the surface.

We who came and went through Honolulu to our country homes in the outlying islands made much of every day in town, and R. L. S. would often jump into the carriage with us, and we would drive on up the White Road, up into Manoa, into the then little known Palolo, or over Kaimuki, into the then practically unknown, unspoiled South Sea Island beach-life that stretched away out eastward to Makapuu. I loved to drive, I loved to explore. I knew Honolulu and the bye-ways of Oahu and the short cuts away across the ranches as few of the boys of Oahu did, and so my mother let me drive where I pleased, choosing my destination, showing some

quaint thing when we came to it, but more often waiting for him to point out and my mother to comment on the nature that we went through. All in all they were not very many hours, but they set one thinking, and helped to give one lines of explorations with which one is not yet done.

Mrs. Stevenson was no less a wonder than R. L. S., but our people did not understand her. They had to understand him or pretend to, but many of the Puritan minds pretended that they understood her perfectly and then they tried to explain him through her. She was vivid, strangely dramatic and powerful in all that she said and did. She was strangely complete as a wife. She played up to him for her own completeness. She did not try to use him as a background. There was absolutely no duality in their actions, so that in everything that happened there was a complete story, a finished setting, a perfect ending. With all her individuality and vivid personality she never clashed with his mood. What he taught, she and he lived. It was a wonderful story, and yet my mother never saw it. She could not understand that Mrs. Stevenson really helped him to dramatise his plan of life.

Then the South Seas drew a veil across their stage, the personalities vanished, Vailima became a name, the name of a portal or a wicket of Valhalla through which the voice of the Seer came. We watched for his writings, we knew when they came out. We wondered when, if ever, we would see the personalities again. We also went upon our ways, for my mother and I both lived busy lives, and we lived them very much together. R. L. S. passed out, and the opportunity did not seem to come for some years; and then one day Mrs. Stevenson met us in California as if twenty-five years had never existed between our last meeting. Strange to say the barrier between her and my mother had vanished, and all three of us could talk together as deep unto deep, for a

generation is as nothing when the souls understand. I then had gone far into the realm of consciousness and the science of being ; what had been dreams in 1893 had become experiences, and experience had made the philosopher. We spoke much of the dead, of our future state, of going there and coming back, we spoke much of Theosophy, Devachan, Nirvāṇa. Mrs. Stevenson was then far from well. We spent a week with her at Palm Springs, but she was failing. We saw her off one morning to motor back to her home in Santa Barbara. She said something about her confidence in immortality being thoroughly restored, how she had never doubted it while R. L. S. lived, how few there were then around her that cared even to talk of it. Both my mother and I knew that we should not see her again, and sure enough within two weeks we heard that she had gone on.

There is something strange in the way you meet people. If you are not at cross-roads you pass by with a nod. If you are at the cross-roads you will stop and ask the way, and the man who tells you the way will seem full of knowledge and a great and beautiful citizen of that vicinity. It does not mean that the man whom you nodded to was not even greater ; others might meet him, and give and take, and tell you how great he was : and you will tell them what a wonderful man put you right when you were questioning as to your direction. But that is no criterion that the man who set you on the right road will ever again meet anyone at the right moment to give them an essential bit of information that they will remember vividly and gratefully.

A. F. Knudsen

ON SYMBOLS

By ELISABETH LOURENSZ

2. THE CIRCLE AND ITS DIAMETER

WHERE the first symbol,¹ that of "The Circle and its Centre", stands for the Ultimate Unity, this figure symbolises the Eternal Duality in Nature, but emphasises at the same time, by its circumference, the fundamental oneness of this apparent duality. If taken in this way, we see that the diameter can then be considered to be the film of *Māyā*, with which Manifestation begins.²

Numerous have been the terms in which the human mind tried to express this duality in Nature: spirit and matter, positive and negative, male and female, good and evil, light and darkness, life and death, sun and moon, involution and evolution, descent and ascent, the scales of *Libra*, besides the numerous pairs of opposites as quoted in *The Bhagavad-Gītā*.

Usually the symbol is depicted by the circle and its horizontal diameter, but it seems to me that the vertical diameter is more appropriate to denote that both the pairs of opposites mentioned above are of equal value in God's Manifestation, that both have their higher aspect as well as their lower, and that both are indispensable to one another, in fact, that without the one no "Be-ness" of the other would be possible.

To take a few of those "pairs": spirit could not manifest but for a medium, matter; no evolution would be possible without a primary involution; no light would be discernible without the contrasting darkness; no life, here Eternal Life, would be possible without the gathering of the experiences death gives; the poise of *Libra's* scales could not have been reached before the swaying from one side to the other had been in existence.

¹ See *THE THEOSOPHIST*, January, 1927, p. 470.

² See Swami T. Subba Rao's Lectures on *The Bhagavad-Gītā*.

In pondering over this symbol we are confronted with the Eternal problem of good and evil, the necessity of evil, its use in the maintenance of the equilibrium in God's manifested universe, but to get even the faintest idea of this difficulty to the lower mind we have to raise ourselves to that state of consciousness where time is non-existent, where all times, past and present and future, are included within the boundary of our symbol, within its circumference. From that point of view only is it possible to reconcile ourselves with this vexed question of the necessity of evil, for there only shall we be able to understand that evil too is part of the Eternal Becoming.

It is with this symbol, as with every other symbol, we shall only get a clearer vision of its meaning when we attempt to enact it, to live it, to *be* it.

As long as the personality domineers us, we shall alternately find ourselves in either of the two halves of our circle, which we can then most appropriately consider to stand for evil and good. Only when we are able to stand on the diameter and have reached "the equilibrium which is Yoga"¹ in that personality, can we to some extent raise ourselves out of that personality and keep the balance steady. When applied to the personality, the diameter in our symbol stands for the ego.

Once the man is firmly established beyond his personality, quite another meaning is to be attached to our symbol. The two halves of our circle then represent the Divine Man and the Personality, between which two the scales sway. The equilibrium restorer is then the Divine Will in Man, that film of matter, that first garment, in which the Monad clothes itself when it wants to enrich itself by experience in the lower worlds, and in our Symbol its Diameter, whereas the Circumference then stands for that Spark of the Divine Flame, One with Itself in essence, the Real God in Man.

Elisabeth Lourensz

¹ Yoga, though usually defined as "Union with God", has also its various meanings according to the stages in evolution Man has reached. For the man still enmeshed in the personality Yoga means union with the Ego; later on it stands for union with Buddhi, Ātmā and Monad successively, in which last stage it can be most fittingly described as "Union with God".

SEEDS OF INTERNATIONALITY

THE EAST AND THE WEST

The Review of Nations for March, 1927, contains a thoughtful article on "The Soul of China" by Prof. Richard Wilhelm, Head of the China Institute at the University of Frankfurt. The immemorial conflict between the East and the West has for so long come to be accepted as an inevitable fact of Nature that, but for a few idealists, the savants, especially of Europe and America, have been finding out the reasons for it not so much to help to end the conflict, but to justify its existence and, therefore, its continuance. Prof. Wilhelm's thesis, therefore, is of special interest in that he goes to the root of the cultures and civilisations of Asia and Europe, and shows how, apparently antagonistic, yet for the conditions of the modern world and for its future civilisations a happy blending of them both is essential.

It may take too much space to explain the Professor's clear and unerring exposition of the soul of the Chinese civilisation, its organic and harmonious development through the Ages and the distinct individuality it has given to the Chinese people or nation. With a shrewd insight he also describes the nature of the modern contact of the West with China, and which is also the cause of the rub between the latter and the Western Nations, which in its turn has been affecting the world's peace in no small degree. The West came to China in a peculiarly unattractive form, which was bound to produce an irritating effect; "it came as undisguised force and exploitation without any kind of moral superiority or beauty." This is typical of all the Western contacts with the East in modern times and the result has been mutual jealousies, competitions and conflicts among the Western Nations themselves while the Eastern Nations were being slowly driven to despair, bitterness and at last brought to bay. "The side of European culture which could be hurried through the press in the form of abridgements, was after all only the most superficial and outward aspect." Secondly, "it was not realised that although a large number of agents and propagandists of Western Culture were loud in its praises in China, it did not by any means follow that the old civilised countries of Europe were willing to accept the new China as an equal member of the Western Community of Nations." All sorts of frivolous promises were made, but China was treated in spite of everything like a second-rate Negro State. And adds Prof. Wilhelm rather significantly, "for it is part of European

psychology to do everything possible to awaken a desire for the products of European civilisation in non-European countries, but only with the object of creating fresh markets". Japan faced the problem earliest and solved it by copying the Western methods herself though it meant "a strain in Japanese mentality and the Nation sustained severe damage affecting the very roots of its being". China was saved the same fate by the European Armageddon of 1914 when the mechanical civilisation of Europe collapsed or rather its "supporting spiritual foundation". To the Chinese the most far-reaching puzzle was: "what had become of Christianity, which the Missionaries had always said was the soul of this civilisation?"

In the present welter of confusion and despair, Prof. Wilhelm advises the West to ponder, "does Europe possess, in its civilisation, spiritual forces which are native to it, and which are of as much value for other races in the development of mankind as the profoundest ideas of Chinese philosophy are for us?" And according to him, there are certain attributes in the history of European civilisation which are of great value for the future of Humanity. It is beyond doubt now, thanks to the triumph of mechanical invention, "the period of limited civilisations confined to certain regions is drawing to its close," and it also provides a common basis for all possible future civilisations. "The embodiment of the soul of civilisation will no longer be the group, but the individual." There is also a great danger involved in this "if under the pressure of materialism, local and super-individual forms of culture were to decay, and the result be an atomisation of mankind which would at the best reduce the human race to a machine". The remedy is for Europe to recall *in spirit* the message of Jesus Christ who

"By freeing mankind from the bondage of all the individual phenomema of life, and yet at the same time adopting an affirmative attitude, gave man that inner strength which alone can enable him to attain the position of absolute sovereignty in relation to external nature and civilisation which the man of future, who will have to combine universality with the most profound loneliness, must possess if he is not to be crushed under the weight of the material which he has to control."

The freedom which was preached by Jesus of Nazareth was so long "misunderstood" and misapplied. But it is also undeniable that "everything in the European mind which is of profound value shows this tendency towards the freedom and independence of man, who experiences the Divine in his own person".

For the peace and welfare of the world, both the East and the West will have to contribute their special message which will be complementary and which will also form the common ground for them both to meet and unite. For—

"If mankind is to set itself free from the bonds of the temporal and the local, it needs two things. The first is profound penetration into its own sub-conscious, until from that beginning the way is

opened to all those living experiences to which access is gained intuitively in mystical contemplation. This is the contribution of the East. On the other side mankind needs the bringing of the free individuality to the utmost pitch of intensity, until it gains sufficient strength to bear the full pressure of the external world. This is the contribution of the West."

And only by the union of the two can the problem of life be really solved.

THE BERLIN CONGRESS

The Eleventh Plenary Congress of the International Federation of the League of Nations Societies was held in Berlin lately. In all some twenty-four National League of Nations Societies were represented. Never has this annual gathering been more successful, never have the visiting delegates enjoyed hospitality so generous and so general, never has the actual mechanism of the meetings run more smoothly, and never has satisfaction at the class of the discussions been more universal or more profound.

The Berlin meetings, in fact, would be marked as unique by one feature of them alone. To understand what it meant for the delegates to hold their opening gathering in the actual Chamber of the Reichstag and to be greeted by the Chancellor of the German Reich under the presidency of a French Chairman, it is only necessary to draw a simple parallel and imagine a like gathering taking place in the House of Commons with an address of welcome delivered by Mr. Baldwin and, let us say, the President of German Society in the Speaker's Chair. . . .

As a whole, the quality of the delegates was probably higher than at any previous Federation meeting, and the discussions themselves were distinctly more business-like and practical. Next year's Annual Conference is to be held at the Hague, and, in the meantime, the Federation will make an interesting excursion into new territory by convening its October Council Meeting at Sofia.

THE WORLD ECONOMIC CONFERENCE

"Economic conflicts and divergence of economic interest are perhaps the most serious and most permanent of all the dangers which are likely to threaten the peace of the world." So said the President of the World Economic Conference, held in Geneva, last May, under the auspices of the League of Nations. "No machinery for the settlement of international disputes can be relied upon to maintain peace," he rightly concluded this part of his address, "if the economic policies of the world so develop as to create not only deep divergencies of

economic interest between different masses of the world's population but a sense of intolerable injury and injustice." The Conference itself, in its present stage, was a promising success: "194 members, attended by 157 experts, drawn from 50 countries in all quarters of the globe, including not only countries which are members of the League but Non-Members," attended and agreed upon a body of far-reaching recommendations and resolutions. So the gathering was international and its deliberations and resolutions were conducted "in their national aspects and adopted in an international point of view". Naturally when all the countries and nations of the world are not yet free to evolve on their own individuality and according to their own genius, special circumstances had to be considered, "some of which political and social rather than economic in character". This was, it is hoped, a broad hint at such of the western nations as are holding dominion of some sort or another, but mainly economic in its import and, therefore, potent of mischief at all times, over the weaker peoples of the world.

The Conference dealt with Industry, Commerce and Agriculture as the three interdependent factors in world's economic life and laid down certain principles for their individual development as well as their harmonious regulation simultaneously. The most important resolution of the Conference seems to be the one that recognises that the successful application of the principles on which it has agreed depends "not only upon the good-will of governments and administrations but upon an informed and supporting public opinion throughout the world".

M. R.

THEOSOPHICAL ORDER OF SERVICE

WORLD PEACE

By MAX WARDALL¹

ONE of the highly interesting activities of the Theosophical Order of Service in the United States is the World-Peace Department. The plan of work is briefly as follows: The Chief Brother in charge of the national Order of Service work appoints, in such centres as he has organised, an official known as Head Brother. The Head Brother, after a careful survey of the material available in his Lodge, appoints, subject to the approval of the Chief Brother, his cabinet of seven brothers. One member of this cabinet of seven is known as World-Peace Brother; he is chosen because of his special interest in the problem of the abolition of war. This official proceeds to draw about him six helpers, all of whom are definitely interested in peace problems. These helpers may or may not be members of the Theosophical Society. The Peace Brother arranges with his associates for a short meeting once a week, preferably at the noon hour. At this meeting there is a short meditation and discussion of some phase of Peace work, or a reading of a paper upon the subject. This meeting consumes about half an hour and is a period of quiet intensity. Before closing the meeting the Head Brother asks each of his associates for a pledge that he will, during the ensuing week, repeat at noon the following prayer written down by our President, Dr. Besant, especially for this occasion:

O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies, and to love Thee in them. So shall Thy Peace spread over our world, and Thy Will shall at last be done on Earth as it is done in Heaven.

Each of the group is also requested to draw as many others as possible into the noon observance. Ideally it is hoped that each of the seven will secure seven others and that in turn each of these seven will secure others and so on in endless chain.

The principles upon which this frame-work is built are purely Theosophical. The organisation is hierarchical, the septenary division is observed and the activities are both inner and outer. The

¹ Chief Brother, U.S.A.

greatest emphasis is placed upon the meditation and members are repeatedly advised that wars descend from the mental and emotional world, and that it is vain and useless to attempt to stop the revolting spectacle of mutual human slaughter by legislative acts, diplomatic agreements or peace treaties. These are good, but WAR IS A STATE OF MIND.

Every reasoning being knows that war is a far greater curse than any evil it seeks to eradicate; that war has been proved futile as a means of adjusting political or economic or social disputes: *it settles nothing*; that it destroys the finer instincts and hardens the minds of the victors and vanquished into hate. Everyone knows that wars are made by old or middle-aged men who do not fight, but shove the young and innocent into the shambles; that war is a negation of life's purpose, a crime against humanity, a consummate blasphemy.

Everyone knows that civilisation cannot survive another war and that war is the worst and most imminent danger that threatens mankind to-day; and yet—what are we doing about it? The majority of our race, doomed to certain extinction by its own lethargy and blindness, does nothing to ensure a greater security. Only a handful among us are intelligently working to combat this appalling danger, for remember *Peace does not happen; Peace must be made.*

War is the state of mind in which human beings are bathed in fear, suspicion and mutual hostility; its condition can only be changed by creating a new mental atmosphere. Deep Peace prayer and meditation fill the thought-currents of the world with vibrations in which Peace efforts can travel. It is useless to work backwards; we must create fair and constructive mental conditions first. This we aim to do. On Armistice Day, 1926, in the United States we had more than 10,000 people repeating our prayers for Peace. To-day we have fifty-five centres in America carrying on each day in the manner described. But it is not enough. Our radiant ring must stretch round the world. Unless men's minds are kept moving in Peace times they will settle down to their "own affairs," until another inconceivably terrible war becomes "inevitable".

We are therefore asking in the name of the International Order of Service, and in the name of Humanity, with the sanction of our President and International Secretary, for complete co-operation in this work. We ask brothers of the Order everywhere to begin at once the formation of these meditation channels, the spreading of the chain through prayer or meditation amongst receptive organisations wherever they may be found. We ask that workers identify themselves with Peace movements, doing all they can to help by continually and incessantly emphasising the value of thought-power, as a means of changing the currents of suspicion and hatred into trust and brotherhood. There is enough good-will in the world to make practical and complete Peace possible, but this good-will is not mobilised and concentrated into effective channels. The concept of thought-power as taught by Theosophy must be spread to counteract the immature idealism which attempts by soft words to produce

Peace in a civilisation that is based upon struggle and competition. The greatest preventative, the surest remedy, for the dangers that confront us is directed thought and aspiration.

Will you, therefore, at noon each day, broadcast into the world-mentality a clear, strong, ardent desire for Wisdom and Peace in the conduct of human affairs? Will you help us to project a ceaseless flow of noble thought into life's muddy stream? We ask no dues, no funds, no recognition. We ask only this: that you will tune in with us at noon, sending out into our glowing stream your own wave of longing for Peace and Human Brotherhood.

Max Wardall

TO BUDDHA, ON HIS BIRTHDAY¹

THE world, seized by the fury of the carnage,
 writhes in the ceaseless grip of conflicts.
 Crooked are its ways, tangled its coils of bondage.
 Wearily waits the earth for a new birth of thine;
 Save her, Great Heart, utter thy eternal words,
 Let blossom love's lotus with its honey inexhaustible.
 O Serene. O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.

Thou great Giver of Self, initiate us in the penance of sacrifice,
 take, Divine Beggar, our pride for thine alms.
 Soothe the sorrowing worlds, scatter the mist of unreason,
 light up Truth's sunrise;
 Let life become fulfilled, the sightless find his vision.
 O Serene. O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.
 Man's heart is anguished with the fever of unrest,
 With the poison of self-seeking,
 With a thirst that knows no end.
 Countries far and wide, flaunt on their foreheads
 the blood-red mark of hatred.
 Touch them with thy right hand,
 Make them one in spirit,
 Bring harmony into their life,
 Bring rhythm of beauty.
 O Serene, O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.

RABINDRANATH TAGORE

¹ From the Vaisakh number of *The Visva-Bhārati Quarterly*.

INTERNATIONAL FELLOWSHIP IN ARTS AND CRAFTS¹

IN framing the objects of the Fellowship, every effort was made to keep them as wide as possible, not only in order that each national or local group might feel free to work in any way that seemed best suited to supply the needs of their own district, but to avoid the feeling of restriction at which artists instinctively and rightly chafe. Thus the work is very varied, and many beginnings have been made, rather than great progress in one particular direction.

I. Most of the outer activities are included under the first object: "Through work for beauty to co-operate with all work for brotherhood."

In the official report it is difficult to know what to include—apart from the difficulty of inducing artists to send in reports of their work!—because, in order to economise effort and avoid overlapping, as much as possible as done through, or in association with, other organisations. For example, one of our members is this month producing "Sacrifice" by Rabindranath Tagore, under the auspices of another Society in Edinburgh, the scenery and costumes being designed by a second; while in the United States a movement for giving opportunities for dramatic work in Labour Colleges has resulted from the efforts of a member, though the name of the Fellowship does not appear in connection with it.

On the other hand, different groups are invited to bring their work to us, as is the case in London, where a series of plays have been given in Mortimer Hall, under the auspices of the Arts Lodge (Bayswater) which serves as the London Centre for the Fellowship, by students of the Royal Academy of Dramatic Art, and other organised groups. The most satisfactory way of interesting artists in Theosophy is to enlist their co-operation in some piece of work, and in many cases it brings also a new audience, the members of which would never otherwise have entered a Theosophical hall.

In many countries suitable music is provided for various types of lectures, and concerts given to those who especially need music, such as the lepers in Iceland, the blind and poor in London and Geneva, and prisoners.

¹ A talk given during the Convention of the French Section of the Theosophical Society, Mr. C. Jinarājādāsa, M.A., President of the Fellowship, being in the Chair.

As the aim is always to provide a means of artistic expression for all, experiments in possibilities in this way are constantly being made. Community singing, now established in popularity, has been introduced by the Fellowship not only into Theosophical Conventions, but into little Clubs that give a touch of colour and joy to working women in poor districts.

In Poland, where a small group is creating and producing mystery plays, one that I had the pleasure of seeing, in the woods, gave an opportunity to the audience, in the last scene, of joining both in the dialogue—their part being written in the programmes—and in a candle-light procession which closed the proceedings.

The flexible form known by the unfortunate name of "Community Art Celebration"—a programme of miscellaneous items, musical or dramatic, welded into a coherent whole by unity of idea—has been adopted by the Fellowship as one admirably designed for such co-operation of audience and players. On two occasions programmes have been designed for the Kingsway Hall meeting of the Order of the Star in the East on January 11th—for the Fellowship serves all organisations.

Other types of service given to the various movements include such work as the painting of stained-glass windows for the Liberal Catholic Church in Vienna, the designing of the cover for the new book of Round Table Ceremonies, the composing of music for the ceremonial of the Theosophical Order of Service, an organ class for Co-masons, etc.

The many types of work, old and new, demanded by the different movements, require in an increasing degree some measure of artistic technique, in speech, music, or action, and classes are arranged as required to enable workers to acquire what is needed.

Efforts are also made to include in our lending library books which will help beginners with little time and less money to gain the necessary technique needed for their own expression. If you want to write poetry, produce plays, or compose music, you can borrow books by means of which you can learn the elements and reach the stage of learning by experience, simply by defraying the cost of postage.

A result of the library section of the work is that we have been invited to affiliate to the Association of Specialised Libraries and Information Bureaux.

It is part of the work of Headquarters to collect and circulate information, such as lists of music of any special type that may be needed.

A beginning has also been made in re-creating the work of Lodges of the Theosophical Society, both for beauty of environment, so necessary for emotional health, and for making every form of Lodge activity a work of art in its own way. Exhibitions of pictures and

craft work are being held in some Lodge rooms, stimulating the interest of the members and making contact with local artists.

A list of practical suggestions for Lodges was published in THE THEOSOPHIST (for December, 1926 or January, 1927). Once I met a member who had read them!

II. The second object: "To form a link between all workers in the arts, of all countries, who are in sympathy with the Theosophical movement, thus promoting mutual understanding of national characteristics and outlook."

III. The third object: "To investigate the hidden forces that lie behind artistic expression, with the purpose of applying them to service," is of particular interest to Theosophist members, including as it does not only present experiments with music, colour and dance in relation to healing but the approach to the great new science of the future that will give full understanding of the place and purpose of the arts in relation to life.

Groups in England, South Africa, and Hungary are especially interested in this line of work.

On the dramatic side of this object, a series of mystery plays with music have been created by the combined work of the Community in Brussels, and a longer one, "The Temple", by the Arts Lodge in Vienna.

In Vienna also the very successful experiment has been made of introducing first-rate concert-lectures in the primary schools, a movement that has now formal Government support.

IV. The fourth object, "To endeavour to improve the conditions for artistic work," embodies our ideal of removing the lack of understanding that is so serious an obstacle for artists, both in life and work, and that is partly the result of the nonsense that is largely talked about the "artistic temperament," and partly due to the under-development of true artistic sensitiveness.

Our first attempts are directed towards making people realise why they should neither talk during music nor applaud after a piece designed to create the right atmosphere for work that is to follow.

Do not think that you cannot do all this and much more because you have not large funds. We have never had any, but each thing somehow pays for itself as we go along, and the accounts balance more or less.

For centuries the name of France has been almost a synonym for beauty, and as the artists of the world respond to the new call that is sounding out, her light must shine among those who lead and have experience to give.

SYBIL MARGUERITE WARNER

CORRESPONDENCE

A SCIENTIFIC CONFIRMATION OF CLAIRVOYANT RESEARCH

In *Occult Chemistry*¹ mention is made of the nature of ultimate matter—the “æther of space”—as revealed by clairvoyant examination.

“It is out of all proportion denser than any other substance known to us, infinitely denser—if we may be pardoned the expression; so much denser that it seems to belong to another type, or order, of density. But now comes the startling point of the investigation: we might expect matter to be a densification of this koilon; it is nothing of the kind. Matter is not koilon, but *the absence of koilon*, and at first sight, matter and space appear to have changed places, and emptiness has become solidity, solidity has become emptiness.”

The difficulty of the above description has been to reconcile the property of great density with a state of matter which is yet invisible to the physical eye; to picture a substance which is denser than platinum, but more tenuous than the most rarified gas.

Prof. Eddington, in a discussion on the internal constitution of the stars in *Stars and Atoms*,² says:

“Is it impossible that a perfect gas should have the density of iron? The answer is rather surprising. There is no earthly reason why a perfect gas should not have a density far exceeding iron. Or it would be more accurate to say, the reason why it should not is *earthly* and does not apply to the stars. The sun’s material, in spite of being denser than water, really is a perfect gas. It sounds incredible, but it must be so. The feature of a true gas is that there is plenty of room between the separate particles, a gas contains very little substance and lots of emptiness. Consequently when you squeeze it you do not have to squeeze the substance, you just squeeze out some of the waste space. But if you go on squeezing, there comes a time when you have squeezed out all the empty space; the atoms are then jammed in contact and any further compression means squeezing the substance itself, which is quite a different proposition . . .

¹ Appendix p. ii.

² Pp. 38-9.

The big terrestrial atoms which begin to jam at a density near that of the liquid state do not exist in the stars. The stellar atoms have been trimmed down by the breaking off of all their outer electrons. The lighter atoms are stripped to the bare nucleus of quite insignificant size. The heavier atoms retain a few of the closer electrons, but have not much more than a hundredth of the diameter of the fully arrayed atom. (The significance of this is that density is the ratio between mass to volume, and that the mass of an atom is almost entirely dependent upon the nucleus, the mass of the encircling electrons being negligible compared with that of the central nucleus.—L. C. S.). Consequently we can go on squeezing ever so much more before these tiny atoms or ions jam in contact. At the density of water or even of platinum there is still any amount of room between the trimmed atoms”

The confirmation by astronomy and physics of the statement in *Occult Chemistry* is all the more noteworthy since it is many years since the book was written (1908), and that even to scientists the result of their observations and calculations was at first incredible.

In *The Secret Doctrine*¹ there is a note on the nature of ultimate matter in the following terms:

“‘Mother’-Chaos is a cold Fire, a cool Radiance, colourless formless, devoid of every quality.”

Some remarks of Prof. Eddington’s may serve to elucidate the apparent paradox of “cold Fire” and “cool Radiance”. Discussing the nature of radiation, he says that it is due to the emission of energy, when atoms that

“have lost their planet electrons are occupied in catching new ones. Just as energy is required in order to wrench away an electron from an atom, so there will be superfluous energy to be got rid of when the atom tames a wild electron. This superfluous energy is radiation”²

Certain fixed lines in the spectra of stars tell us that interstellar space is filled with atoms of sodium and calcium, the latter having lost two of its electrons. “We generally think of interstellar space as excessively cold. It is quite true that any thermometer placed there would show a temperature only about 3° above absolute zero—if it were capable of registering so low a reading. Compact matter such as a thermometer, or even matter which from an ordinary standpoint is regarded as highly diffuse, falls to this low temperature. But the rule does not apply to matter as rarified as the interstellar cloud. Its temperature is governed by other considerations, and it will probably be not much below the surface temperature of the hottest stars, say 15,000. *Interstellar space is at the same time excessively cold and decidedly hot.*”³

¹ P. 655, footnote, Third edition.

² *Stars and Atoms*, p. 61.

³ *Stars and Atoms* p. 69. The italics, are mine.—L. S.

Again, in the course of some remarks on certain states of matter in relation to "white dwarfs" (stars of small bulk, but great density and high temperature) Prof. Eddington says:

" . . . a star when it has reached state No. 1, no longer radiates; nevertheless its particles are moving with extremely great energy. What is its temperature? If you measure temperature by radiating power, its temperature is absolute zero, since its radiation is nil; if you measure temperature by the average speed of molecules its temperature is the highest attainable by matter. The final state of the white dwarf is to become *at the same time the hottest and the coldest matter in the universe* (italics writer's) . . . If any stars have reached state No. 1 they are invisible, and like atoms in the normal (lowest) state, they give no light."¹

59 Carlton Hill

LEONARD C. SOPER

London, N.W., 8.

DEATH PENALTY FOR HERETICS

You will be interested to hear that even in our own times the penalty of Death is openly claimed by the Roman Catholic Church.

On January the 23rd, 1927, a sermon on this subject, advertised in the local papers, was held in l'Eglise des Martyrs at Turino, Italy, by Antoine Oldria, a Jesuit priest, before a large congregation.

To quote some of his words:

" Though the Church is a perfect spiritual unity, she is nevertheless composed of men and it is her duty to encourage her members to protect the existing order out of love for the social community. Herefrom we must conclude that if repeated warnings and menaces are ineffectual and if the Church has exhausted all her resources of Christian patience, when every endeavour to persuade has failed, and if no spiritual and material prompting has lead to the expected result and if the culprit, bereft of his goods and expelled from the community which he wants to pester, persists in his evil and continues to endanger the social order by his heretic propaganda and to disturb the peace of Christian consciences, the Church is forced to make an example of him by taking refuge in the penalty of death in order to protect herself and her members and in order to teach the heretic the correct interpretation of the Roman Catholic teachings.

" If the Roman religion is at present the only one recognised by the Italian State then it may go to work against the disturbers of Belief with greater vigour than the Church would. But as to that

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¹ *Stars and Atoms*, Appendix, p. 127.

which makes for a disturbance of audience and the protection of Belief, which forms the basis of economic welfare, the State requires counsel. The necessity therefore for a competent and a religious tribunal follows, which judges and even, if necessary, pronounces the death sentence, hereafter delivering the culprit to the civil force for the execution of the sentence.

"The Roman Catholic State has the right and the duty to protect her Religions, to wit the only Religions which she recognises, and to exclude the spreading of every different Belief by hindering the open practice of a heretic service. For such a cleansing the penalty of Death is necessary.

"Remember that a heretic is worse than the greatest criminal, so do not let your conscience be disturbed by a penalty, which is required in order to remove from the world the evil germs of moral and material contagion."

2^e Helmersstraat 20
Amsterdam.

J. K. HAPPÉ

SNAKES¹

My interest has been greatly aroused by the letters of Mr. V and others published in THE THEOSOPHIST regarding the subject of snakes. When I was a young boy, I used to hear many strange things about snakes and their apparent close relation to humans. I remember we had a servant—an honest and truthful old female—who told me that one of her relatives had given birth to a child and a snake, and that there was such a rapport between them that when the child took sick the snake would likewise act sickly and not leave the trunk where it was kept, nor go out and climb a certain tree in the yard as it customarily did. This snake had uncanny human eyes which sometimes welled with tears. Once a relative came to visit the folks and seeing a snake coiled around the tree in the yard, drew his bolo from the scabbard and killed the snake, to the alarm and grief of the mother. The child languished rapidly and soon died. I have also heard other similar stories about snakes, told by people I would hesitate to doubt or distrust. Among the natives of this country these occurrences are not very rare and they are treated in a matter-of-fact way, while, "cultured" people here of course treat them as mere superstitions. I personally know a young man belonging to a good family, certainly not occupying a very low place in the ladder of evolution, who also had a snake for a twin brother, but the latter died shortly after birth. This fact has been kept by the family more or less as a family skeleton, although the young man will not hesitate to tell it to a good friend or relative.

¹ See April, 1927, pp. 126-7 also footnote.

Since I have been engaged in the study of Theosophical and occult subjects, my inherited scepticism about this and other kindred subjects, has changed into respect for these mysteries of Nature about which we have yet much to learn, because many of the so-called "superstitions" have a very plausible explanation in the light of occultism. We should therefore, I believe, approach with appropriate respect all these subjects which still remain a mystery to us.

There are also people who have a strange affinity with snakes since childhood. Sometimes a mother or nurse will find a snake peaceably sleeping beside the child in his cradle or bed, or the child playing unharmed with a reptile on the lawn or sward. When these children grow up, they meet and find snakes very easily because the latter seem somehow to be attracted to them, to the surprise or discomfort of their friends. It may not be venturing too much to say that perhaps these persons are karmically linked to the beings expressing themselves physically as snakes and who perhaps are humans thrown back, as Rev. E. F. Udney says, in the ladder of evolution for some reason, or who take the snake form for reasons not as yet clear to most of us.

Many years ago if I remember right, there was a cinema film wherein an Indian black magician condemned his disloyal Occidental sweetheart to wear the body of a snake in her next incarnation.

Can these human-snakes or snake-humans be the remnants of the Third Race, oviparous "men," described in Volume II of *The Secret Doctrine*?

It is not difficult to believe that snakes and serpents belong to a high position in the scheme of evolution since they are used as symbols of Wisdom, Initiates, Sages, Angels, and so forth; and that in the astral world they are different from what they appear to be physically.

To me the following foot-note on page 161 of Volume III of *The Secret Doctrine* is extremely interesting and illuminating: "The great serpent placed to watch the temple" comments De Mirville; 'how often have we repeated that it was no *symbol*, no personification but really a serpent occupied by a god!' he exclaims; and we answer that at Cairo in a Mussalmān, not a heathen temple, we have seen, as thousands of other visitors have also seen, a huge serpent that lived there, for centuries we were told, and was held in great respect . . ."

I earnestly hope that our revered Leaders will enlighten us fully on this most engaging subject if this is permissible at this stage of the proceedings. It would likewise be interesting to have a clear explanation of the old Irish legend of St. Patrick and the serpents.

1931 Gral. Luna, Manila, P.I.

EDUARDO MONTENEGRO

THE THEOSOPHICAL FIELD

THOUGHTS FROM KALIMPONG

DOES it interest you to hear something about Kalimpong where good luck brought me this summer? Some of your readers may have to consult a map, they will find it on the Darjeeling-Himalayan Railway on the border of Sikkim; it is one of the main roads leading to Tibet. It would seem almost as if Kalimpong promises to become an educational centre. On one of the slopes overlooking the village you find the St. Andrew Colonial homes where over 600 Anglo-Indian children are being educated. From 30 to 35 children live in one cottage, girls and boys are separated, they have to do all the housework, cooking included, they are taught how to earn a living and are then sent out into the world. A good many emigrate to Australia and New Zealand. English is the only language used but they do not come into touch with Indian life.

The Scotch mission have schools in Kalimpong as well as in the neighbourhood; connected with the Mission is an Industrial school where carpentry, fine needlework, weaving and carpet making are taught.

A Roman Catholic convent has a boarding school for Indian girls attached to it.

KALIMPONG

Kalimpong is lucky in having an active Secretary of the Order of the Star, Mr. Pradhan. There are about thirty members. He has organised a Star Scout group which does good work; they have started a night school for the small Kalimpong raga-muffins. The idea seemed to be infectious for at the same time the Kalimpong merchants started a youth movement for their young people.

There are a few T. S. members, but as yet no Lodge room where they can meet regularly and through which more publicity might be given to the opportunity of hearing about Theosophy. Some of the

T. S. and Star members are eager to have a girls' school on modern lines where girls of the better classes would receive a sensible education. They think that many girls from Nepal, Sikkim and even Tibet would come; one member knew of seven girls of his own family.

We went as far as looking over possible sites and I have one in my mind: in the midst of living, growing things, two bungalows ready to live in, space to build a proper school, and best of all nothing between one's self and the view on the mountains towards East, North and West. The snow peaks radiating purity, urging one to try and unravel the meaning of purity. I failed when I tried to put into words their message to me; then a friend drew my attention to the following from *The Voice of the Silence*: "when once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom—'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, that will feed the hungry."

Can we apply these words to the school which may come into existence? The girls will have to break many bonds, the school will shield them until the time of harvest when they will be ready to help their mankind with the building up of India.

May the dream come true.

* * * * *

THE NEW ATTITUDE

I. In the School

From a private letter we glean the following about a recently held conference of Special Schools' teachers in New Zealand: "You would have liked the spirit of the conference. I have been to many Institute meetings, but there the teacher has been the important subject, or at least he or she bulked very large; here it was wonderful to see how teachers, personalities and everything else was quite lost in the one absorbing topic—the child. No one wished to shine; all that sort of thing seemed to have dropped right out of sight; no one wanted to argue; everyone wished to learn of others or give to others what he or she had learned. We had some very fine speakers, among them Dr. Sutherland of Victoria College: we had him twice. I wish we could have had an unseen audience of inspectors and headmasters! . . . There is a man here (in Wellington, where the conference was held), and Mr. Butt, who manages the Model School. He is a

wonder. I spent a morning with him and his charges, I have never seen so serene, quiet, entirely unbustled a teacher. He has been four years now at work in his present position and has steadily given more and more liberty to the children and made himself less and less in evidence in school; and all has worked admirably; he intends to go further still. He has written one or two booklets on education, one being called most suggestively *Hands off the Child!*

II. In the Office

From another private letter, that of a banker, also a New Zealander, we take the following: "I think the world has changed a great deal in the last quarter of a century; there seems to be more love and less cruelty and harshness about. For instance in the institution in which I play my humble part, the staff receives a deal of consideration. The Head Office is always ready to help in cases of difficulty, and the Branch Managers and Inspectors are very considerate and helpful . . . There is a spirit of friendliness abroad, and human frailties do not seem to loom so large as formerly. There appears to be more of true brotherliness everywhere."

The Bishop of Salisbury is trying to awaken the conscience of England in regard to the young men she is sending abroad.

Some of the promising men of the best families are glad of the adventure and possibilities of colonial life, but very often it is the ne'er-do-weel of the family who is packed off to Australia, South Africa or Canada, where vast territories are far from public opinion. Often the men who go abroad arouse hatred in the minds of the natives and lay the seeds of future upheavals and reprisals when the powers of modern science in warfare become known.

Every colonist who makes the original inhabitants of the country love him, and many of them do this, is making it possible for the tie of love to draw the natives into incarnation into more advanced families in the future. Every school boy should be taught that he bears with him the honour of his motherland when he goes abroad and that his morals must be as well guarded as they are at home. Theosophical students know that just as the best of the third root-race incarnated in the fourth, so the advanced souls of the fourth may find quick progress by incarnating in the fifth.

SIMON MAGUS

In view of what H.P.B. writes of Simon Magus in the Vol. II of *The Secret Doctrine*, the reference to him in Rhys' work in connection with the Druido-Celtic world is very interesting. Was there a Simon Magus cult? One begins to see why H.P.B. rehabilitated S. M. apart from justice to S. M. himself!

"Among the oldest instances in Welsh poetry of the use of word *derwyddon*. Druids, is one where it is applied to the Magi or Wise Men, who came with presents to the infant Jesus, and in its Irish cognate *druí* was not only used in the same manner, but was usually rendered into Latin by *magus*, a magician. Now and then also, point is given to this term by giving the druid the name of Simon Magus, whose appearance on Celtic ground is otherwise inexplicable. The Goidelic Druids accordingly appear at times under the name of the School of Simon Druids: they were soothsayers, priests, and medicine men, but their principal character was, perhaps, that of magicians."¹

The writer of an "ancient hymn, ascribed to St. Columba" therein makes the Saint say: "Christ the Son of God is my druid."²

"(A) passage in the Second Epistle of Gildas,³ possibly not part of the original, but written, at any rate, before the druidic tonsure had disappeared, is to the following effect: 'The Britons, contrary to all the world, and hostile to Roman customs not only in the Mass but also in the tonsure, are, with the Jews, slaves to the shadow of things to come rather than to the truth. The Romans say that the tonsure of the Britons is reported to have originated with Simon Magus, whose tonsure embraced merely the whole front part of the head, from ear to ear, in order to exclude the genuine tonsure of the Magi, whereby the front part was wont to be covered.'"⁴

Did "Britons" have Mass celebrated?

* * * * *

A HEART-RENDING "HEART BRACER"

"Cardaissin" is the new "heart stimulant" discovered by Dr. H. G. Cameron of Saskatoon in the University Laboratory of Saskatchewan, and its official announcement has been made by the Canadian *Lancet and Practitioner*. The "new discovery," however,

¹ P. 71. *Celtic Britain*, by Sir John Rhys, Oxford.

² P. 72. *Ibid.*

³ An Ancient Celtic writer of note.

⁴ P. 74. *Ibid.*

seems to be on a line with the other similar discoveries of serum therapy in its gruesome horror. Its process of manufacture is thus described: "Cardaissin is obtained from the super-adrenal glands of cows, and 2,000 glands are required to make 10 grammes of it. At present it takes from one to three months to turn out a small quantity." It is not stated what the adult dose of the new stimulant is. The heart tonic now extant in medicine is Digitalis "which is obtained from the ordinary foxglove. It is a most useful drug, which has saved hundreds of lives". But, of course, "its acknowledged pride of place is likely to be seriously and effectively disputed" by the new discovery whose efficacy so far has been tested by experiments on frogs' hearts. But the heart-rending process of the manufacture of the new stimulant deprives it really of any mark of approval as a scientific discovery for the benefit of humanity. Man can never benefit by the torture and ruin of lives in the sub-human kingdom.

BEES

The following notice which occurs in the [ancient] Welsh Laws, show that bees were regarded by our ancestors, in later times at least, with a sort of religious veneration :

"Bees derive their origin from Paradise, and it was because of the sin of man that they came from thence, and God conferred on them His blessing, and therefore Mass cannot be chanted without their wax."¹

It is interesting to compare this with what C. W. L. says on "Candles" in Mass in his *Science of the Sacraments*.

CENTRAL AND SOUTH AMERICA

Presidential Agency. Señor José B. Acuña, President of the "Dharana" Lodge in San José, Costa Rica, has been recently appointed by Dr. A. Besant as Presidential Agent for Central and South America, which have till now formed part of the Cuban Section.

The Federation of the National Theosophical Societies of Latin-America is very near its realisation on the physical plane. The General Secretary of the Cuban Section has sent out to all the National Theosophical Societies for their approval or amendment a Project to regularise the said Federation. As this was done in March, we are justified in believing that by now all necessary

¹ Leges Wallicae, Lib., iii, C 5, Sec [10 From *Traditional Annals of the Cymry*.]

preliminaries are completed. We hope, that one of the first results of the combined action of the composing Sections will be, that they will send a few students to the Brahmavidyā Āshrama at Adyar, where at the same time they can fulfil a long felt need of semi-constant representatives for the Spanish speaking countries.

ARGENTINE

"Andino" Centre of Matahuasi, Peru, belonging to this Section developed into a full-fledged Lodge, choosing the name of our beloved President as the name of the new Lodge. With the name "Besant," the composing members desired to give to the world, in one word, their programme and the ideals that their Lodge stands for—incessant activity in labouring for the Great Plan. This is the fifth Lodge in Peru enriching the files of the Argentine Section. It is not so far distant, that a proud satisfaction will fill the hearts of those, who are now working in Argentine and Peru in the early formation of a Peruvian Section. This will mean a loss to the Argentine Section, a loss which will make it richer by the gratitude of the brethren of Peru, who will never forget the help they have always received from their Argentine brethren.

BRAZIL

The membership, during the past year, increased over 30 per cent. Brazil is keeping pace, even if we do not always take note of it.

CUBA

This is a "fast working" Section, so much so, that we feel that our news is always out of date. While we registered the formation of two new Lodges and five new Centres this spring we recommend to everybody interested in the progress of the Theosophical teachings, to pay his special attention to the work of the Cuban Section. In last year's report we read of 34 Lodges in this Section, this number recently decreased by 9, due to the formation of the Presidential Agency of Central America, and still we find that the Cuban Section counted last March 35 Lodges and 8 Centres.

GERMANY

We read in the *Theosophisches Streben* some interesting notes on the change of the formation of the Earth. The measurements of the American and French scientists show, that in the Great Ocean, especially well noted between W Long. 158° to 180°, and N. Lat. 20°

to 30°, the bottom of the sea was pushed up in a remarkable extent. Near Nihoha Island, where the bottom of the sea was formerly 3,500 meters deep (some 10,500 ft.) now the lead hits bottom at about 50 meters (150 ft.). And this is not an isolated case. The rising of the bottom of the sea goes on not only on spots, here and there, but on a coherent and evidently connected area. We are presencing the birth of a future Continent on the place pointed out by Dr. Besant and C. W. Leadbeater in their book *Man: Whence, How and Whither?* We cannot expect scientists to accept all that is said in this book, but they should pay some attention to it, instead of disregarding it entirely as a fantastic fairy-tale. Sometimes fairy-tales give the thinking mind the clue of some inexplicable fact. Many things look fantastic, to some people, while they are the commonest experience to others. It seems to us, it would be fairer if scientists would give a thought to all the predictions of the two seers, and a good, long thought too!

SPAIN

There are not many Sections which have met with greater difficulties than this one has done for some time past. It seems to us, that the difficulties were tests of endurance, and now those who have endured are experiencing a very rapid and most promising renaissance of the Theosophical movement, which must inspire them to still greater activities. In Seville the recently occupied ample hall became insufficient to hold the increased number of members and sympathisers attending the meetings. The Masonic Temple of this City has been completed. The Order of the Star in the East is working with renewed enthusiasm. A brother donated a site to the Zanoní Lodge, so as to build upon it a home for the Theosophical Society in Seville.

A new review of philosophy, ethics, and mysticism, called *Fiat Lux* with its appearance in Valencia gives one more evidence of the spiritual upheaval in Spain. Its aim is to lead people to find the ideals, which will be the ideals of the dawning New Era, the New Civilisation. We wish this magazine the greatest success in accomplishing their programme expressed in the title of the same: *Fiat Lux*.

ART IN INDIA

By JAMES H. COUSINS D. LIT.,

FOR some years past, prominent members of the Theosophical Society have been active in forwarding the revival of indigenous arts and crafts in India, particularly of painting. An Exhibition of Indian art is now a feature of the Annual Convention of the Theosophical Society. But the activity goes on all the year. The exhibition of Indian paintings at the Convention Benares in December last was taken straight to Calicut, on the west coast, a distance of about 2,500 miles. Later it was installed in the Senate House of the Madras University. After a month's repose at Adyar, it was taken (with some additions by the artists and subtractions by art-lovers) to Hyderabad and Karachi in Sind, a distance of 1,900 miles.

At the time of writing this note the exhibition has gone on another thousand miles to Kashmir. It is not impossible that it may find a permanent home in a large city as the nucleus of a municipal gallery of Indian painting. In each case the exhibition broke new ground and was run under Theosophical auspices. The Theosophical groups and their local habitations profit by these activities. Things of beauty, and especially of spiritual beauty, such as the paintings by the artists of India always are, bring and leave good influences both visible and invisible. A Theosophical Lodge room which has been transformed temporarily into an art gallery never quite resumes its former appearance. A case in point is the Theosophical lecture-hall in Karachi. For some time past the local group has gradually been putting into practice the gospel of beauty and art which the leaders of the Theosophical Society have been proclaiming with increasing emphasis. Through the generosity of certain members a handsome stage has been constructed in the hall. The proscenium is built of brown Jaipur stone. In addition to lectures and general Theosophical functions the members of the lodge and of the Order of the Star in the East give musical and dramatic entertainments.

For several years the Karachi Theosophical lecture hall has, like its sister hall in Hyderabad, been a public centre of cultural activity. Now it is the centre of a definite art-movement that is exercising a most important æsthetical and social influence in Karachi, and may well be the beginning of an All-India movement in which the inner necessities of art-expression will peacefully and beautifully solve some of the problems of artificial restriction in the social life of India.

Those who know something of the general attitude of orthodox India to the appearance of women as public entertainers, particularly in association with men, will realise something of the significance of the occasion. Moreover, the orchestra and chorus represent the unity in art of the five cultures that dwell side by side in Sind—Hindū, Zoroastrian, Christian, Mussalmān and Sikh. The Indian musical instruments used by the "Star Strings" are made with artistic devotion by a local craftsman. The musicians render Indian and Persian songs in chorus with instrumental accompaniment. The continuation of such performances will probably lead to a natural development of harmony in oriental music. A slight beginning in this direction has already been made.

James H. Cousins

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Magnetism and Magic, by Baron Du Potat Du Sennvooy (Allen & Unwin, London); *The People's Classics* Nos. Four to Nine (C. W. Daniel Co., London); *Theosophy as the Masters See It*, by Clara M. Codd; *Art as Will and Idea*, by C. Jinarājadāsa; *The Ancient One*, by Esther Bright; *The Parting of the Ways*, by F. W. Pigott; *A Dictionary of Theosophy*, by Theodore Besterman; *A Help to Worship in the Liberal Catholic Church*, by E. Frances Udney (T.P.H., Adyar); *A Pixie's Adventures in Humanland*, by Jean Delaire (T.P.H., London); *The Intuition of the Will*, by Ernest Wood (T.P.H., Adyar); *Annual Report of the Smithsonian Institution, 1925* (Washington

Government Printing Office); *Workmen's Compensation Legislation of the United States and Canada, July, 1926* (Washington Government Printing Office).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophy in New Zealand (May, June), *Yuga Pravesha* (June), *The Calcutta Review* (June), *Theosophie in Ned.-Indie* (June, July), *The Herald of the Star* (May, June), *Modern Astrology* (June), *The Theosophical Review* (June), *Bulletin Théosophique* (June), *League of Nations* (May), *The Indian Review* (June), *The Messenger* (June), *Light* (June), *The Australian Theosophist* (May, June), *Revista Teosofica Chilena* (April), *Modaï Haïjehudoth* [*Jewish News*] (June).

We have also received with many thanks:

The Veḍāṇṭa Kesari (June), *The Visva-Bhāraṭi* (April), *Wanted !! A Practical Solution of Britains' Industrial Problems*, *Orphee Bulgarie*, *Toronto Theosophical News* (May), *Teosofisk Tidskrift* (May), *Annual Report of the Madras Christian College, 1926*, *Teosofisch Maandblad* (June), *Pewarta Teosofie* (June), *La Revue Théosophique Le Lotus Bleu* (May), *Vivir* (February, May), *Teosofia en el Plata* (April, May), *Le Phoenix* (June), *De Theosofische Beweging* (June), *Theosophia Jaargang* (June), *Theosophy in India* (June), *Bhāraṭa Dharma* (June), *A. R. U. Gazette*, *S. Australia* (April, May), *Rural India* (May), *Heraldo Teosofico* (May), *The Occult Review* (May, July), *The Young Theosophist* (May), *Vaccination Inquirer* (June), *Bulletin of the Museum of Fine Arts* (June), *Lucifer* (May), *The Islāmic Review* (July), *Prohibition* (July), *Prabuddha Bhāraṭa* (July), *Cherag* (May), *The Sāfi Quarterly* (December), *Koinōnia* (July), *Der Herold* (May, June), *Het Sterleven in Indonesia* (June), *Australian Star News* (June).

REVIEWS

The Kingdom of Faerie, by Geoffrey Hodson. (Theosophical Publishing House, London. Price 3s. 6d.)

Among the many books now appearing on this subject, those of Mr. Hodson are specially welcome, since he speaks with the rare authority that comes from direct knowledge, and a personal experience protracted over many years. Recently he has met with much corroboration, where formerly his was a "Voice crying in the wilderness" of scepticism, but he has never troubled himself over the difficult task of convincing the unconvinced or laying scientifically baited traps for the Little Folk. To any reader who has prepared himself by a thoughtful consideration of the subject, the author's tone of sincerity and sane observation is his best credential.

One interesting addition to Theosophical information about this elusive Kingdom of Nature is an explanation of the part played by a flower or tree-fairy, as distinct from the Group Soul of the species, in nursing the evolving consciousness. It would seem as if, for the lower kingdoms as for the human, a short-cut may be taken instead of the evolutionary spiral, and the author hints at the possibility that, in some cases, the same nature-spirit has nursed an evolving consciousness through vegetable and animal lives, up to the threshold of individualisation and entry to the human kingdom. Perhaps such nursing may account for poets, and generally for such other-worldly people as seem to have special affinities with Nature and the Faerie Kingdom. It may be remembered that Maurice Hewlett seriously proposes that Shelley should be regarded as a Fairy Changeling.

An interesting chapter deals with the Kingdom of Pan, showing this as belonging to an altogether different and lower, or more deeply involved, streams of life. The crucial difference is that whereas, for the fairy races, the physical-etheric form is their densest vehicle and is played on by vibrations from the subtler and higher, the etheric forms in which fauns and satyrs can alone be contacted by humans is at the apex of their triangle of manifestation, the emerging points of unknown depths, with no super-consciousness. The author suggests

that this may be because this stream of life is still on the downward arc, but even so it would seem that there would be super-connections, unless these sinister beings are connected with the mysterious eighth sphere, and represent dissolving personalities that have cut themselves off from their higher triads, so left to a backward course in evolution. Certainly tradition points to oft-proved danger for humans in any contact with these horned and hoofed ones, though they are not without beauty and attraction.

H. V.

A Dictionary of Theosophy, by Theodore Besterman. (T. P. H. London. Price 10s.)

This volume attempts to fill a much felt want to help students of Theosophy. In the Introduction the author refers to other books which have been compiled in earlier days having a somewhat similar object. We welcome it cordially and with appreciation of the work that it must, of necessity, have entailed.

We hope that for the benefit of the many that a cheaper edition may be shortly forthcoming though we appreciate the get-up of the book which is decidedly above the average and pleasing to the eye and to the feel.

G. H.

The Ancient One: To the young folks at Home, by Esther Bright. (T. P. H., London. Price 6s.)

Every line in this short volume breathes a sincerity of soul and a love for all kingdoms of nature. It is quieting, inspiring, full of a great understanding and knowledge of life in many forms and an understanding and an intuition of Life without form. A largeness of heart, rare to contact, and a great simplicity that belongs only to bigness of soul.

It is rare, quite exceptional, to read the outline of a life, written by one who tells of her own life, without one bit of the personal side peeping out. One reads it with interest and one is able to forget utterly that the writer is writing of herself, so completely does she stand outside herself telling the story as it were, of some one else. That is a grand accomplishment, one great lesson of this sweet little, lovingly beautiful book.

DRAGON FLY

From Atlantis to Thames, by W. P. Ryan. (Theosophical Publishing House, London. Price 6s.)

This "epic-drama" of Fleet Street is a study in re-incarnation, its hero Aidan Delvin, having sold his soul's birthright in a heritage of immortal seership for "a mess of pottage," viz., a place on the journalistic staff of a big London daily, *The Shield*. The author implies that journalists are the modern lineal descendants of the Bards of old, and we have a striking picture of the stale sub-editor's room, with its jaded, unhealthy workers, turning night into day, feverish drinkers and smokers, slave-driven by Sir News—Nose, yet withal a brilliant and likable fellowship.

"We Protean artists in the Wizard Street,
Distil from murders, booms and burglaries,
From shocks and comedies of continents,
From fright and folly, politics and pain,
Most pregn essence. Deeply do we limn
A quaint and crazy picture of the world;
And this the fancy-fatted multitude,
Accepts in faith as sheer reality,
Yea, all magicians, with no magic, we;
Weird makers of the millions' mental sphere."

Contrasted with this hectic world of "Owls," K. Aidan from time to time has glimpses of another, when his subliminal self asserts itself, making him conscious of rich gardens and mountain slopes, guarded by an Ancient Shepherd whom he knows of old and acclaims with rapture. Moreover the Lady Felicia, daughter of Lord Beechumere, and brought by him on a visit of curiosity to the Press, shows a strange kinship with him in these spiritual adventures. She too is ultra-modern, late of Girtton, and has been interested in Aidan's poems, for the most part brilliant satires on society, but she also knows a more real world, over which the same Ancient Shepherd holds away. Already a professed Messenger, Angus of the Isles, has awakened Aidan's restless longing for further light on the Mysteries of life, but Felicia completes his disillusionment. There is danger that both will be led away from their quest by mere earthly passion, for their lower selves seek to assert themselves in old, familiar ways, each in turn is victor in a weird conflict, beautifully shown, as "The Battle of the Ghosts".

"I hungered to be near Felicia's paths
A little while before I went for aye,
Among the seekers in the silent isles.
Her glamour drew me, step by step anear,
E'en though I fled her: love so flies and feints.

And then the world became a mocking world.
In vigils, fastings, agonies I drew
From Nature and from self, appalling stores,
I seemed a hundred raging entities
'Twixt dusk and midnight, then a hundred ghosts
Gloomed in me from the midnight to the dawn.
And every ghost appeared a tortured 'me,'
All alien to my tried, familiar self."

So he fights his dwellers on the threshold, while Felicia too is being called by the Ancient Shepherd King back into her soul memories, that "vestal soul on Nature's hearth in far Lemurian and Atlantean days".

"These later lives, e'en as your life to-day,
I read as flash and waste. Poor power you've won
In thought, in passion, in soft social arts,
But lost the Nature-Magic once your joy."

Reproached by the Shepherd King for wanting to lure back a soul that wills to rise, Felicia is startled back to recognition of her true goal.

"Ah true! a chain of wilful lives and dreams
I've wrought till Nature coldly turned away,
Unfitted for her service deeming me,
Yet I would do her regal will again
From life to life, from sphere to sister sphere,
Nor ask reward in æon of them all
Beyond, her peace within the serving Self
Ah me! the Self's a slow, unrising Star.
The Shepherd King.
Sweetly it rises with the wakening will."

So both win to light in their different ways, seeing past lives are all as a training for the present and future. Aidan's life-task is to bring to birth "an epic song that will illume for hosts who toil, and dream the gods beyond the prisoners in themselves," Felicia's to be his inspirer, to be Nature's High Priestess and interpreter of her joy, playing "life's game of charm as gaily as a child culls meadow flowers".

It would seem as if our poet were entangled in the illusion of twin-souls, but perhaps that is only by poetic license, and Aidan and Felicia may be taken a typical man and typical woman of the ages, Adam and Eve brought up-to-date.

The Ego and Spiritual Truth, by I. C. Isbyam. (The C. W. Daniel Co., London. Price 7s. 6d.)

This is the second of a series of books by Mr. Isbyam, in which he sets forth a new philosophy of his own with much skill and freshness of style, which makes the reading of a deep subject a fascinating pleasure. Mr. Isbyam's philosophy seems to be founded upon the Spiritual Pluralism of Mr. James Ward, and those whom Mr. Ward has interested should be especially attracted by this author's works.

More than half the volume is taken up with a brilliant introductory essay by Mr. Louis Zangwill, entitled "The Quest of Spiritual Truth," and while not showing any agreement with his friend's philosophic arguments, being a Dualist, he give him a friendly pat on the back and applauds his production. This essay is of the nature of a general review of the important systems of Eastern and Western philosophies.

The chief chapters of the book are entitled "Entities other than Physical Force" and "A Dialogue on the Principles of Causality". The following extract from the chapter "A Discourse upon Entities" gives a clue to the trend of thought of the author.

"My own experience leads me to distinguish Ego-entities of several kinds. In my belief: Physical force is one. The impulse or appetite to use it is another. There are emotions that order these impulses for a third. Then there is the Ego-entity that I am, when I frame a purpose, and master or try to master these emotions; which makes a fourth kind. Moreover, I believe also, the spirit of love, the spirit of truth, and the spirit of beauty, are Ego-entities."

Of this Mr. Zangwill in his essay writes:

"These Ego-entities, as known to us in sensation, exhaust for Ward and Leibniz the category of existence. But the Ego-entities experienced by us are of many varieties, says Mr. Isbyam, and by no means exhausted in sensation. To James Ward, thoughts, passions, ideas—all the phenomena of the inner life—are psychic states. To Mr. Isbyam they are all equal Ego-entities: spiritual existences of the Platonic kind that operate through the Ego, identify themselves with it, and so render it no less plural than the play of forces manifesting itself as the physical cosmos . . . The most casual glance at all these Ego-entities shows them as of diverse grades or orders. The lower are those manifested in sensation: the higher are those of the Platonic kind. All the intellectual and ethical activities of our inner life are a play of Ego-entities in consciousness."

Students of Theosophy will recognise in many of these *entities* thought forms of good and evil, possessing a very real life of their

own, that enter the minds of individuals from outside and arouse in them emotions and thoughts of a high or low type according to their value. One of the great difficulties of Western philosophers arises from ignorance as to what the mind is, and what it is in our nature that is affected by emotions. Theosophy gives this information, and many are beginning to accept the teachings of Theosophy, so perhaps this difficulty will disappear in the future.

We agree with Mr. Zangwill that the true source of a great part of the reasoned philosophies of Europe is the philosophic thought of ancient India, and this again proves the greatness of India's past civilisation. For does not philosophic thought denote the highest type of human mind? In other ancient lands buried cities are sought to prove their past greatness, but ancient India was not of a materialistic type, and her wonderful systems of philosophy, which have never yet been approached by sages of other lands, stand to-day above all others in proof of the greatness of her past glorious civilisation—and to many as a token of a wonderful resurrection in the near future.

This may appear to be a digression, but this ancient land is still saturated with philosophy and religion and it is difficult to write of philosophy without touching upon India. So no pardon is asked.

L. A.

The Secret of Ana'l Haqq, by Khan Sahib Khaja Khan. (The Hogarth Press, Mount Road, Madras. Price Rs. 2.)

This should prove a most interesting work to students of Sūfi as well as of comparative mysticism. It consists of about 300 sayings of Shayk Ibrahim, who was a native of Nagpur in the Central Provinces. He was, it appears, a "Shuttari Sūfi" or "Ana'l Haqqwala". The latter words mean literally "I am the Truth," which sound so much like the Soham ("I am He") of the Hindū, and are attributed to the Persian saint, Mansur-i-Hallaj, who lived about a thousand years ago in Persia and was done to death by his contemporaries who considered his doctrines contrary to the laws of the Musalmān Shariat. His follower, Shayk Ibrahim also was evidently unorthodox, so much so that some of his sayings have on that account been omitted from the work under notice. Khan Sahib Khaja Khan has translated the sayings from Persian and arranged them into chapters according to the main ideas which they convey. The thoughts of mystics are very largely the same all the world over, whatever their outward garb as

regards language, religion or symbol. Anyone acquainted with them may easily perceive that the translator has performed his task with conscientious accuracy, understanding and sympathy. It would not serve any very useful purpose in this review to go into the doctrines treated in the book. They are expressed with that peculiar felicity which characterises Sūfi teachings in general. The sayings, being attempts to penetrate the nature of the Absolute Reality (Dhat-i-Bahat), of the method of its manifestation, of its essential unity with man, and of the means of his spiritual ascension from "the last point in the lowest end up the upward arc" are aphorisms that must be meditated upon before their essence can be grasped. The translator came across these sayings in Hyderabad (Deccan) in 1911. One wonders how many more heaps of such gems lie hidden in the possession of men that know not their value.

N. S. R.

Raja Ram Mohun Roy, His Life, Writings and Speeches. (G. A. Natesan, Madras. Price Rs. 3.)

Leaders of the Brahma Samāj. (G. A. Natesan, Madras. Price Re. 1-8.)

The Brahma Samāj was the earliest of the Indian Renaissance movements of modern times, as the result of the impact of the aggressive western civilisation on the then supine Indian culture. In India any reform movement, to be successful, should naturally express itself through religion and make a spiritual appeal to the people. So the Brahma Samāj started with the rousing of the religious consciousness of the Hindūs, heavily overlaid by the agelong formalisms whose import or purpose had long been forgotten and which therefore were merely choking the national life, back to the life-giving message of the ancient R̥shis of the Upanishads. Raja Ram Mohun Roy was the pioneer in this work and the study of his life and writings show how he was in a sense the prophet of modern India. Deeply learned in oriental literature he was equally at home with that of the contemporary west, of the later eighteenth and early nineteenth centuries, and so his survey of the problems of life show an unmistakable impress of meticulous study as well as breadth of vision and universality. The result was that they carry an intellectual conviction as well as give an idea of the great dynamic influence which they must have exercised on the writer himself in putting his ideas into practice.

The religious ignorance and confusion among the Hindūs at the time was but a part of the social, economic and political disintegration, when many wrongs were inflicted on the weaker classes and even supported in the name of religion and custom. Raja Ram Mohun Roy's efforts were therefore to free the community and the whole nation from all the evils and restrictions that were cramping and hindering its natural growth and expression. Hence his papers on the various subjects are of perennial interest and inspiration, to all lovers of Freedom. His message was faithfully carried out by a band of other Bengalees in various fields of activity. Maharshi Devendra Nath Tagore, the mystic; Keshub Chunder Sen, the fiery and uncompromising reformer; Pratapchandra Mazumdar, the mellifluous preacher; Sashipada Banerji, the cheery humanitarian who called his own troublous life in the cause "a romance of the play of His fingers on the harp of time"; Ananda Mohan Bose, the religious-minded and idealist politician; and Pandit Sivanath Sastri, the scholarly theologian—these are some of the honoured names in the Brahma Samāj, for their arduous labours of self-sacrifice and suffering in its cause. An account of their lives, therefore, is a valuable lesson to everyone with an ideal, as how to live and labour for achieving it.

S.

The Difficulties of Dr. Deguerre, by Walter R. Hadwen, M.D.
(C. W. Daniel Co., London. Price 22s. 6d. net.)

Originally contributed as a serial to *The Abolitionist*, between 1913 and 1918, the articles have been now put into this book-form strongly bound, with various illustrations. As may be guessed the story treats of the horrors of vivisection and serum therapy connected with it. Into the months of fictitious characters, representing the laity and the medical profession, the author has put all that can be said for and against vivisection and its practice in modern treatment. Dr. Deguerre is the average doctor brought up on the "orthodoxies" of the modern medical Science, and his "difficulties" are precisely those which every one in the profession meets with if he has open eyes and an open mind, but the majority of the practitioners simply fall in line with the orthodoxies lest they should be ostracised by the high-priests and suffer the concomitant hardships. The whole subject is treated in an easy and non-technical manner, so that the man in the street may know for himself all about the various diseases to which mysterious names are given and new fangled

remedies, prepared out of the most gruesome sufferings on the sub-human groups of animal life, are put in—and all on wrong or false hypothesis and with futile results in the long run. The book is very instructive, but its price will stand in the way of its wider—and may we say, necessary—reading by the public.

S.

John Bull, Mystic, by Judex. (Walter Gandy. London. Price 3s. 6d.)

This is a surprising and entertaining little volume, being a collection of weird happenings recorded in the English Newspapers of recent years, up to June 1926. There is little attempt at selection or arrangement, but it is interesting to read, and provides striking testimony to the change of attitude undergone by the man in the street towards the super-physical. It has taken three hundred years to convince hard-headed England of the truth of a saying of her greatest son, quoted here opposite the title-page :

“There are more things in heaven and earth, Horatio Bottomley, (John Bull) than are dreamt of in your philosophy.”

A popular group of stories centre round the spectre of Queen Bess (of hypothetical “goodness”), who certainly died with a guilty secret on her conscience, if ever woman did so. Windsor Castle has long boasted two ghosts, Henry VIII and his red-haired daughter, and recent appearances of the latter, to such unimaginative people as sentries, seem well-authenticated and recorded since the year 1897.

Gruesome light is thrown on certain occult practices of the black variety in the account of evidence produced in a Scotch Court where three young men were charged with cruelty to a horse. They were members, it seems, of a mysterious cult called. “The Horseman’s Word,” claiming to impart to its initiates complete mastery over horses, and an essential part of the ritual consists of fastening a running noose round the lower jaw of a Clydesdale mare and buckling up one fore-leg. No women are admitted and an oath pledges members “All to conceal and never reveal” its secrets.

Judex is to be congratulated on the judicial fairness and tolerant common-sense of this extract on J. Krishnamurti and the Order of the Star in the East, partly defending these from another contributor to the press, but abstaining from controversy. With extreme moderation and good taste he points to the lack of adequate

knowledge on the part of Krishnaji's assailant, directs him and others to the Order itself for that knowledge, and quotes from a personal letter received from a visitor to Ommen, giving a word-picture of the Gospel of Happiness and its exponent.

To conclude, let us take an extract of quite opposite quality, showing a delightful humour which the occultist will be the first to enjoy. Beachcomber, of *The Daily Express* fame, imagines the complications that will ensue when Reincarnation becomes an accepted commonplace, and sketches a dinner-conversation:

Hostess: Mr. Beachcomber, I want to introduce you to Mrs. Rubble, whom you strangled about six hundred years ago.

Myself: Rubble, Rubble? Can't recollect the name.

Hostess: Oh, she was an Italian merchant's wife then. It was rather after my time. Perhaps you remember my husband?

Myself: Didn't we meet at Hastings?

Husband: Rather! I fought next to you. Old Harold got it badly in the neck, didn't he?

Myself: In the eye, rather. What's become of him now?

Husband: Oh, he was something or other in the Church, and then he was a French baron, a Chinese philosopher, a minstrel and several other things in succession.

Myself: Is he here to-night?

Husband: No fear! He is a dock-labourer now. But you remember Taillefer, the fellow who tossed his sword up and sang about Roland? Well, he's over there. He's on the Stock Exchange, and loathes being reminded of all that business.

Myself: One moment, I'll rejoin you soon. I've just caught sight of Morrison—you know, he was Adam. Tells awfully interesting yours.

Husband: A vegetarian, isn't he?

Myself: Not he. He's got a kind of complex about fruit . . . Won't look at the stuff calls it racial memory.

H. V.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

“London’s first Fellowship of Faiths” is announced at a meeting in the well-known City Temple, where “Peace and Brotherhood, as taught by seven living World Religions” are to be proclaimed. Addresses, each of ten minutes, will be delivered by representatives of the religions. A Buddhist of Ceylon, a Christian of America, a Confucian of China, a Hindū of India, a Jew, two Musalmāns and a Theosophist are the speakers. Mr. Charles F. Weller who, with his wife, started the admirable League of Neighbours has, with Mr. Kedarnath Das Gupta, organised a London Committee, and may be reached at 59 Egerton Gardens, London, S.W. 3. Since our Jubilee Convention in 1925, at Adyar, where we began each day by a joint “Act of Worship,” the habit of such “common prayers” has grown among our members, and I am very glad to represent the Theosophical Society at the above gathering. At the Convention of English Theosophists last month in London, one of the meetings began with such a recital. Dr. Wei Chang Che’n, the Chinese representative, sends a message, as he is not able to be present in person.

The Fellowship of Faiths, it is said,

brings together, in a spirit of mutual appreciation, the adherents of various religions and promotes Spiritual Unity by emphasising those spiritual fundamentals in which all great faiths agree.

All of us will welcome this declaration, as this is the work which has been steadily carried out by the Theosophical Society, and we welcome joyously a fellow-worker in this field. I like very much the note struck of the "Appreciation" of the merits of a religion by those who do not belong to it. The following is very well put :

Appreciation is the New Bridge across those dangerous Chasms of Prejudice—Religion, Race, Colour, Possessions and Distinctions of Class or Culture.

Toleration is not enough. Toleration merely permits an alien to live—on the opposite side of the chasm.

Appreciation, bridging the chasm, leaps to the neighbour's side, saying: "Teach me to co-operate with the contributions that you are making to our common life."

During twelve months, no less than 253 meetings have been held, we are told, with an attendance of about 38,515 persons, in New York, Boston, and Elizabeth (New Jersey);

In Jewish synagogues, "Tributes to Christianity," by adherents of Nine Other Faiths.

In Christian Churches, "Tributes to Judaism," by followers of Nine Non-Jewish Creeds.

Tributes to Buddhism, to the Religions of China, to Hinduism, to the Roman Catholic Faith, each in a conservative Protestant Christian Church, by neighbours of Other Religions.

Peace and Brotherhood discussed by Bahai, Buddhist, Christian (Protestant and Roman Catholic), Confucian, Ethical Culture, Friends (Quakers), Greek Orthodox, Hindü, Jew, Muhammadan (Islâm), New Thought, Theosophist and other faiths.

Hearty congratulations to these true human "Neighbours".

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I see that an American visitor to India has written on some of the blots on Indian civilisation. We cannot complain so long as we do not remove them. But Britain, which is so proud of its civilisation has also many blots, such as 13,000

houses in Glasgow, that have been condemned as unfit for human habitation, are still inhabited by human beings, 66 per cent of the inhabitants of Glasgow live in one or two roomed "houses". And Glasgow spends £3,000,000 per annum on hospitals, infirmaries, etc., to cure diseases caused by such conditions. Similar conditions have lately been found—not for the first time—in Westminster, London, close to the most luxurious dwellings.

* * *

Any who remember the shocking epithets showered on my old and dear friend Charles Bradlaugh and myself, because we re-published Dr. Knowlton's pamphlet (published in 1833) on birth-control, may be surprised to read the following paragraph from the scientific journal *Nature* (July 16, 1927):

Fifty years ago a significant event occurred in the history of the human race, whether regarded from the biological or the sociological point of view—the trial of Charles Bradlaugh and Mrs. Annie Besant for re-publishing Dr. Charles Knowlton's pamphlet *Fruits of Philosophy*, in which principles and methods of what is now called birth-control were described. From that trial sprang the neo-Malthusian or birth-control movement; the Malthusian League having been formed on July 26, 1877, followed by leagues in Holland, Germany, France, and several other European countries, and culminating in the American movement pioneered by Dr. W. J. Robinson and Mrs. Margaret Sanger. The interest evoked by the trial was so great that hundreds of thousands of copies and translations of the Knowlton pamphlet, of Dr. George Drysdale's *Elements of Social Science*, and other booklets were sold within the next few years, and the birth-rate of England and several other countries, which had been rising before the trial, showed a more or less strong downward tendency from that year. Man had already begun to apply science to master most of the external forces of Nature, but he was still subject to the law of the struggle for existence due to excessive reproduction; and the year 1877 opened up a new era of man's control over his own destiny by the substitution of rational for natural selection. The Malthusian League will celebrate the jubilee of the Knowlton trial and of its own formation by a dinner at the Holborn Restaurant on July 26, at which Prof. J. M. Keynes will preside, and the speakers will be Dr. Annie Besant, Mr. H. G. Wells, Dr. C. V. Drysdale, and Mr. J. Sumner. Particulars can be obtained from the Secretary of the League, 120 Victoria Street, S. W. 1.

When I closed my address to the jury with the words: "History will say to us, 'Well done,' whatever your verdict

may be," I did not expect them to be realised during my lifetime. My fellow-warrior passed away before the justification came; but that noblest of men did not seek for recognition; all he cared for was to serve the people. On July 26, a large hall in the Holborn Restaurant was crowded at a dinner given to celebrate the foundation of the Malthusian League.

* * *

The newspapers over here seem to be much surprised that I should be so busy at my present age. Here is a specimen paragraph from an evening London paper, *The Star* :

A JUBILEE FUNCTION

Dr. Annie Besant is to be the guest of honour at a dinner to be given at the Holborn Restaurant next Tuesday in celebration of the Fiftieth Anniversary of the famous trial in which she and Charles Bradlaugh, the famous M.P., were prosecuted for republishing Dr. Charles Knowlton's pamphlet, *The Fruits of Philosophy*. One of the results of the trial was the formation of the Malthusian League, of the original group of which Mrs. Besant is the only survivor.

Professor J. M. Keynes is to preside at the gathering, and the speakers will include Mr. H. G. Wells, Dr. C. V. Drysdale, and Mr. J. Sumner.

This will make the third function in which Dr. Annie Besant, who is an octogenarian, takes a prominent part in a week. The others being the India Commonwealth League reception (at which she was the guest of honour) at the Caxton Hall on Monday, and the Fellowship of Faiths meeting to-morrow.

I decline to fall into the error that I should be laid up in lavender merely because I have nearly completed eighty years in this body. I will drop it and assume another when it is worn-out but, meanwhile, why should I not go on working?

* * *

An American traveller, Miss Katharine Mayo, has published as the result of her tour, a remarkably wicked book, slandering the whole Indian people. It has been bought up with extraordinary avidity, as such books are apt to be, gratifying the pride of the Nation which rules India, as well as the pride in the supposed superiority of white races over coloured. It is naturally praised in the most exaggerated way

in English papers, as when *The New Statesman*—notorious for its haughty tone towards Indians—writes of it as “one of the most powerful defences of the British *rāj* that has ever been written”. It is as though one described the Westminster slums as the results of democratical rule in Britain. Some one who signs himself “47 years in India” wrote to *The Westminster Gazette*:

INDIAN CHILD MARRIAGE

SIR.—Your article, “Child Marriage in India,” is, permit me to say, unfair to the Indians. It is precisely as if an Indian were to select the most appalling evils of our civilisation. There is a bright side to the picture. Child marriage or not, there are no old maids or spinsters; animal sacrifice notwithstanding, India does not slaughter animals for food at the rate of a score for each tick of the clock. If Miss Mayo would read *India, Bond or Free?* by Annie Besant, or *The Hindū Point of View*, by Professor Radakrishnan, it might possibly open her eyes.

I have spent in India the greater part of my time since 1893, living as an Indian, welcomed in their homes as though I were one of their own people, and I have never come across the horrors she describes. I have myself worked against child-marriage, with the help and support of large numbers of Indians, men and women; everyone knows that the “first marriage” among Hindūs is only a betrothal—though if the boy dies, it makes the young wife a widow—and the girl-wife remains in her parents’ house until the “second marriage” takes place. I have received an advance copy of this book, and on opening it I found that the very first division of Part I called for some unexplained reason “The ‘Bus’ to Mandalay,” is devoted to a revolting description of the Kali Ghāt Temple. Miss Mayo is conducted through it by a “Brahman friend,” clad in “his white petticoat-trousers and his white toga, the usual Bengāli costume”. The last words show that the Brāhmaṇa wore the dhoṭi and shawl, but the description reveals the underlying motive of the book, to make ridiculous one of the most graceful and decent costumes ever invented by men. I do not know how far the revolting description of

the sacrifices offered there is accurate, since I have never visited a Kālī Temple in which blood-sacrifices are offered; I am told that all who go have blood smeared on their forehead, and I would no more submit to that outrage than I would sing in a Christian Church of being "washed in the blood of the Lamb". Naturally Miss Mayo does not mention—perhaps she did not know—that masses of the worshippers of Kālī never take part in any blood-sacrifice, and that while such sacrifices go on under British rule, the Indian woman-Regent of Travancore abolished them in the State she rules. Similarly when an attempt was made in the Indian Council to raise the age of consent (before the reforms of 1919) it was frustrated by the British Government. That has been the obstacle to reform, as it was the obstacle to free and compulsory education. That has only been passed, over nearly the whole of India, by the reformed Legislatures. We must look to Indians for the abolition of blood-sacrifices. So long as foreign meat-eaters rule and have their ghastly slaughter-houses, how can we expect them to legislate against these cruelties of the Left-Hand Path?

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The book becomes more and more slanderous as it proceeds. The writer seems to have merely sought for filth. Does she imagine that if her presentation were an accurate picture of Hindū civilisation that Hindūism could have produced a civilisation in India dating from the sinking of the Island of Poseidonus, some 9,000 years before the Christian era? It would have been smothered in its own putrefaction. But India has a future even greater than her marvellous past.

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The modern treatment of the aborigines in India, those who form the outcastes, has been hard in its exclusiveness, and I do not wonder when I see that an old and disregarded warning of my own, spoken when I first went to India in 1893, is being realised. I warned the castes that if they did not give

better treatment to the outcastes, the latter would turn from Hindūism to Christianity. I read in an English paper a sermon given in Brighton by an Indian Christian Bishop—the Bishop of Dornakal—who stated that in the first 20 years of missionary work in India, only six families, Brāhmaṇas, had been converted. But during the last 60 years, 150,000 converts had been made in his own diocese, “outcastes very largely”. They come crowding in, ostracised as they are by the “orthodox” Hindūs, the natural result of the treatment they have experienced at the hands of the castes.

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The following comes from an American paper, the *Los Angeles News* of July 7:

ON ROAD AT LAST

Is this a new world we're living in? It begins to look so.

Item No. 1—Ambassador Herrick has arrived back home from France bearing proposals for a permanent treaty of peace.

Item No. 2—It seems probable that out of the conflicting national claims at the arms limitation conference will come some reduction in war-craft construction.

Item No. 3—A political election takes place in Ireland. One faction refuses to swear allegiance to the King, but instead of swinging shillalahs over it both sides, go to church and, shoulder to shoulder, kneel down in prayer. Upon their appearance on the street they are cheered by the bystanders.

All these things indicate that at least people are THINKING TOWARD PEACE.

They are thinking harder and more effectively than ever before in history.

When enough people want war abolished, it will be abolished. That will make this old world a new one.

We may not be there yet, but we seem to be on the way.

And we shall reach our goal the more rapidly as Devas and men co-operate more and more. The chief use of religious ceremonies is to bring about this increasing co-operation, and as the Seventh Ray is now coming into its period of domination, we act wisely in working with Nature and taking advantage of the opportunities she places in our way.

* *

Mr. Sidney Ransom, Acting General Secretary for the T.S. in South Africa, writes to me that during the year, July 1, 1926 to June 30, 1927, 117 new members have joined the National Society. Of these only six are unattached, the remaining 111 having joined Lodges. The Johannesburg Lodge has received the highest number, 26. This is decidedly encouraging. Moreover, it is specially important that Theosophy should spread in South Africa, as it would help greatly to harmonise the relations between South Africans and Indians. The time is also very favorable, as the Rt. Hon. Mr. V. S. Srinivasa Sastri has been appointed High Commissioner in South Africa.

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The T.S. in Cuba is making good progress. A sign of practical enthusiasm is shown in the cable sending me news of its Convention, for it mentions the fact that the annual dues were raised "fifty per cent to intensify propaganda". Another pleasant telegram, this time from Ireland, conveyed the news that Masonic Lodges were started this month (July) "joyfully and successfully" in Dublin and in Belfast. They are the first Co-Masonic Lodges in Ireland. A letter from the 14th Marāthi Theosophical Federation, sending good wishes to Krishnaji and myself,

also expresses its sense of firm and full confidence in their leadership in undertaking new activities in the service of humanity and of the world.

This is a very kindly and significant thought.

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(Received later)

A very interesting meeting was held in London, at the City Temple, in connection with the American movement for the "Fellowship of Faiths". Six world religions were represented, and I was invited, the seventh, to represent the Theosophical Society. The great building was crowded, and an overflow meeting was held in a hall belonging to the Temple, forming part of its basement. It is a sign of the times

that such meetings should be held, replacing the strife which was formed in days which some of us can remember. Some of the London newspapers seem to be rather surprised.

We are hoping and expecting to welcome the President of the Theosophical Society in October (in either the third or the fourth week), at Adyar.

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We received the following notice of the probable outline of the movements of Bishop and Mrs. Arundale for the next few months.

- August 17th, 1927: Leave Southampton, White Star s.s. *Olympic*, for New York.
In the United States of America till
- November 19th: When we embark on s.s. *Olympic* for Southampton, arriving about the 25th.
- December 1st: Leave London by P. & O. *Express* for Marseilles, where we embark on
- December 2nd: For Bombay by the P. & O. s.s. *Kaisar-i-Hind*.
- December 16th: Reach Bombay and proceed to Madras for the International Convention.
- January 29th, 1928: Embark on Orient Line s.s. *Otranto* at Colombo for Australia.
- April: About the third week—embark on Orient Line s.s. *Orama* for Europe.

This programme is as at present arranged, but our programmes are unusually susceptible to alteration.

THE UNITED STATES OF EUROPE

The President of the Theosophical Society, lecturing in London recently, appealed for a Federation of the European Nations, in other words for a United States of Europe. She sees in the United States of America a unique example of a Federation of States which is on the way to renounce war and it, in that case, might well form a pattern for Europe also. Mr. Phillip Snowden, Chancellor of the Exchequer of the late

Labour Cabinet in England, visualises the same ideal, and also offers a practical means for achieving it, in an article, "High Finance—World Peace". He also instances the financial system of America which "divides America into 12 economic units and *disregards State boundaries*, these units being controlled by a Federal Reserve Board on which each unit is represented". The same might as well be the model for the economic structure for the new Europe. The interlocking and inter-dependence of financial interests of the several Nations, Mr. Snowden thinks, may act as a great deterrent of war and waste of National resources on preparations for war.

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At the Silver Jubilee of the accession to the throne of the Mahārāja of Mysore held on August 8th and following days, H. H. gave a very inspiring reply to an address offered to him by his subjects from which we give the following quotation :

It is my earnest desire that this spirit of brotherhood should be extended to the continuous improvement of the conditions of those who are less fortunate than ourselves, remembering that all the communities alike are members of my people and children of our country.

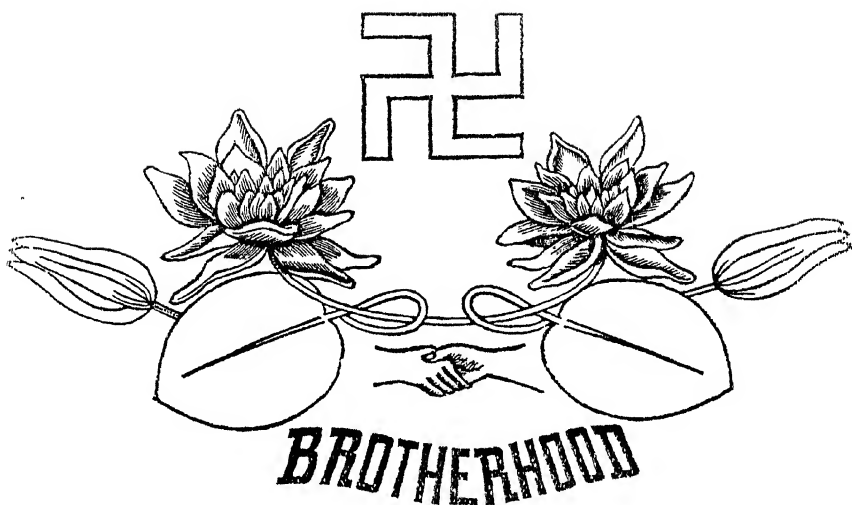
I pray that a similar spirit may extend itself to the dumb creation, and that we may see animals, and especially those we hold sacred, treated with ever-increasing consideration for the feelings which they cannot express.

And I appeal specially to the rising generation to hold before themselves always the ideal of brotherhood and of good citizenship, so that when they come to fill our places, they may continue in all good ways to advance and increase the welfare of our beloved Motherland.

Finally, I send my loving greetings to each one of my dear people, with a heart full of solicitude for their happiness. With unceasing effort I shall, while life lasts, endeavour to promote their welfare and prosperity, and I pray that God may give me light and strength to achieve this the supreme object of my life and rule.

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The Silver Jubilee of the Co-Masonic Order in England will be celebrated in London on September 26th.



TOWARDS FULFILMENT¹

By THE RT. REV. J. A. MAZEL

RECENTLY a book came into my hands, which gave me so much joy, that I should like to try and share this with others. The book is *The Cloud upon the Sanctuary* by Karl von Eckartshausen,² and I shall begin by freely quoting from it.

The author writes :

. . . That illuminated Community of God which is scattered throughout the world, but is governed by one truth and united by one spirit. This community of light has existed since the first day of the world's creation, and its duration will be to the end of time. It is the society of those elect who know the Light in the Darkness and separate what is pure therein.

¹ A condensed report of a Lecture.

² Translated from the German by Isabelle de Steiger.

This community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved therein for the children of light. Perfect knowledge of God, of nature and of humanity are the objects of instruction in this school . . . It is the most hidden of communities, yet it possesses members gathered from many orders; of such is this School. From all time there has been an exterior school based on the interior one, of which it is but the outer expression. From all time therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was called the interior Sanctuary or Church.

Hence this Sanctuary, composed of scattered members, but knit by the bonds of perfect unity and love, has been occupied from the earliest ages in building the Grand Temple to the regeneration of humanity . . .

This interior community of light is the reunion of all those capable of receiving light and elect thereto, it is known as the *Communion of Saints* . . . it alone . . . is in the possession of the science of the Saints. By it the agents of God were formed in every age, passing from the interior to the exterior, and communicating spirit and life to the dead letter . . .

This school of wisdom has been for ever most secretly hidden from the world . . .

By this school were developed the germs of all the sublime sciences, which were next received by external schools, were then clothed in other forms, and in fine sometimes degenerated therein . . .

All men are called, the called may be chosen, if they become ripe for entrance.

Anyone can look for the entrance, and any man who is within can teach another to seek for it; but only he who is ripe can arrive inside.

He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself . . .

Religion and the Mysteries go hand in hand to lead our brethren to truth; both have for object the reversing and renewing of our natures; both have for their end the rebuilding of a temple wherein Wisdom dwells with Love, or God with man.

It is, therefore, with these views, which accord exactly with ours that you will compare religion, and the mysteries of the holy schools of wisdom, to loving sisters who have watched, hand in hand, over the good of mankind since the necessity of our birth . . .

We are approaching the period of light, and the reign of wisdom and love—that of God, Who is the source of light. Brothers of light, there is but one religion, whose simple truth spreads in all religions, as in branches, returning through multiplicity into the unity of the tree.

Sons of truth, there is but one Order, but one Brotherhood, but one association of men who are agreed in the sole object of acquiring light. From this centre misunderstanding has brought forth innumerable orders, but all will return, from the multiplicity of opinions, to the only truth and to the true Order—the association of those who are able to receive the light, the *Community of the Elect*.

Morning follows night, the sun rises, and all moves on to full midday, where shadows disappear in the vertical splendour. The letter of truth must exist in the first place; then comes the practical explanation, then the truth itself; it is only thereafter that the Spirit of Truth can descend which testifies to truth, and sets the seals closing the light . . .

Until the present time the inner sanctuary has been separated from the Temple, and the Temple beset with those who belong only to the precincts; but the day is coming when the Innermost will be re-united with the Temple, in order that those who are in the Temple can influence those who are in the outer courts, so that the outer may pass in.

My best blessing upon you, O my brothers, if you understand these great truths. The recovery of *the triple word* and of its power will be your reward. Your happiness will be in helping to re-unite man with man, with nature and with God, which is the real work of every craftsman who has not *rejected the Corner-Stone*.

Now we have fulfilled our trust; we have announced the approach of high noon, and the joining of the inner Sanctuary with the Temple; we leave the rest to your own free will.

These teachings were given out by von Eckartshausen not later than at the end of the eighteenth or the beginning of the nineteenth century, and yet for us as Theosophists, they are so living that, remembering how long ago they were printed, on reading his book one experiences glad surprise following glad surprise.

If we notice the difference in the attitude of the people of his day and those of the present time with regard to such truths, as are quoted in this article, we may say that it augurs well

that, whereas in the beginning of the nineteenth century there could have been but a few amongst the Occidentals acquainted with these truths—and of these, fewer still could have understood them—these few have now grown into several thousands, thanks, for the greatest part, to the work of the Theosophical Society. And if, futhermore, we see what has happened within the ranks of the Society, we have still more reason for rejoicing.

Much of that which von Eckartshausen announced has been fulfilled.

Thousands now know of the existence of that "One Order," that "One Brotherhood," and know that we shall all one day enter the "One Truth" and the "Real Order," the "Society of the Elect"—the Great White Lodge.

Thanks to the fact that the "Letter of Truth" has not been altogether lost¹ it became possible for our great leaders, building upon that foundation, to give "the practical explanation" which was soon followed by the "Truth itself" and through which, greatly owing to the work of some of the movements which originated within the Theosophical Society, much more has been told than has been found possible to give out for many centuries past. Only recently is it that more fully "the Spirit of Truth can descend which testifies to truth".

In those movements the "desire" and the "aim," the "office" existed "to revivify the dead letter and to spiritualise the symbols, turning the passive into the active and death into life" supported by "His spirit of Light, Who is Wisdom, Love and the Light of the world".

"The Temple" is now no longer "beset with those who belong only to the precincts," but the day has come

¹ Let us never forget that we owe great thanks to those who, without perhaps knowing it, have, nevertheless, in the course of the centuries, faithfully assisted in the Church and the Temple to preserve this "Letter of Truth".

"when the Innermost" is, at least partially, "re-united with the Temple, in order that" some "who are in the Temple can influence those who are in the outer courts, so that the outer may pass in".

For there is nowadays in our Society many a one "capable of receiving light and elect thereto," who entered because he was "ripe," "often where he thought least likely, and at a point of which he knew nothing himself". And the number of such is constantly increasing.

There are many amongst us who "seek for it," who endeavour "to become ripe".

There are still more among us who, having understood that "religion and the Mysteries go hand in hand to lead our brethren to truth," have joined and are now working with all their heart, with all their soul, with all their mind and with all their strength, in the movements which are aiming at revivifying religion and the Mysteries in a purified form.

All this has become possible, especially during the later years—and this is also a cause for rejoicing—through the greater freedom from bondage to form which has gradually become manifest in the work of the members of the Theosophical Society.

It is to a large extent through doing work in the movements originating from within the Theosophical Society that we have learnt—that we are busy learning—to transcend form and to become consciously masters of form. We are no longer *bound* by it, we *choose* forms because of their intrinsic qualities, because of what can be *done by means of them* for the uplifting of humanity.

There is less room for dogmatism, at least not with our free workers who are conscious of what they are doing, and we certainly think more independently than we ever did before.

This, at least, is being encouraged in all our activities, including the movements mentioned above, as can be seen for instance from the "General Information" in the beginning of the Liturgy of the Liberal Catholic Church :

It permits to its members freedom of interpretation of the Scriptures, the Creeds and the Liturgy. Regarding the mind as one of the great avenues to spiritual apprehension, it encourages among its adherents the freest play of scientific or philosophic thought.

It is precisely through the inauguration of the additional movements that many of our members have been forced to use their discrimination in order to be able to choose to which of these they should apply their energies, and this has caused them to think more clearly and independently than before.

The multiplicity of these activities which have arisen around the Theosophical Society, as so many facets to this disseminator of Truth, has largely averted the danger of sectarianism, prejudice and orthodoxy.

We have come into touch with so many and diverse ideas, whose right of existence we must acknowledge, that we have been forced to become more tolerant than before. There is now still less room in the Theosophical Society for a narrow, and never intended, dogmatism.

We less than ever exclude anything because it bears a strange label, we are less than ever bound by a title, we have become more broad-minded and we have acquired a larger sense of appreciation. We less than ever exclude anything because our literature has not yet put its seal upon it, thereby stamping it as an acknowledged Theosophical subject. We are free to make our own choice. We are, at present, still more impatient than before of people who merely repeat what others have said, of people who are full of mere book learning. We desire to think for ourselves. In the present time we are certainly more extensively *doers*—

the great impulse which was originally given to the Society has multiplied itself over tenfold during the latter years. We are giving our time and our energies more joyfully than ever before.

We may congratulate ourselves with the direction in which we have been marching. May we continue to proceed in this manner with confidence, with courage and especially with great love for Those Who have enabled us to take part, for however small a fraction, in Their Work.

J. A. Mazel

COMMERCE

By PHILALETHEIAN

THE PLACE OF COMMERCE IN COMMUNAL LIFE

COMMERCE is a function of communal life. The purpose of that life is the evolving of increasing powers of virtue, understanding and art.

The function of commerce is to provide and distribute the necessary food, clothing, shelter, ornaments and utensils for the convenience of our physical life with the minimum of effort and the maximum of utility and beauty, at the same time offering scope as a field of evolution for the development of their faculties to those engaged in it.

Business which is conducted in harmony with these purposes of life will prosper, provided the personnel is able and willing. If a business is based on selfishness it will eventually collapse however phenomenal may be its apparent success.

THE MAIN FUNCTIONAL ORGANS OF A BUSINESS

Business activity naturally divides itself into departments of which the main divisions are:

1. Finance—getting the money-capital and applying the profits.
2. Personnel—engaging the staff.
3. Equipment—getting the means of working.

4. Buying—getting the materials.
5. Production—making the goods.
6. Research—improving the goods and creating innovations.
7. Costing—calculating the prices.
8. Selling—getting the orders.
9. Accounting—recording the transactions.

FINANCE

Money is the medium of exchange of physical property and labour. Commercial wealth results from the alignment of financial success (monetarily profitable exchange) with spiritual wealth by dedication to the law of true economics—mutual real gain by exchange. Pseudo-wealth may result from selfish financial manipulation.

Capital may be owned and profits received by a nation, a municipality, a producing group, a purchasing group, or money-lenders as such. Profit is the principle of growth and expansion working in finance and commerce. Financial profit may be spent, dissipated, exchanged for existing commercial wealth, or converted into further commercial wealth by being wisely applied to commercial progress.

THE IMPORTANCE OF PERSONNEL

A business is run by a living organism of men and women, interdependent in function, each unit necessary for the proper working of the corporate body.

The well-being of the whole depends on the well-being of every unit. A weakness in any unit of the staff reflects itself in inefficient work, the consequences of which are detrimental to the service rendered and react on the whole concern. It follows from this that the most essential factor in a business is the personnel. Every post should be filled by a person

who is fitted for that post, whose natural abilities find their full expression in that channel and type of work, and whose abilities are at a sufficiently advanced stage of unfoldment to enable him to perform the duties adequately and successfully.

Furthermore, it requires that every member of the corporate body should realise the dependence of the whole on him, the benefit or hurt to the whole of his work ; and conversely, the reaction on him of the beneficial or detrimental consequences which must inevitably flow according to whether his activity is wise, foolish or inadequate.

THE GENERAL QUALITIES REQUIRED IN COMMERCE

The faculties which are most needed in business life are :

1. Stability of character—loyalty.
2. Clarity of vision—mental proportion and penetration.
3. Thoroughness.
4. Unfettered and trained thought—imagination.
5. Idealism.
6. Nimbleness—gumption.
7. Decisiveness—initiative.

DECISION, UNDERSTANDING AND WORK

Every member of the staff, from the directorate downwards, needs these three powers in varying degree and mode.

The successful employee will understand his work and his problems and the relation of his work to the Company's activities as a whole. Understanding the problems, he will be able to decide on his particular line of action. Following the decision, he will plan and perform. For the Managing Director at least an understanding of group-working and the potentialities of the temperamental characteristics of his staff, such as can only be acquired by intuition, is essential to weld his working-body into a harmonious whole.

Commerce is necessarily a corporate working. Hence the value of Masonry as the business man's religion.

TRUST

In every transaction between men, trust is either being created or destroyed.

In Commerce this applies to the relation of the worker with those to whom he sells, and those from whom he buys, and those whom he employs, and those by whom he is employed. Every obligation honourably discharged is a strengthening of the corporate body, an alignment of the living stones of the Temple.

THE DIRECTORATE

The success or failure of a business is largely dependent upon the character and ability of the Directors, and particularly, and mainly of the Managing Director (s).

The Directors decide the broad policy of the Company. The Managing Director applies it. He is responsible for the selection of the men who form the working body of the Company.

He must have power to elaborate the Directors' intentions into definite schemes and to delegate those schemes to his lieutenants.

He must be able to judge the capabilities of men and be free from preferences of personal favour in order to select the right men to be his lieutenants.

He must be able to conserve his time, make wise decisions rapidly and always be willing to listen to his lieutenants' problems and give them guidance and direction. Particularly does he need the faculty of preserving the balance between departments and co-ordinating their activities into a healthy and proportionate whole.

He needs, too, the ability to spend money productively, that is, to be economical, not parsimonious, not extravagant.

THE MANAGEMENT

The Managers chosen by the Managing Director must be able to execute and further elaborate the schemes of their chief: to refer to him for guidance when in doubt, and to be self-reliant enough, rarely to be in doubt.

They must have special aptitude and knowledge for their particular sphere and the ability to select wisely the staff necessary in their departments.

EQUIPMENT

Here the importance of personnel is obvious. The selection of the right and best equipment for the purpose in hand, and the arrangement of it in the most convenient working order depend upon the judgment and organising skill of the one in charge, and his or her weaknesses and deficiencies clearly hamper the efficient working of the business to the detriment of those concerned.

BUYING

The position of the buyer particularly calls for reliability, idealism and technical knowledge of the products required.

Reliability—because in a transaction between one man and another, or one firm and another, the building of trustworthiness is the insurance against fraud and secures ease of working. The buyer has not only to be trustworthy himself for payment of accounts when due, but also to call forth the trustworthiness of others with whom he is dealing, by expecting a square deal and by closely defining what he expects until reliability has been proven.

Idealism—because whilst he must buy in the cheapest legitimate market, he needs the strength to refuse to buy inferior products and from sources where sweated labour is known to be employed.

Technical knowledge—because however high his character, if he is not familiar with the goods he is handling he cannot buy with proper discrimination.

PRODUCTION

Care for the maintenance of the standard of quality and finish, flexibility of organisation to meet demands quickly, and imagination and initiative to look for improvements and to deal with emergencies are outstanding necessities in this department.

RESEARCH

Commerce cannot stand still. Public taste is not monotonous, it demands variety. Increasing knowledge brings opportunities for improvement. Commercial undertakings must ever be bringing out something new. There must be the imagination and contact with the trend of public taste to foresee what type of article will find public favour in the immediate future, and to devise the necessary modifications and introduce improvements.

COSTINGS

Thoroughness is essential here. Inaccurate costings may lose business on the one hand, or lose money on the other.

With precision there is needed also an awareness of the fluidic nature of costs resultant from the variability of many of the factors under different circumstances. Hard and fast

costing is liable to lose profitable business in competitive commerce. There must be a margin of "play" to adjust principles to expediency in particular cases—but the margin must be limited.

SELLING

The method of selling will vary considerably according to whether production is speculative or by requisition.

If goods are supplied according to the requirements of the community, selling, as an assertive function, disappears into service according to need. The commercial system then exists to supply what is needed.

In competitive commerce where goods are produced speculatively, selling consists in convincing intermediate traders and the public that they want that which the particular salesman has to offer, by propounding the advantages of the product and as far as possible stimulating the desire for possession over and above the usual demand.

Speculative commerce is wasteful and uneconomical. It approximates to sound commerce in so far as it aims to serve the needs of the community. In so far as by keen foresight it economically supplies that need it will become stable and secure.

SECURING ORDERS

In socialised commerce, orders are received according to the fall of stocks in the stores which supply the needs of the community.

In competitive commerce, orders are secured according to the enthusiasm and astuteness of an organisation of salesmen, energised, enthused and supplied with literature and arguments by a Sales Manager.

ADVERTISING

Advertising is the means by which the public are advised of what is available for them to purchase.

In competitive commerce it is also a means whereby they are induced to buy.

In socialised commerce it hardly need consist of anything more than catalogues supplemented as improvements, innovations and new varieties that are produced.

STOCK AND DESPATCH

The needs of the community must be served rapidly and efficiently. To do this, well-balanced stocks are essential. To control stocks is easy when the demand is regularised according to need, but problematical when trade is speculative and orders depend upon stunts and the stampeding of public fancy.

ACCOUNTING

Complete financial records are needed and accounting is a training ground in precision. Statistical records, analytical and composite, also fall naturally under this division.

CORRESPONDENCE

Enquiries, complaints and correspondence generally, in whatever department, must be promptly, efficiently and courteously attended to. Laxity in this respect is significant of weakness in the personnel, and, if not corrected, will degenerate into disruption and chaos.

Philaletheian

THE RUBY

JEWEL with semblance of a living wine,
Wrought from the rock and stone to frozen fire,
An earthen blossom, and an humble shrine
Of the illimitable Life-Desire !

So small—upon a hand of slender mould
Thou mayst add lustre to its fine intent ;
Of such a splendour, that to sovereign gold
The glow of secret royalty is lent.

Each beauteous thing but tells of beauty's Self,
Unveiling That which is for ever veiled ;
For beauty without mystery is pelf—
God is not seen, but through the seen is hailed.

Our earth and sky yield nothing to the eyes
To equal that deep Secret in their breast.
Beyond our vision further vision lies
To goad the flagging spirit into zest.

Through all we know and sense the spirit yearns
To the unspoken, ever unrevealed
Heart of our heart ; and still unsated burns
For the One Truth, One Love, It holds concealed.

DOROTHY M. CODD

DIVIDING THE INHERITANCE

A LAY SERMON

By DAVID W. MILLER

And one of the company said unto Him, "Master, speak to my brother that he divide the inheritance with me."

And He said unto him, "Man, who made me a judge or a divider over you?"

And He said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."¹

INSEPARABLE from the highest ideals are the issues that pertain to the holding of property. In this is included the right attitude towards those who do not possess, and the various claims presented by and for those who are propertyless. No rational view of modern conditions is possible unless there be an intelligent understanding of the many and complex questions involved. Nor can the inquirer shirk the obvious fact that we have now reached a stage in evolution when the ethics of possession are, very properly, frequently challenged. Nor can it be disputed, I think, that to live in an attitude of rosy-dream personal ecstasy, unmindful of the cruelties necessarily in operation under the law of supply and demand, is both spurious æsthetics and nauseous religion.

In the Biblical reference above, it seems as though one in the crowd desired an authoritative pronouncement on a felt case of injustice. It looks as though this practical inquirer

¹ S. Luke, XII, 13, 14, 15.

was rather weary of the apparent vagueness of the Teacher, and sought to bring the matter to an immediate application. A very ardent believer in social justice might interpret Christ's answer as an evasion. The exhortation to beware of covetousness, and the further affirmation, though true enough, stresses the enormous and first place significance of the right inner attitude.

It would not be correct to infer that the Master was indifferent to the matter raised, but rather that He saw the need in this particular case of emphasising the folly of personal desire. It is not suggested that the claimant had a bad case. One is justified in giving him the benefit of the doubt. It would seem that the great idea of the Teacher was, that it is possible to claim justice in an unjust manner; and that such assertion of just claims was in itself equally an error with the alleged unequal division of the property.

Herein is a hint for all workers for universal brotherhood. One cannot question the need for much outer reform and readjustment, but there must be no personal feeling in the work, no personal resentment, angry disputation, or acquisitiveness. It is curiously possible to resent tyranny with a tyrannous spirit; to oppose inartistic conditions in a most inartistic manner; to advocate lofty ideals with a spirit which is the negation of them.

As the public conscience is becoming more sensitive, there is a great danger of attacking certain evils with the wrong weapons: of paying the offender with his own counterfeit coins. Such opponents of wrong, using thus the sword of the oppressor to punish the oppressor, is not overcoming evil with good. He is perpetuating the special genius of the sinner, instead of supplanting it with a better. The resultant may be a trifle better for the moment, but the fruit of the angry vindictiveness cannot but be after its own kind. Hence it is questionable whether real improvement has been effected.

There are, generally speaking, two methods of approach in the endeavour to embody nobler conceptions of life. One is to give expression to scathing denunciation, and organise forces to smash the offending enactments and to peremptorily deal with the upholders of such institutions. The history of the world has numberless instances, such as these, which, I venture to think, suggest their unsatisfactory nature. The inevitable reaction of the unideal wielding of the ideal axe, so to speak, has occasioned fresh combats.

What is the other and better mode of approach? Surely it is via the seer of the vision splendid, who is in love with archetypal revelation. Must it not inevitably be via the souls purified of all personal desires, who have no emotion contrary to love? Indeed, can anything frustrate the agent of Divine Love? Even the perpetrator of injustice cannot but feel the victorious nature of an ideal which includes indiscriminately himself as well as the victim. It is sound constructional common sense to remember the many implications of "hatred ceaseth by love". The materialistic reformer is a contradiction in terms. He but paints the rotten building. The devotee, aflame with the vision of a new creation, cannot but "make all things new". The old, whether it be unjust and complex economics, childish conceptions, or many and varied personal inflations, soon cease to be, for lack of attention.

It is probable that the brotherhood yet to be, will not be achieved by the old, noisy, and wasteful machinery of present methods. Men will have seen and felt an inner harmony that discards old arrangements as does the aviator, the stage coach or bullock waggon.

The disputant re the inheritance has distorted vision owing to "seeing through a glass darkly". He is absorbed by the thought of his "rights," and has left no place for the more important "duties". He was clamouring to possess, instead of being eager to give. In seeking to adjust the

personal and smaller matter, he has missed the collective and larger point of view. Is it not always so? The personal quest, even when "justice" be admitted, is restrictive, disappointing, partial, and deadening to both the individual and all he contacts.

It is otherwise with the man who has deliberately let go all efforts for self. The burden of personal interests having gone, he is joyously free to seek the things of the spirit which, while vaster than anything material, yet includes all within its concern, even the material. The man wise enough to accept uncomplainingly all personal disabilities, but who works to lift burdens from others, is himself freed, sooner or later.

The parable which follows the Biblical quotation gives further light on the significance of being "rich toward God". This spiritual state does not imply aloofness from earth's toils and troubles, but it frees the individual from the disabilities that make for sourness, harshness, confusion, and indifference. He is afire with the energy of God, and his whole nature is alive to express the beatific vision. He is the irresistible reformer. As his life does not consist in "the things which he possesseth," he is voluntarily free from many personal cares. He can then place the whole weight of his capacity into the effort to adjust material concerns to conform to spiritual purposes. His limitations come not from within, but are imposed by the purblind majority who still cling to the relatively unimportant. But the seer is not distressed or offended when his angle of vision is discredited. He is but concerned to maintain the clarity of his God-given vision, and with personal unobtrusiveness but with inner dynamic force, works for its own joyous embodiment.

David W. Miller

ALIENS

By SATURNIAN

AS there are aliens to be found in every country of the world, so amongst our humanity do we have aliens from another kingdom, a kingdom evolving like ourselves under certain conditions which are termed Nature's laws, laws which are applicable to the plane on which they operate; for conscious entities functioning on any level must conform to the conditions appertaining thereto.

These immigrants from the realm of the Devas, who have joined our evolution and become human, are not, relative to the world's population, numerous; it would be more correct to say that they actually number a very small percentage only of the whole human race, for these beings have joined our ranks at different times, some ages ago, others comparatively recently, and it might be assumed that the migration, though small, has been going on all the time.

Those of them who have had numerous incarnations, and therefore become thoroughly humanised, do not show so unmistakably the traces of their ancestry as do the more recent arrivals who are so often distinguished by an eeriness, an insouciance, a naïvete and a quite different way of regarding things from that of the average human; but, however numerous the incarnations they have experienced, these Deva folk do possess certain tendencies and characteristics by which they can be distinguished from ordinary men and women.

If fortune smiles on them they are generally discovered in the realm of music and the arts, they love nature and dislike the crowded life of cities, they form strong attachments to individuals but human beings in the mass are abhorrent to them, they are Bohemian in taste and unconventional, unmoral rather than immoral, but none can deny that they supply a want that the world could not afford to dispense with.

What brings them into our kingdom is a mystery; it may be the desire to experience, the wish to emulate, but, having done so, they invariably pile up Karma which keeps them on this plane until it is finally worked off.

Some, indeed, are weary of earth life and would fain return to their own folk, but, having incurred kârmic debts, they have to remain human until the last penny is liquidated: happy are those who are possessed of highly developed faculties and can, at will, be conscious of their own kingdom and its inhabitants despite the fact that they themselves are enmeshed in matter one degree more dense.

Some take to floriculture, arboriculture and horticulture, and in such occupations feel at home; alas! how little man appreciates the work of those who contribute so much to the perfecting of his fruit, his vegetables and his cereals.

In this particular work we, of course, find many true humans as we also do in all the arts and crafts, for there are men and women whose propensities are akin to those who inhabit the Deva world, and surely these belong to that class which, when it has completed its human evolution, will select the Deva kingdom in which to continue its Monadic progress.

In the great races that have yet to come into existence, the sixth and seventh Root Races, there is certain to be a better realisation of the other great kingdom, a *rapprochement* and affinity, a desire for mutual help and co-operation; already in

our fifth sub-race of the Fifth Root Stock there are individuals working, some consciously and some intuitively with the Devaic powers, and, in the future, their number, which at present is not so small as some might imagine, is certain to increase.

Now, it is probable that the population comprising the kingdom of the Devas is, in some respects, as unevenly distributed over its sphere of operations as humanity is over its more solid core, and may we not assume that the manner of this distribution has been to a certain extent brought about by the work of man in so much as it has affected the natural order on the surface of this planet?

It is easy to understand why manufacturing districts like the black country lying between Birmingham and Wolverhampton, Leeds, Sheffield and other industrial centres would be avoided by nature spirits, for these would naturally congregate in those places which the hand of man had not defaced and defiled; also, in localities like the Zambesi Falls, and, in bygone times, the Niagara Falls, where nature is both majestic and beautiful, such places would be likely centres where the great powers of nature, and hosts of minor spirits had congregated, but, now that even these beauty spots have fallen under man's sway and become infected with undesirable human vibrations, it becomes understandable how that concourse may have become reduced, for it is very few of the truly human that the Deva folk can bear with.

There are, however, places in the world which might be termed Devaic Centres, places that are protected from the inroads of human beings by the nature of the localities in which they are situated, in the possession of climatic and other conditions not favourable to human life, malarious tracts infested with musquitos (anopheles), the prevalence of malignant fevers; these are often of surpassing beauty though surrounded by zones inimical to men.

Some of the most sublime scenery in the world has been discovered and opened up for man's edification, some has never been discovered except by a favoured few, other places will possibly never be known until man has approached much nearer to his goal.

There must be very few who have been privileged to penetrate into any of these centres, and to have escaped with their lives, but they must have received impressions which the lapse of years would fail to dim, for, while the physical might suffer almost unto death, man's higher principles would have experienced and realised that great unity of life, the oneness with all, for, in spite of being cut off from kith and kin in some remote but lovely jungle, in some wild ravine or on some desolate mountain, always there must be felt the presence of unseen friends, no consciousness of loneliness, rather only one of absolute peace and harmony, and subsequent sorrow when a continuance of physical life compelled withdrawal.

Saturnian

WHITHER GOEST THOU?

By THE LADY EMILY LUTYENS

MANY members are, I am sure, a good deal troubled at the present time by the various and many claims made upon them both for work and money by the many organisations which exist side by side, all with an equally good object, and all claiming special donations and work. Perhaps I can explain myself best by putting the matter from a personal point of view.

I am a member of the Theosophical Society and my membership costs me £1-0-0 a year. In addition I am supposed to subscribe to THE THEOSOPHIST (12s. per an.) and *The Theosophical Review* which is my National organ and which costs 7s. 6d. I am further expected to give a yearly donation in order to defray the perpetual deficit. So much for money; but I am also expected to work for the Society.

Then I am a member of the Order of the Star in the East, to which organisation I also have to give donations both for international and national work. I subscribe to *The Herald* (12s. per an.) and help to support *The Dayspring*. For this organisation I also have to work.

Then I am a member of the Co-masonic Fraternity and have to pay a yearly subscription of £1-1-0 to each Lodge and Chapter to which I belong. This organisation also publishes a Journal at a yearly cost of 8s. 6d. and much time is expended in meetings.

I am also a member of the Liberal Catholic Church which claims support both in work and money and has a periodical of its own (7s. 6d. per an.).

In addition to these we have special funds for the Happy Valley Foundation, the 80 Year Young Fund, the General Purposes Fund and others.

I am not offering the slightest criticism of any of these organisations or of any of these funds. All may be excellent and necessary, but I am sure that the moment has come to pause and ask: Are we dissipating our energies and our resources by undertaking too many things and would it not be wiser to choose the way that accords best with our particular temperament and the goal which we have set before ourselves, and throw all our energies into the organisation which best furthers that goal rather than become bankrupt, financially, mentally and physically, by attempting to support too many activities? I have found the answer myself to my own question and think that my solution may help to clarify the minds of others.

Since first I heard in 1910 of the coming of the World-Teacher I have had no other goal in view but to serve and follow Him when He comes, and since first I saw Krishnaji in 1911 I have never doubted for a single moment that he would be the representative of the Teacher to the world. That belief of former years is now a certainty, and therefore I feel that my relation to all these various organisation has to be reconsidered.

Every Church and Order and Society may be a signpost along the path, but none should be taken as halting places.

The Theosophical Society is the parent of all these organisations and all must owe to it a debt of gratitude, for without the Theosophical Society they would not have come into existence. The Theosophical Society has been for me the door through which I have entered on to the path of peace which has led me to the feet of my Teacher and for that reason I hope to remain always a member of it and to support

it with what time I can spare from that work for the Order of the Star in the East, which for me comes first.

I am not by nature or temperament a ceremonialist and that which drew me to Masonry was the idea that here was another organisation based on Brotherhood which by its tenets was helping to prepare the way for the coming of the Master Builder and I helped to found a Lodge for that special purpose. But now that the Master Builder is here I propose to withdraw from active work in symbolic building as my time is needed for co-operating with Him in the building of a new social order.

I joined the Liberal Catholic Church because, although belief in the second coming of Christ is not incorporated in its principles, nevertheless it is preached from its pulpits and its Sacraments are intended to aid its members to be worthy to serve Him when He comes. I have derived much help and inspiration from the Liberal Catholic Church. In the Eucharist I have realised the mystic union with the Christ I worship. But the Sacrament of the Altar is primarily a commemoration of the past to be performed by Christians, as stated in the Communion service of the Church of England, "until His coming again". Therefore now that He is here in His living presence there seems to me to be no longer a need to look backwards. I believe that I have found a simpler and more direct path to union with the Lord whom I worship, a path which exists for all without the aid of priest or ceremony. The morning mists which hang over the mountain are beautiful but they fade away before the rising of the Sun; the lesser good is transcended by the greater.

I wish to make it clearly understood that in stating my own position I do not intend the slightest criticism of the Liberal Catholic Church or of Masonry. I recognise to the full the excellence and value of both, but so far as I am personally concerned I have but one goal in life henceforth, which is to serve my Teacher and I therefore place all my

time, money, intelligence, and energy at the service of Krishnaji. My highest ambition is to co-operate with him in bringing happiness and liberation to the world. As to the Kingdom of Happiness there are no barriers, so I would break down every barrier in my own life which separates me from my fellow men. As Happiness and Liberation are the goal for every human being and not the exclusive property of any Society, Class, Church or Sect, so, having found Happiness for myself, I would share it with all those who are less fortunate, no matter where they may be found.

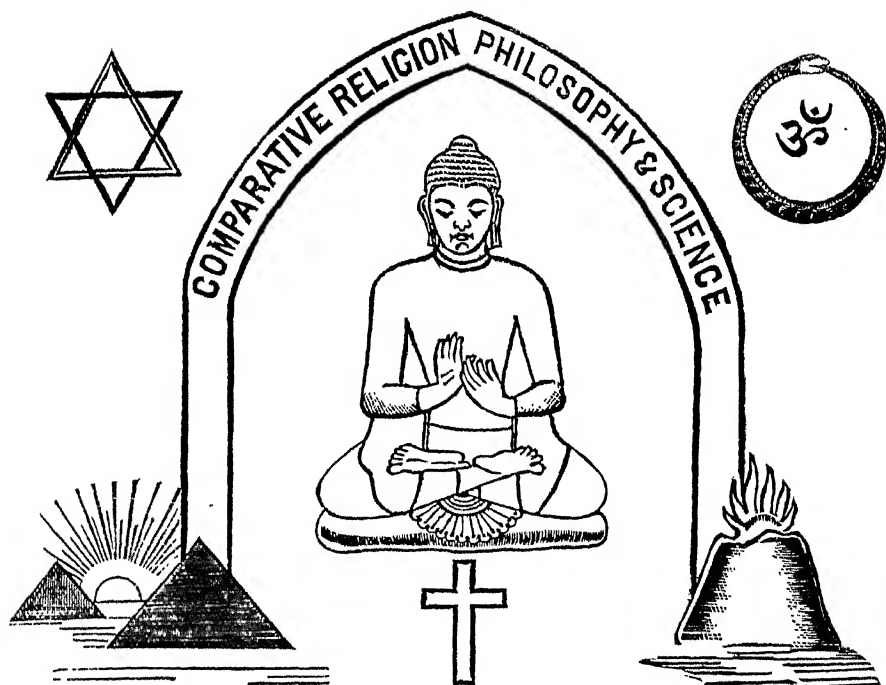
I know that Liberation is only to be won from within, that no outside form can bind the soul that is free. I know that one can belong to any Church, or Society, or sect and yet be free; that one can belong to none and yet be bound.

Every Church and Society may be a path to Liberation, but I yet believe that there is a shorter path outside them all and that is, as Krishnaji so beautifully puts it: The simple union is best.

I am struggling to be free within, to break the fetters which are self-imposed, to follow Krishnaji into Liberation. That is a question of interior attainment and not of outer obligation. Liberation can be won in any life, at any stage of the long path of evolution. But it is not in every life that the Teacher comes and that the opportunity is given to us to become His disciples. There are thousands in the world who will continue to follow the old paths, the old religions, the old customs; thousands who love ceremonial and find in ceremony their closest touch with Truth. There are only a scattered few, perhaps, who are ready to follow the Teacher along the new path, which leads to Happiness and Liberation.

It is the chief desire of my life to be one of the few, if He will accept me, as His servant and disciple.

Emily Lutyens



THE WAY OF ATTAINMENT IN DRUIDISM

By D. JEFFREY WILLIAMS

"There is no holiness but in compassion for every living thing."

A Druidic Saying

EVERY great religion, every school of truly mystical thought, has outlined for men a path of spiritual attainment. In the great religion of Hindūism we find three different paths are traced, and they may be called the Path of Action, the Path of Knowledge, and the Path of Devotion. In Buddhism we have the Noble Eight-Fold Path with its

emphasis upon sorrow as man's lot in this world, the cause of sorrow, and the cessation of sorrow. Sir Edwin Arnold's beautiful poem, *The Light of Asia*, has outlined the Buddhist path in a very wonderful way. In China the Ways of Taoism and Confucianism are well known. And in the West we have the traditions of the Mystery Schools of Egypt and Greece as well as the "inner" side of early Christian teaching.

A tradition of this path of spiritual attainment has come down to us also from Druidic sources. Students of early Welsh and Irish legends, tales and poems, have often come across many references to secret rites, initiations, to purificatory disciplines, baptisms, and regenerative processes, which have either puzzled them very much or have been the occasion of smile or sneer.

Apart, however, from the legends and poems, apart from the fragmentary references in the works of Roman historians to the secret rites of the Druids, I am going to claim that in the Triads and manuscripts which have come down to us through the medium of the Welsh language, we possess a clear and definite outline of the way to the goal of high spiritual possibilities. In *Barddas* alone is given a profound conception of man's origin, as man, of his progress through this world of limitation and matter, his final destiny as a triumphant victor over all limitations imposed by the conditions of this world, and his attainment of perfection, of freedom, in a universal realm of Light and Bliss.

If I felt the need of the support of a great occult authority for such a claim, I might quote some words of Dr. Annie Besant in THE THEOSOPHIST¹ when she wrote in acknowledgment of the greetings sent by the first Convention of the Theosophical Society in Wales:

"I hope much from this banding together of our Keltic brethren in Wales, for they have a special culture of their

¹ December, 1922.

own, and a form of the 'narrow ancient way' from Druidic sources which should add a valuable ray of light to our ever-widening knowledge."

In order to be able to appreciate better the "path of return" in Druidism, we must for a moment consider its conception of the path of man's forthgoing from the Divine Source. Man, the little world, came forth, as did all living things, from the Great World. From the unmanifest, unfathomable Abyss of Godhead, from the One without a Second, from the All-Enclosing Circle of Infinity, the Universe issued forth and defined itself as a Circle of Light. God limits Himself within this Circle of Light. Within this Field of Light the Divine Mind operates and creates the Patterns of all things which will appear in His Universe. This Circle of Light is the plane of Divine Ideation and in it are found the Archetypal Ideas of which Plato speaks.

The Unmanifested Unity appears as a manifested duality; "God lay hold of the dead," that is, primordial Matter or Substance, with a view of imparting life to it. God insinuates Himself into the Substance of His love, is the way Thomas Vaughan puts this idea in his *House of Light*. God broods over the surface of the deep, is a more familiar poetic description. "Only a pair can manifest," says *A Study in Consciousness*.

On the Plane or Circle of Light the Manifestation is really triple, and the Druids symbolised this triple manifestation by three rays or columns of light. This symbol conveyed the idea of the Sacred and Unutterable Name of God. That God's Name was forever secret and sacred seems to have been regarded as the first truth of Druidism.

It is worthy of note that the Blessed Ones who exist in the Circle of Light perceive God "in one communion of glory, without secrecy, without number, and without differentiation that could be ascertained, save essential light, essential Love,

and essential Power". This would mean in modern Theosophical terminology that existence and life on that level would be a consciousness of unbroken unity, of the very nature of the Divine Glory save for the conception of separation in the Divine Mind Itself. On the highest spiritual planes we are told that all separation, all that implies disunity, all that suggests partition, in any sense, is seen as a complete illusion. On the highest spiritual levels we are one with the highest as well as with the lowest in creation. Because Light, and Love, and Power, are perfect on this high level, the Druidic maxim said that on this plane we realised a truth, some meaning of which the words "God and enough" conveyed, to us down here, this maxim has been regarded as the second truth of Druidism.

We came forth from the divine world of Light and Bliss as potential selves. We came forth to define ourselves, to find ourselves, to realise ourselves, in a word to become self-conscious beings. We should not have done anything by way of self-definition if we had remained on the lofty levels of Light and Bliss. We shared in that Bliss certainly, but we shared in it unconsciously and without effort or knowledge on our part. We had to come forth to the more and more unplastic regions of matter to learn to become Selves capable of knowing and being known. We too had to create our own world, draw a circle round ourselves, and create a self-hood of endless possibilities. For this purpose we entered upon a long evolution in *Abred*, the Circle or World of Matter, with its four stages culminating in humanity. In this world of matter, in all the stages from the mineral to man, shall we find the conditions that will enable us to build up a self-conscious individuality. It is only in this sense that man is the goal of creation in this world. Man is the goal where matter is concerned. God is the Goal where spirit holds sway. But in learning to master the

conditions of matter man forgets God and the Circle of Bliss ; he shuts himself up in a prison in order to build himself and therefore must shut God and all else outside for a while.

In the world of matter man becomes subject to the bondage of matter. In the mineral world the bondage is complete. The Druidic writings describe the world of matter as death, evil, opposition, necessity and limitation. In the sub-human stages of the journey through matter there is no power of choice because all beings below the human stage are under the dominion of evil and necessity. Because they are creatures of necessity they have no responsibility, and therefore are not subject to any law in the moral realm of nature. We now would say that animals did not create any *karma*. When we reach the human stage spirit comes more and more into play and hence man comes to exercise the power of choice, begins to exercise discrimination in the moral sense of the word. Man becomes a responsible being in the light of moral law, so to speak, and becomes the recipient of punishment and reward for his deeds. In reality he is neither punished nor rewarded, but receives the natural consequences of his own actions. "Thus is it seen," says Barddas, "that the state of humanity is a state of probation and instruction."

A Triad says there are three things which cause or determine all action, namely, "necessity and contingency in the Circle of Abred," that is, in the sub-human kingdoms ; choice by reason of liberty in the life of man ; and choice from love when he attains to the consciousness of the Circle of Light. If we reflect over this Triad it will reveal to us the whole story of the evolution of human consciousness from one point of view. It is quite clear that in the sub-human stages of evolution all action is determined by some necessity or other, by the desire for food, for instance. Action in the human stage is clearly determined by desires for outer things which give satisfaction to the man himself and also by motives

which impel him to work for the good of others. Selfish or unselfish motives give rise to action where human beings are concerned. The question of the freedom of man's will in relation to action is seen in the light of this and other Triads to be one of a power to choose in what I may call a vertical and not a horizontal manner. A man cannot choose to be other than he is, but he can choose to be better than he is. He is at liberty to choose to make progress at every stage while he is a man. When he was an animal he was compelled by outside considerations to go forward on the path of development. In the earlier human stages perhaps this power of choice was very, very feeble, almost non-existent; in the later stages of the human path, this power of choice consciously dominates everything in a man's life, his thoughts, desires, emotions and actions. As he reaches the stage of perfection the motive of love, of unselfish service, will determine all his action. When love perfectly determines a man's action, when love is fully expressed in every action, then he lives and works from a higher realm of consciousness altogether, and the Druid would call this higher realm the consciousness of Gwynfyd, that is, of Bliss or Light, within him. When man truly loves he co-operates with God, says another Triad. In *At the Feet of the Master* love is defined as "the will to be one with God . . . in order that because of your deep love for Him you may act with Him and as He does".

We are now in a position to see the rationale of the Druidic path of return. One of the most outstanding truths in Druidism and one that is strongly emphasised, is that the world of reality is the world of Light from which all things have descended and to which all things must return. We have no abiding city in this realm of matter and death. I do not mean to say that Druidism taught that we should escape from this earth in order to live in some heaven. The realm of death is the realm of limitation and necessity.

It is the realm of the lower, personal nature in man. It is a realm of darkness. In his real nature man belongs to Light, in his real nature man is essential Light and Truth. To this realm he is to return, and to this realm, if he is wise, he will choose to return. Instead of remaining in the condition of a prisoner he can, if he chooses, win his way to freedom. It is entirely according to his choice and attachment to either the lower or the higher, according to the wisdom he possesses in deciding for himself whether he remain a slave or become a master of his destiny.

The great purpose of our coming to Abred, the world of limitation and matter, was to define ourselves as individual self-conscious beings. For this purpose we are to go through every experience of good and evil, of pleasure and pain, and of every "opposition" and suffering. Evil, matter, limitation, are terms which connote opposition to the spirit and intelligence within man, and against which the divine nature within ever struggles and grows by means of these struggles. It is only by experience that we learn discrimination, only by defeat do we come to achieve victory, only by the painful process of foolishness do we become wise, and only by suffering do we learn to sympathise and to love.

When men begin to realise what the real purpose of existence in this world of sorrow and unsatisfied longings means, then they begin to think about it. From thinking about the purpose of existence they will perhaps decide to learn how to throw in their lot with that purpose and to try to co-operate in so far as they are able to understand it. Druidism advised that men should range their energies on the side of the higher in their nature at all times, that they should choose the fight on the side of the higher in their nature. Druidism is not for the very timid folk who are afraid to fight! To use a homely simile, Druidism advises the firm and fearless grasping of the

nettle of the lower nature, though it never suggests the crushing out of that nature.

Man's true nature is bliss ; but in this realm of limitation man must suffer until he realises that he can win freedom from suffering. He will continue to suffer until he comes to realise that joy is the root and ground of his existence in the real sense. He will continue to wander and grope until he finds the one Path that the eternal pilgrim within him desires to tread. He will continue to be baffled and defeated until he identifies himself with the unconquerable Hero within who ever waits the hour to strike on his behalf. He must continue to be the plaything of ephemeral fancies and thistle-down beliefs until he learns unerringly to guide his life by the silent polestar of Intuition. He will never be compelled to choose, he must make the choice himself at every stage of the way.

Druidism, as far as I have come across its teachings, has enshrined its deepest and profoundest truths in short Triads, and with an admirable economy of words. Presumably, these terse statements were intended as an aid in memorising the truths cast into this simple form. The Buddha Himself adopted a very similar method in teaching His followers. Hence, we find that the three primary sins or enemies which man has to conquer in his lower nature are pride, cruelty and falsehood. These three terms, of course, refer to something deeper than the surface meaning which we may be inclined to attach to them. In pride we have the essential nature of separateness and egotism, and separateness is the great heresy, said H. P. B., quoting some Eastern scriptures. It was from pride that men fell into Abred, says a Druidic fragment. This means that separation from the Divine Unity was a condition of suffering ; "man" fell into matter because he desired to separate himself as an evolving life from all that was not himself in order to evolve himself. On the path of forthgoing

this separative individualism is both right and necessary; "it could not be otherwise"; but on the path of return this separative pride is one of things that must be gradually overcome and finally eliminated. In cruelty we have a natural outcome of the nature that feels itself apart and separate and selfish, the nature that has its hand against all men and against all creatures, the nature that is Cain's, that fights, kills and destroys. On the path of return that nature must be transcended and more and more transmuted into the nature of love, and all the refined counterparts of hate and cruelty, all cruelty of thought and word, must become more and more impossible. In falsehood we have the blindness that is a natural accompaniment of separateness and cruelty in human nature. An intense egotist or a wholly self-centered person will always be blind to the real truth about the unity of all that lives, even about the truth of the brotherhood of man where his own nation, race and colour, are concerned. It is idle to pretend that the truth is seen and appreciated when we can inflict cruelty upon other human beings, children and animals, by being indifferent to their sufferings. We are responsible for inflicting all the cruelty upon others that we do not try to prevent or alleviate. If we are apathetic, if we are contented that all is well with those who suffer, then the truth is far away from us and we are merely victims of falsehood and illusion. This is a spiritual law, and this is one of the fundamental truths of Druidism so far as I can understand its teaching. "Inaction in a deed of mercy becomes an action in a deadly sin."¹ Our comprehension of spiritual truth may be measured by the extent or intensity of our compassionate activity.

Before a man can be finally restored to the realm of Light, of Truth, he must have completely destroyed all the qualities of separative pride, cruelty, and falsehood. The

¹ *The Voice of the Silence.*

escape from the dominion of the lower nature means the "victory over pride, uncharitable hatred, and cupidity," for no one with these qualities can enter the kingdom of unity and non-separateness.

The conditions needed for the attainment of the goal on the path of the return to the Circle of Light are set forth in the following Triads. When I first chose these eight Triads I had in mind the intention of quoting them as being generally representative of the Druidic conception of the way of return to Gwynfyd, the World of Bliss. I did not at the time notice that a special emphasis is laid in each of them upon love or the active expression of the love-nature as an indispensable condition of the return. Love, compassion, affection and habitual kindness, are a definite requirement, as will be seen.

"The three victories over evil and opposition: Knowledge, power and love.

"The three restorations of Gwynfyd: Primordial Awen (Genius), primordial Love, and primordial Memory; because without these there can be no Gwynfyd.

"The 'three plenitudes' of Gwynfyd are said to be: 'Participation of every nature; conformity to every Awen or Genius, though excelling in one; and love towards every living thing in existence.'

"The three essential characteristics of the Circle of Gwynfyd: Love as far as necessity for it exists; Order (for Harmony) which cannot be improved; and knowledge as far as thought and perception can reach.

"The three principal elements of Awen from God: Innate justice, habitual kindness, and natural understanding.

"The three constituents of Awen: Knowledge or understanding, strong affection, and devotion.

"Three things will confirm Awen from God: Energetic service, correct meditation, and courteous affection.

“ There are three things, and God is found where they are sought after : Compassion, truth, and peace.”

Over and over again in Druidic writings do we come across the insistence upon an all-inclusive love. Clearly, we cannot participate in every nature unless and until we have learned in the school of Love to reverence and sympathise with everything. “ The heart of him who in the stream would enter (must) thrill to every sigh and thought of all that lives,” says *The Voice of the Silence*. We cannot participate in any nature unless we are able to feel and understand exactly as that nature feels and understands. And a perfect love leads to perfect harmony with all things. There is nothing in the whole world that is naturally out of harmony with ourselves if we could only realise our true selves. “ Everthing is as divinely here as any is here,” wrote Walt Whitman. The real and fundamental harmony of the human heart responds to everything in the universe.

Universal Love implies a universal need for it. A fullness in any degree cannot be conceived without a corresponding void that draws the fullness to itself. It is the realisation of the immeasurable necessity for love that characterises the consciousness of Gwynfyd in men. It is strictly in keeping with this view of love, measured by the extent of need, that Druidic thought included every living thing as sharing in this need. It is not a question of loving in the way of personal liking and attraction ; it is rather a matter of becoming love in an impersonal way in order to meet every need in every human being. Animals and birds and vegetables and “ all inanimates things” also share this need for love, and existence of any need, anywhere, is the whole reason for the existence of love to fulfil it. The greater the realisation of the necessity for love, wherever manifested, the greater the realisation of the realm of Bliss within ourselves.

A knowledge that is without limit must follow in the wake of a love that is without limit. A love that includes all, and a harmony that fully responds to all, must give an intimate knowledge of all. It is profoundly true to say that we do not understand a person or a thing because we do not love that person or thing; it is equally true that we fail to appreciate the beauty in any person or thing because we fail in love. The absence of love is a decided limitation. Every hate, every dislike is a limitation, a shut door. Everything in the universe is an expression of the Divine Life and Nature, and all our personal dislikes and hates are closed doors and barrier-walls that we must pull down if we are to understand the things they shut out from us. When we love anything we begin to see its beauty, that is, we begin to see its real nature, which is the Divine Nature. Said Whitman :

I swear the earth shall surely be complete to him or to her who shall be complete !

I swear the earth remains jagged and broken only to him or her who remains broken and jagged !¹

The three restorations of Gwynfyd are those of primal Genius, Love and Memory. Writing on this Triad in *The Winged Destiny*, Fiona McLeod says :

For I think that nowhere, in any age, in any faith, is there a finer spiritual promise than what this Triad holds. If we be sure of these things, we need not trouble about any other. To remember with the remembrance of the soul; to love, in the ecstasy of the morning of the world; to enter into the genius of the earth, to be at one with every breath of life, to share every separate rapture; to see thought like flame, and life like clear water, and death like the shifting shadows of clouds; to *be* an eddy in that clear, swift-flowing water; to *be* a flame of thought, shaken like a plume of fire before the mirrors of a myriad mind, or to descend like fiery snow into their hills and valleys—and yet never to be lost, never to be drowned in light or fire, eternally errant, yet ever at the call of the Herdsman—that, indeed, is to live back into the life that was, and to live on into the life that is.

¹ To the Sayers of Words—Walt Whitman.

We may or may not subscribe to Fiona McLeod's claim of there being nothing finer as a spiritual promise for men in any age or faith than the one contained in this Triad? I doubt whether Fiona McLeod quite meant to make a comparison in the ordinary way. More likely, what was meant to be conveyed was that no spiritual promise known to him equalled this one. Certainly, it is a most wonderful promise; certainly, it is a spiritual promise that tells us as much of the truth as can be known in mere words about the life beyond the personal and the individual in consciousness. "Ye are all Gods," said the Christ. This Triad holds out the promise of our sure return to the Godhead within us, and of our being restored to, or united with, the creative power of the immortal spiritual Genius that is our real Self.

I like to think of this Genius in its aspect of creative activity, the power of the Higher Mind in us. It may, of course, be looked at from the standpoint of Its being will or love, but if we think of the Triad as meaning the creative and active Genius within man, we shall find some words from *Gods in Exile*¹ very helpful.

Thought in us is the manifestation of God the Holy Ghost, just as will is the manifestation of the Father and love of the Son. God the Holy Ghost is God in creative activity, God the Creator, and when we realise that power in us we feel ourselves inspired, possessed by boundless creative energy, by the power to do things. It is only thought in us which does, only thought which creates and carries out the decrees of the will . . . Its power to create seems unlimited; when once we realise it we know that as Egos we can 'do all things,' we feel a boundless creative energy within us to carry out whatsoever the will may decree. It is only when this third power, the creative thought or imagination, does its work that realisation in action follows. That is why its power is so dangerous to man until he understands that he must consciously direct it, for if he fails to do so it will be directed by his lower nature and he will become its slave.

We have wandered far into the exile of the world of matter and will return to find that we are Gods in very truth. We shall return to find, according to "our endowment or

¹ By Dr. J. J. Van der Leeuw.

cast of Genius," that is, according to our Ray or line of development, the full inheritance of power that we have travelled through Abred in order to win in a far more real sense as Self-directed agents. Yet it is a power we gain by losing ourselves in the whole; it is a power we wield when our personal and selfish desires have been utterly vanquished.

Primal genius, primal love, and primal memory, are ours to re-discover. In other words, our essential nature is glowing fire that is one with the fire of all Creation, whether of stars and worlds or of the art-labours of men. The Genius in each one of us is waiting our invitation to flood our lives with one creative desire, one undeviating purpose, one renewing joy, one rapture of perfect vision, one tremendous energy and activity, and one unconquerable passion for achievement. The Genius is our Self, our Ego, who ever waits the hour to reveal something of hidden glories of his own entrancing world to the self that ever perishes for lack of vision.

Under the inspiration of this Genius the man yet again defines himself, and separates himself from the world that is not to be any longer his world. He dies again to be born again. He dies to the commonplace, the counterfeit, the imperfect, in every sense, and henceforth demands the real, the essential, the perfect, as a natural condition of existence! He must henceforth live and move and have his being on a higher level within himself. This raising into an individual power, says *Light on the Path*,

does in reality identify him with the nobler forces of life, and make him one with them. For they stand beyond the powers of this earth and the laws of this universe. Here lies man's only hope of success in the great effort; to leap right away from his present standpoint to his next, and at once become an intrinsic part of the divine power as he has been of the intellectual power . . . "If he has power enough to awaken that unaccustomed part of himself, the supreme essence, then he has power to lift the Gates of Gold, then he is the true alchemist, in possession of the elixir of life."

When man is restored to a consciousness of unity with the Whole, he is also restored to the possibility of sharing in the hidden Memory of Nature. He is then able, if he desires, to obtain accurate glimpses of the past as it is mirrored on Nature's imperishable records. In *The Ancient Bards of Britain*, the following fragments are given by Mr. D. Delta Evans, which show how remarkably clear was the view of the Druidic past in regard to this Memory that the restored man could obtain.

in the state of Happiness recovers all that he observed and experienced in every mode of existence (through) which he has migrated since his coming into being in Abred (the World of Matter).

Arriving at a state above that of the human, man recovers a perfect memory of all his former modes of existences, and eternal retains it. It is this, and this alone, that constitutes a being's consciousness of having been, since its first creation, through all the stages of animated existence, and of still being identically one and the same.

The words "Awen from God" are often used in the Triads to describe the inspiration of the God within; it means that the light of the Intuition or the higher self—the only light that will ever be shed on the spiritual path—guiding the aspirant. The literal translation of the word Awen is Muse, and in the legend of the Cauldron of Inspiration and Enlightenment we are told of nine maidens or fairies who breathed silently under it! The inspiration from within will find expression in a sense of justice, and the man of Awen will be a man of innate justice; or he will be a man of devotion, or action, or knowledge, or of kindness, compassion and affection, or power, peace and truth, and of all these qualities in measure. The perfect man will be endowed with every "cast" of Genius or Awen, though he will have one predominant! One is reminded of the phrase in *The Bhagavad-Gītā* about being "intuitional according to dharma".

When we have earned the right to live back into the World and the Consciousness that was, is, and will be ours in the only real sense, we shall be no longer at the mercy of the world around us, the world that limits and hems us in at every turn. And we can earn this right by deciding to remain unsatisfied until we have found. Until we find our true world we should feel like banished Romeo when he tells the Friar:

“There is no world without Verona’s walls,
But purgatory, torture, hell itself.
Hence banish’d is banish’d from the world,
And world’s exile is death . . .”

D. Jeffrey Williams

FOUL DISEASES AND IMPURE CURES

By A. F. KNUDSEN

ORDINARY science and especially ordinary medical practice knows nothing of vitality, has never studied it and except for the preachment of light in cases of rickets, has not yet found a remedy for devitalisation. Ordinary medical practice only thinks of vitality coming through food and does not realise that air and sunlight are the most vital foods. Some little is beginning to be understood in the discovery of the vitamins but we have not yet found much change in medical practice because of this ; but when we take hold of the idea of vitality we get life and death.

With death we have nothing to do, life brings us at once in touch with organism and organic life means the taking in of nutriment and the throwing off of waste, and all waste is foul matter. That is, it becomes the most dangerous thing to the life of the organism until that same waste has been re-polarised in the crucible of nature. Human waste is deadly to humans, animal waste less so, both are food for plants, plants again come back as food for the more complex organisms. How do we throw off this waste ? There are many ways of deflection, organisms throw off solids, liquids, gases. With that we are familiar, but we also throw off all kinds of ethers. That which we have expended makes other people tired. If we are thoroughly charged with etheric vitality we can heal by our presence and by the laying on of hands reduce swellings, ease contusions, bring balm where pain

rages—that is the higher aspect of it—the every day aspect of it is that tired men make other men tired. Throwing off the vitality, worn out and useless, it is a vibratory impurity and therefore the laborer must bathe, get rid of the contact with the workshop, and begin to refresh and recuperate his lost vitality and wasted tissue before he can be pleasant company again and companionable. That is why no one should be worked beyond a certain point before there is a chance for recuperation. The more vitality one has the quicker the return to normal. But in the realm of emotion too we are already well aware of what we send out or shed upon our fellow men at all times. Every emotion is catching. Joy, happiness, enthusiasm, faith, they all can be transferred to the others; so fear can be frightfully depressing and if it becomes panic easily becomes an epidemic. So too with ideas, we are beginning to realise that thoughts are things, that if you think rightly your emotions will react properly, but the realm of thought is outside our present field.

The great question is: Are you working with nature or against her? All naturalists are scientists, all achievement worth while is in harmony with nature's law. Health is nature's normal state and therefore all natural men and all animals are in a very fair state of health. But very few scientists to-day are naturalists, they only want to know nature in order to crucify her. They think they have achieved when they have imposed something on nature and much of the field of modern scientific investigation is in the realm of artificial coercion and not co-operative adjustment with nature. The naturalist is always the greater scientist and many a so-called untutored savage has more real touch, understanding and resultant harmony with nature than the scientist of the biological or psychological laboratory. Many of the recent discoveries with regard to the atom, etc., are not nature's but purely artificial products, chemicals under

pressure, and a heat greater than that of the sun cannot be said to be discoveries of the state of the atom or elements within the Solar System. These are pure artificialities that lead us nowhere, unnatural and therefore useless.

When it comes down to surgery and medicine we find at once the most harmful application of these artificialities. There is only one other field that makes the same deadly assault on the future of mankind and that is the artificiality of finance, with its fictions of profits and its superstition of money, and the gold basis which makes many men rich but prevents the exchange of the necessities of life. Now we find that the only peoples that are stunted, generation after generation, are the highly industrialised communities of the gold basis countries, the stunting being due to the commercialisation of space, overcrowding, absence of light, absence of air and underfeeding, the latter being particularly the handicap of childhood. The result is that whereas the savage has space, not only elbow room, the European has not had any space even to bathe himself, the further result is that it is the European who is the most addicted to personal uncleanness and instead of increasing vitality, by removing that which soils, the medical science of Europe has met uncleanness with uncleanness. Though it is absolutely a false application of the theory it does seem to be an admission on the part of allopathy of the homeopathic maxim that like cures like, only of course the application is different. Practically all diseases that we are contacting to-day are diseases from impurity and all the vaccines, serums, that are injected are impure, that is they are waste products, broken down material from the cell life, deflected tissue of some sort and really offal, (off-fall) that is, "stuff that has fallen off".

In all these diseases, small-pox, etc., the body throws off poison, only a part of each community takes it, only a part suffers even in the worst cholera or yellow fever epidemics,

the total number of cases is seldom more than one in a thousand and they are never all mortal.

Let us assume then that you have injected a serum or a vaccine. It is substance taken from a sick animal, from a very sick animal, in a few cases they take it from sick men; the result is that by getting into the blood it paralyses the power of the organism to throw off the real poison. It is never a cure, it is a prevention or it is called immunity but it really is a permanent defilement of the blood. What nature has guarded in every way has been violated and the power to throw off the disease, the poison, and to maintain the more perfected organism, is paralysed. A few bold doctors, naturalists and truth seekers, rising above the commercial aspects, have been bold enough to tell us some truths. Some of these maintain that vaccination for small-pox merely gives each victim a bovine syphilis. Whatever the results are they are produced by violence, a thwarting of nature's aim and even if we do not see the aim that does not give us the right to thwart it.

Each soul has a centre of virtue. That is where man finds his conscience, however vague it may be, that is where each man has his self-respect. However silly the person may be there is some awareness of that soul centre, it is there that man maintains the purity of his motives. It is the touch on earth of the ego, the causal body, where no sin can enter. However primitive the ego may be, the personality has something of that. But the body is the mirror of the spirit and so here in this complex body there is a vitality citadel, a place of inner purity, the source of vitality, energy and resolve, there motive reigns as initiative, the "will-to-live," the will to fight for one's life. There no impurity can enter, no outside substance can come into that centre, no foreign matter can intrude into that citadel, for it is life itself. The blood is the life, the gateways to the blood are few, the ramparts are extensive, the blood only takes up what it wants in its own

way, it takes sunshine through the skin and nothing else, it takes oxygen through the lungs, it takes substance through the intestinal skin. Nothing can get through the outer skin and that inner skin, made up first of the coating of the stomach and the wall of the intestinal tract merely present substances from which the dweller in the citadel can replenish himself. These surfaces, these tracts, cannot force anything upon the blood, the blood selects from this, accepts it, approves it and transmutes it into the substance wanted and converts the acceptable into the useable. That whole process of assimilation is as much an enigma to-day to man as it is to animals. Contemplate it for a minute and you will see what a desperate blunder it is to compel the blood by violence to accept something from without. The will-to-live in the heart of the being, call it the human ego, is nature's force by which evolution has been perfected and the whole wonderful arrangement achieved and carried on. So-called science, unnatural science, claims the right to upset all that. By violence it breaks down the guard of nature and puts foreign matter in its way.

Basing the whole matter on false logic, the minds of the second and third rate scientists, who carry out the ideas of sanitation and medication, simply refuse to see the point. They supply the utmost nicety of procedure with horrible and bestial matter. They provide with the utmost nicety of cleanliness that each impurity shall be by itself and they guarantee it to be pure, however foul. Nastiness of the most awful kind, thwarting nature with legal power at the back of it and while the more scientific countries like America, England and Germany are forced to admit laws, making vaccination voluntary, yet in the frontiers and many of the outlying colonies vaccination is still compulsory. It is ridiculous to see these impurities carried on in expensive livery with state, pomp and held in reverential veneration, and yet these minds that hold vaccines and serums in such veneration

have no veneration for anything else. Except in a few cases it will be almost impossible to awaken in such minds a true veneration for nature, the veneration that marks the great minds of the day.

But one cannot violate nature with impunity. Nature is so slow to act that each individual scientist has lived and died before the reaction to his violation became apparent to the average mind.

We are now at the turning point and the most vaccinated nation will be the first to die. The continent preaching violence shall be the first to fade out. It will take three or four generations to make the thing fully and vividly noticeable. No one can remain true to nobility of character with foreign matter from the blood of a beast in his veins and the blood of Europe is becoming foul with foreign matter which nature has not yet found a way to throw out. But why, one will ask, why should the vitality of the race be sapped by prevention of disease, a vaccinated man seems so efficient? But he is not, all possibilities of deeper refinement of mind are shut off and the great egos that make a great Nation, the higher standard of egos that make the leaders and the officers and the inspirers of a Nation will simply be born in some other country where these affronts to nature are not so drastic.

Of course there are many other contributing causes to the downfall of a people. Nature has provided a high tide and a low tide for each race but this is an additional cause, unreasonable, unpractical, unnatural. It will make the natural decadence come all the more quickly.

It is only by working in complete harmony with nature, co-operating with nature, using nature, that we can be led to the fuller science of the future. The complete man is the super-naturalist.

A. F. Knudsen



THE SELF AS DISTINGUISHED FROM THE BODY

By P. SANKUNNI MENON, B.A.

(Continued from p. 589)

A man has an almost endless series of perceptions from birth to death. In all these perceptions the objects vary; but the knowing agent continues the same throughout and recognises all these perceptions as his own. The perceptive consciousness is in nature simple and uniform. It cannot be analysed into simpler elements. Therefore the conscious self is eternal and unchanging.

The presence of a luminous body, such as the sun, a lamp, is a necessary condition of perception. If from the fact that consciousness is where an animal body is, and is not where the latter is not, you argue that consciousness is a property of the body, you are constrained to admit that perceptive consciousness is a property of the sun or a lamp because the former is where the latter is, and is not where the latter is not! The pure self or conscious existence is the only reality that underlies every act of perception, while perception itself as a specialised mental state is a fiction of the *Aviḍyā*. The *Aviḍyā* modifies itself as subject in the form of the mind and senses, and as object in the shape of external bodies. The interaction between the subject and the object terminating in the perception of the object by the subject is brought about by the mind moulding itself into a picture of the objects and rendered intelligent by the reflection of the pure self. The individual self means "the mind rendered intelligent by the reflected consciousness of the pure self, or the reflected and unspecialised consciousness of the pure self specialised by the mind and appearing as an agent and eater of fruit". The conjunction between the mind and the reflected self has had no beginning and they will remain inseparably associated until final release when the individual self will no longer remain as such, but will become one with the highest self and the mind will be dissociated.

The pure self is the barest existence. All diversity is a *Vivārtha* or false appearance superimposed upon the self by the beguiling *Aviḍyā* which inveigles us into a belief in the reality of its shadowy presentations. The so-called laws of nature which scientists discover from time to time are not the laws of the substratum self, but the conditions under which the principle of illusion projects its shadows. The materialists draw amiss when they take matter for reality and the self for

fiction. That matter is semblance without substance will be shown presently.

A nugget of gold is a unity. It appears to be diversified when made into a ring, a chain, or medal. These three articles seem to differ from one another and from the original nugget by reason of their different shapes. But in essence they are all the same. The shape or form is but a presentation or appearance without corresponding objective reality. No form exists as form pure and simple. A substance loses nothing if it be robbed of its form, nor does the robber gain anything. Form is but an unreal abstraction that does not interfere with the nature and quantity of the substance which remains unaltered, though the mind feels the illusion of a change.

Similarly the one self or unspecialised consciousness that pervades the universe is rendered multiform by the *Avidyā* which, with the aid of the reflection from the self, engenders in each being the feeling of individuality and presents a large variety of false impressions. Thus the one self looks as if it were many! But the difference of beings or objects from one another and from the self is no less false than the difference of chains, rings and medals from one another and from the nugget of gold. Just as gold is the only reality amidst the false presentations of form, so the self is the only reality amidst the false presentations of a cluster of mere mental impressions.

The above analogy may perhaps seem false for the following reason. The form of a ring or chain is but a visual impression, without a corresponding reality. Rings, chains and medals may easily be restored to the original form of a nugget, lump or mass; whereas the manifold objects of the world can hardly be dismissed as nothing more than different clusters of sense impressions. Their solid substrata with their characteristic resistance, density and weight will reassert

themselves with a crushing force that will bear down all opposition. No man has yet been able to lay aside his individual form and recede into the original self !

It is easy to rebut the above argumentation. Take an orange, for example ; it presents certain visual impressions, such as yellowness, roundness. It also presents certain sensations of touch, taste and smell. Apart from these sensations we know nothing about the orange. An orange may even be defined as the possibility of a definite group of sensations when presented to the percipient mind or self. Even what you call resistance, weight and density do not constitute the substratum of the orange. They are mere sensations caused by the tension, pull and push of the muscles. What we are conscious of in an orange is our own sensations and not the substratum of the orange, and these presentations are mere appearances without substantial reality, as in the case of the forms of rings, and so on. Just as gold is the only reality in rings, chains and medals, so the self is the only reality both in the subjective and in the objective phenomena. Nevertheless all sense of diversity is valid for the practical life, since we continue to see diversity until we realise the ultimate truth not in theory but by actual experience which is brought about by the cultivation of dispassion aided by a long course of discipline.

The true nature of the self is temporarily realised in a trance in which the distractions of the mind and senses are checked for the time being. The self is permanently established in its real nature in final release when it is finally delivered from the fetters of its limiting adjuncts. In this state all diversity is totally removed.

The contention of the materialists that the body is a necessary condition of conscious existence is contradicted by our dream-experience. In the state of dream all functions of the gross sense-organs and all except the reflex activities of

the gross body are suspended. The gross body and sense-organs are practically dead during dreams. Nevertheless, the mind is illumined by the self-experiences of a large variety of dream-perceptions with the sense of personal identity, memory, imagination. The materialists who recognise neither mind nor self can hardly account for dream-phenomena.

A burning body bursts into flames. The objective reality corresponding to the flames is only certain vibrations in the burning body. These vibrations are interpreted into flames by the mind or self. The phenomena of flames cannot be satisfactorily explained on the ground of stimulus and reaction.

Colour, form and other properties of matter are so simple and passive that they do not originate subordinate properties of their own. If consciousness were but a passive attribute of the organism, memory, ratiocination, constructive imagination, the notion of a permanent conscious being, could not spring from it. The solution of subtle and complicated problems in mathematics and science, elaborate processes of geometrical reasoning, the discovery of the laws of nature and their practical application, cannot adequately be explained by the assumption of a mere passive consciousness inhering in the organism as a property. We are driven by the complex phenomena of the mind to recognise an agent independent of the gross body.

Unlike colour, nobody can perceive the self, the self is inferred from its manifestations. If the self be a property of the body, it is manifested by the application of stimulus to the body. If a hundred stimuli be applied in succession, a series consisting of a hundred selves will be manifested in the same body; but none of these selves will identify itself with the foregoing or subsequent members of the series. Thus the one continued self of which we are conscious is split up into countless momentary selves! Thus one momentary self, for instance, meditates revenge on an enemy; a subsequent self,

blows his brains out; a third self is brought to trial and a fourth self, absolutely innocent of the crime, dies by the hand of the law! All punishments are vicarious. The recollection of past events and the recognition of personal identity cannot be satisfactorily accounted for, unless we postulate an independent self in whom all our experiences from birth to death are linked together and called back by the principle of suggestion. The innate aptitudes of particular individuals for special lines of culture and special vocations strongly favour the view of a self, permanent in spite of the death of the gross body.

If it be argued that traces, left in the system by impressions in the form of organic modifications, are sufficient to beget the memory of past experiences and the sense of personal identity, the system itself is subject to incessant waste and supply. The alternate processes of depletion and repletion are going on in the organism from moment to moment and the entire body is replaced in a very short time. Thus there take place countless renewals of the system in one life, so that the slightest relic of the child-body or the traces of impressions which inhere in it can be noticed in the body of the grown-up man. Thus the self connected with the grown-up man's body should be quite different from the self connected with his child-body. Thus, if the self were but an attribute of the body, the adult man could have no reminiscence of his experiences as a child. But this is contradicted by the experience of a nonagenarian who lucidly calls up the experiences of his childhood. Hence the permanent self which links together all the experiences from birth to death is different from and independent of the body.

With the materialists all aspiration to posthumous fame is devoid of meaning. Man's desire to be glorified by posterity when he rests from the labours of life, is an integral part of his nature. The warrior fights to the last, disputing every

inch of the ground. The statesman not content with his blue ribbon craves for a statue and yearns to be celebrated in history. Poets advanced in years are driven on by their passion for posthumous glory to expedite their works and hope for juster rewards in the life hereafter. Tombs and other memorials erected in honour of the dead and the preservation of their graves from desecration have a significance, only if the Self survives the dead. To conceive one's own permanent extinction is an impossibility. Man's nature does not permit him to think that he shall perish for ever without revival. The moment he, by an effort of will, strives to imagine the end of his existence, the idea of his revival springs back into his consciousness. The materialists who ascribe all reality to the body and count the self as an attribute cannot justly ignore the suggestions proceeding from the very nature of the organism which they hold as real.

"I am hungry and I eat." Here I feel the craving of hunger and am a sufferer. I eat and so am an agent. I feel the pleasure of gratification and so I am an enjoyer. Here the being who is the sufferer, the agent and the enjoyer, and who is subject to a change of state from inanition to repletion is the individual self. "I am everywhere; but I am never active; I am subject to neither change nor pleasure and pain; but I am witness to the pain, remedial measure, and pleasure of the deluded self or my own image reflected in the mind-mirror, a product of the *Avidyā*, my illusory principle. The evils of the deluded self do not cling to me just as the real moon is not affected by the agitations of its image in the trembling waters." This is the true or all-pervading Self. Everyone knows that he exists. He who exists is the individual self and the knower of it, the true Self. The knowledge of our own existence implies the existence of the knower, and of his knowledge; the true Self is bare existence and knowledge.

The essence of the pure self is intelligence. The individual self, being a reflection of the true Self, also partakes of the nature of intelligence; only it is unreal, like all images in general. The mind, the senses, and all external objects are mere fictions of the *Avidyā*. They assume the nature of semblance without substance and conjure up different clusters of false impressions tending to hide the genuine self from our view. The whole world is an illusion in which the *Avidyā* with the aid of the self acts as subject and object. The mind rendered intelligent by the self imbibes the notion of "I" ness, feels, wills and thinks. It now feels diversity and is conscious of the manifold objects of the word, distinguishing them from itself and one another. It is the individual self seeming different from the true Self. The individual self and the external world are both illusory presentations. Though illusory they are not evanescent. They continue to present their appearances through the infinite series of existences to which the individual self is subject, quite up to its final release. The individual self or modified mind, though false, yet thinks, feels and wills, however false the data may be. The *Avidyā*, though spurious, is systematised and it operates under well-defined laws.

The mind in its apparent character as the individual self is the agent of all activities and the eater of their fruit. As long as a man erroneously identifies himself with the false individual self, he is implicated in the *Samsāra* state or the state of successive births and deaths. The moment he breaks loose from the fetters of the limiting adjuncts and realises beyond a doubt that he is one with the true Self, he secures final release and all the projections of the *Avidyā* cease to exist for him. The individual self is the object and the true Self the subject of our self-consciousness. "I know that I exist." Here "that I exist" is the object of, "I know". The individual self is perceived by the true Self which remains

unperceived for want of another seer. The true Self is the only seer. He is everywhere. In introspection and self-consciousness everyone identifies himself with the true Self as the conscious agent. The true Self is bare conscious existence being and immaterial, it is not composed of parts and it does not admit of existence in a state of plurality. Since it is everywhere, it is one and all-pervading. Since, in Self-consciousness, everyone identifies himself with the true Self as the conscious agent, everyone has his real nature in the true all-pervading Self.

Though the individual self, mind, senses and the external world are ultimately unreal, yet for practical life they are as valid as if they were real. Just as our dream-experiences which are as valid as if they were real, during the continuance of the dream, are vitiated only during waking hours ; so the experiences of the phenomenal world which are valid through the infinite migrations of the soul, are sublated only during the dawn of right knowledge which dispels the clouds of the *Aviḍyā*'s illusions. The released soul ceases to perceive the cinematograph of the illusory *Aviḍyā*.

The all-pervading Self is the only reality and it abides for ever. All phenomenal worlds vanish during a great latency. The true self is without a second. The numeral "one" cannot be predicated of the true Self. All numerals are the fictions of the *Aviḍyā*. The notion of unity does not arise before it is contrasted with diversity. The *Aviḍyā* hides the true Self from us and raises the apparent self in its place. As long as the individual Self is active with the senses and their objects, we miss the true self. The moment we turn away from the perception and thoughts of the world, we are established in the nature of the Self, though the latter is indefinable.

The *Aviḍyā* is a stereoscopist. Stereograms are delineated on the plane of the true Self. The individual soul or mind as the false child of the *Aviḍyā* and the true Self directs its looks

into the stereoscope, and the stereographs of the *Aviḍyā* present a succession of solid-looking objects in the shape of the multi-form world.

On the decay of the gross body one ceases to be discernible. The individual soul still confined in the subtle instrumental body becomes unable to communicate with the external world for want of a medium and to carry on activities affecting gross objects, until it is born again with a fresh gross body.

The independent manifestation of the self may be realised thus: Check the functions of the senses by fixing the mind steadily upon some particular object. The senses now fail to convey and the mind to receive external impressions. Cut off from all communication with the external world and secure from internal distractions, the mind is conscious of nothing but the object contemplated upon. Nor can this consciousness either abide for long, since an unvaried recurrence of the same image cannot continue long and change is necessary to consciousness. But all change is rigidly checked by a firm will, so that the mind or the individual self is left a perfect blank or void. In this state the meditator losing all sense of his own individuality becomes oblivious of the world and is, as it were, merged in or refunded to the Supreme Self which beams forth with a steady radiance !

Thus the Self alone is real and the body is but a varying accident. The expression "go to one's rest" is preferable to "give up the ghost"; not because the latter is rather archaic, but because the former is more nearly allied to the truth. The self discards the decrepit body, just as one puts away one's worn out suit of clothes; or more correctly, the soul is born with a gross body to eat the fruits of its previous karmas. When the fruits are consumed, the body is no longer required, and the soul leaves it, the plausible reasons being old age, illness, broken heart, violence, the hand of the law, drowning, fighting, being devoured by beasts of prey,

falling from a precipice, and so on, as determined by the nature of previous karmas. It is the immediately antecedent condition that common people reckon through ignorance as the cause of death. A body cannot decay through old age, since every organ is admitted to be periodically renewed. If the self is but an attribute of the body, and the body is periodically renewed, no man whose body is protected from accidents can possibly die !

If death is the ultimate goal of all existence, life is a chaos and progressive evolution a chimera. Birth is the warrant of distress and imminent death that of despair. The world lasts for an infinitely long period. Man lives here for a few decades. Certain moths appear and disappear in a few hours. Man's life is not after all much longer or broader than the ephemeral existence of a moth in a world of nearly infinite expansion and duration ; nor are the enjoyable objects, available at a given stage of the world's progress ; anything when compared to the vastness of pleasurable objects procurable in all the stages taken collectively. Thus we remain denizens of the world for such an infinitesimal portion of its duration that our existence can hardly be distinguished from non-existence. Is such a life worth living for ?

Does progressive evolution make man a wit happier or better instructed ? Change is the main characteristic of all progress. It may be that the change is an onward march from the simple to the more complex. The conditions of existence vary from age to age and more complex conditions involve greater trouble and more complex efforts. By the time fresh conditions arise, people grow oblivious of the old conditions. They simply adapt themselves to the new conditions or to the change for the time being. It is at best a substitution and by no means progress. Nobody can boast of having been perfected by a mastery of all the conditions relating to the past, present and the future. If death is the

terminus of all existence, progressive evolution is an idle fancy, and it does not matter whether or not we are perfected. "Race" is a collective term comprehending all the individuals composing a continuous series; and if the individuals are perfected at no stage, the race either is not perfected, the race, apart from the individuals, being an unreal abstraction. If man does not survive death, instant death is preferable to a long life of alarm, care and worry, with death staring him in the face from time to time.

Nature does not supply us with ready-made articles of food and clothing. Man has to struggle hard in the battle of life. The acquisition and preservation of all the objects that contribute to our happiness involve restless care and anxiety. We are subject to diseases. Matrimony multiplies our cares. The wickedness of our neighbours gives us a world of recurring troubles. Inherent ambition incites great designs and these are liable to fatal miscarriages. From blighted ambition springs broken-heartedness.

Death is a panic that upsets the even tenor of life. None but the unborn has yet escaped death. Fear of death divests life of the greater part of what little charm there is in it. Life is thus characterised by a preponderance of misery. Unless there is a surplus of pleasure over pain there is no justification in endeavouring to prolong life. Even if there be such a surplus it does not seem to be worth while to seek it earnestly, seeing that life is transient, and death puts an end to all existence.

The theory that the self does not survive death has the further effect of turning our ethical code topsy-turvy. An infanticide, who delivers the child from the ills that flesh is heir to, has to be welcomed as a saint and saviour; while the doctor who gives it a fresh lease of life merits our execration. Murderers become the real benefactors of the world. The theory perhaps justifies the murderous designs of fanatics.

None but the self-deluded seek earthly life as an end in itself. The wise are sustained through life by the hopes of future reward. A fleeting life which threatens us every moment with death is clipped of all its charm, and the wise look forward to an equation of merit and reward in a life hereafter. If all existence terminate in death, woe to the human dayfly! The enormous bustle and trouble of active human life is "much ado about nothing," and the game is not worth the candle.

The vast administrative machinery with its ultimate ramifications, life-long devotion to arts and sciences with the pain and fatigue of steady toil, commerce, handicrafts and other branches of systematised human activity are all much too profuse or prodigal for an ephemeral existence terminated at both ends by an unending void!

Teleology discovers grand and elaborate designs. The mutual connection of the different worlds and the interdependence of Gods, men, animals and plants lay open to view designs too complex and marvellous for chance or adaptation to account for.

A design implies a designer. Gods, plants and animals enjoy the benefits of the design. Eternal relations of objects and their reciprocal services cannot have been meant for mere successions of momentary existences. The bounties of nature are too lavish, if lives are transient, and it is cruel to cut off beings when they shrink with horror at the thought of ceasing to exist. So the vast universe with all its bounties must have been meant for beings existing at all times, sometimes in one form and at other times in other forms. This view has also the merit of saving the Grand Designer from being taxed with the imperfections of cruelty and prodigality.

A man continues to live when his limbs are cut off. The self shrinks into the head and the trunk which can yet serve

as a medium ; but the moment the head and the trunk are cut asunder, the self quits both since neither is a fit medium.

Our consciousness testifies to a self distinct from the body. We can conceive that the self quits our body, but not that the self ceases to be. In dreams we are often conscious that we are murdered by our enemies and yet conscious existence survives the consciousness of murder while the dream abides. This is an indication that the conscious self survives the death of the body.

“ I am now conscious that I am bringing this discourse to its conclusion.” Here the person who concludes the discourse is the self as an agent corresponding to the image of the moon in trembling waters which seems to shake and move, while the real moon is steady, fixed and motionless. The person who is simply conscious of the conclusion is the self as mere witness corresponding to the real moon. The former self is phenomenal ; while the latter is real.

He who disavows the Self stands self-contradicted or contradicted by his own self ; for the very act of disavowal and the consciousness thereof reaffirm the Self with redoubled force !

If the self survives the dying body, lust of power and gold leads people aside from their *summum bonum*.

P. Sankunni Menon

IN ALL THE WORLD HE COMES

THE Lord will come and go
Before some know He's here,
Soft as the zephyr's breeze
Which gently stirs the air.

Strong as the mighty blast,
Of northern winter's gale,
Sweeping away decay,
And ending tyrant's tale.

In all the world He comes,
Though focussed in the one ;
Everywhere life is new,
The old is past and done.

Everyone stirs in sleep,
And asks : " Can He be here ? "
Few from illusions's dream
Waken to see Him there.

Many have no time left,
From works done in His Name,
To spare a glance for Him
Although He comes, the Same.

Not less He blesses them,
And pours God's glory far,
Flooding the world throughout,
With power from the Star.

But those who will, He guides
To Path of Holiness,
His Kingdom's gate throws wide,
Kingdom of Happiness.

From man to superman,
He shows the ancient Way,
He who is Guide and Friend,
Companion, Truth and Stay.

Each has his own concept
Of how the Lord should come,
But when we hear His Voice,
We know, and we are dumb.

With love our hearts o'erflow,
With love born from above,
Love to the Light of God,
Love to the Lord of Love.

M. E. R.



THE HAPPY VALLEY OF THE EAST

By MARGARET E. COUSINS, B.MUS.

AT this time when the thoughts of Theosophists and Star members throughout the world are being directed to Ojai—the “Happy Valley” of the Western Hemisphere—it will prove corroborative of the possibility of its great future destiny to describe a little of the Happy Valley of the Eastern Hemisphere, namely, the Valley of Kashmir in the Western Himālayas, which in its day of happy opportunity long, long centuries ago, was used as a similar foundation for the sending forth into India of the Āryan First Sub-race of the Fifth Root Race from its first home in Central Asia. Only readers of the Ākāshic Records can give any description of the details of that early migration and settlement that was personally guided and led by the greatest lieutenants of the Manu through the wild passes of the North-West Frontier, over chains of mountains that seemed to prove a Ring-Pass-Not of impossibility and heart-breaking difficulty to those whom the goad of expelling circumstances behind, and the spiritual urge of God-given promise and prophecy before, pressed ever onwards, and who suddenly found themselves in view of the delectable land as they crossed the Zoji-La Pass, and saw the Vale of Kashmir spread at their feet over an area of eighty miles long and twenty miles wide, traversed by shimmering rivers, with lovely lakes, green, fertile, wooded, with a perfect climate and enfolded in peace and retirement by its encircling

range of snow-capped mountains rising from 10,000 to 18,000 feet high.

Only occultists can give us any idea of the actual events of that far-off date, yet the character and position of the Valley and the life of its people within historical times, extending over 2,500 years, remain as a parallel to what the Californian Happy Valley has every possibility of becoming. The spending of a summer holiday in this historic land and the reading in its midst of the Gospel for the New Race Foundation in the Happy Valley of a New Era and a New Sub-race, urges me to pass on to my fellow Theosophists a study on the spot of its precious features in physical, mental, æsthetical and spiritual life.

The Valley is a plateau 5,000 feet above sea level in the North-Western corner of India and it and other portions of the State of Kashmir are encircled by various ranges of the holy Himālayan mountains, and contain four beautiful lakes, of which one, the Wular Lake, is the largest area of fresh water in the vast sub-continent of India. The Happy Valley is traversed by the Jhelum River and by many canals, and is endowed with gifts of Nature in picturesque scenery, climate, flowers, fruit, tree and bird life to an unrivalled degree. It is like a hidden bower in a wild country of snows, hardships, perils and extremes of climate. It is like a nest in a high tree guarded from intrusion by the Spirits of the Air who live perched up in the great snow ridge which blocks all entrance save one to the Valley for seven months in the year.

As the two nearest railway stations to the Valley are at a distance of two hundred miles, it is evident that the Valley is a reward of karma gained only by those possessing will, wealth, strength or leisure. In olden days religious pilgrims, merchants or military aggressors, were its only visitors, but later times have brought pleasure-seekers, the citizens of the Kingdom of Happiness for its own sake.

The inhabitants of the Valley are accounted the most beautiful people in India, and we may expect that this characteristic will repeat itself in the Californian Valley. Though the Āryan stock became mixed with Scythian, Pathan and Arabian race types, the blend has resulted in a continuously handsome race, now numbering about three and a half millions, but the root Āryan stock remains as a tenth of the people who are unique in appearance as a pure Aryan type. These are called the Kashmiri Brahmins, the primary aristocrats of India, the direct descendants of the Manu. All the men are termed Paṇḍiṭs and specialise in intellectual attainments, being renowned for their subtle and metaphysical minds, and their general cleverness. The women are renowned for their fair skins, rosy complexions, limpid expressive eyes, often grey or hazel in tint unlike the dark browns or blacks of all other parts of India. They have the purest Aryan features, aquiline nose, refined, gentle expression, good height and notable grace of carriage. In fact every woman in Kashmir walks like a queen, and if there is a besetting sin in the original Kashmiris it is pride of race.

Traditions state that a great Ṛṣhi named Kashyapa was the founder of the Kingdom of Kashmir, giving it his name, and to-day the Theosophical Lodge of the Valley is called the Kashyapa Lodge in his honour. He found the valley enclosing a great lake, then called Satisar (the lake of Saṭi or Pārvaṭi, the consort of Shiva), and he is said to have drained it and thus made the fertile extensive valley as it now is. A guide-book occultly says "Naught should go seriously wrong with a land over which his shadow broods."

Man: Whence, How and Whither says that Corona who was deputed by Mars to lead one of the three immigrations of the Āryans into India through the Kashmir route, spent forty years founding this kingdom before he joined his leader in

Bengal; and one can understand how it fascinated him with its actual beauty and infinite possibilities!

In historical times we know that Asoka founded an earlier capital than the present one, of which some remains still stand and which are still highly magnetised. He established Buddhism which flourished so exceedingly that in A.D. 40 a devout Buddhist King, Kanishka, inspired to the act by the great Buddhist sage, Nāgārjuna, who lived near Srinagar, called in this Valley the third great Buddhist Council (much like a Star Camp at Ojai) which laid down the whole important formulation of the Mahāyāna Doctrine which still holds sway over the majority of the Buddhist world. It was therefore a place from which international influence went forth of a very far-reaching kind only five hundred years after the Lord Buddha had walked amongst men.

Tradition places the building of the temple to Mahādeva in the year 2629 B.C. by King Sandiman. This temple is on the peak of a conspicuous hill a thousand feet above the plateau overlooking the city of Srinagar and the beautiful lake. One can imagine the power of Shiva which streams down its sides, gathered there by the devotion of worshippers for over three thousand years at least. It was no wonder then that, after a period of Buddhist domination, Shaivism reasserted itself. In the year A.D. 850 a great Hindū sage, living at the same consecrated spot as Nāgārjuna had lived in, had a dream that he would find the lost scriptures of the Vedānta, inscribed on a rock on the mountain named Mahadeo. On awaking he sought and found the rock and this led to the development of a special Kashmiri philosophy of the Shaivite doctrine, which again in our time has received renewed attention through the works of Sir John Woodroffe.

As if to balance up all this preoccupation with the metaphysical aspect of the Divine Science, came the Moghuls to Kashmir, in the sixteenth century; but while they

conquered it politically, it concaptivated them æsthetically. They delighted in its natural beauty and its climate, and gave it gifts of exquisitely laid out gardens at the foot of the hills rising from the lake. Here they placed playing fountains of many descriptions, planted trees whose successors are the glorious, noble chenars (maples) of to-day, laid out terraces and constructed handsome sculptured and pillared pavilions; all for the free use of the general public. As thousands of people go annually to the various festival pilgrimages in Kashmir, so every Sunday and public holiday go thousands of the people of the city and international visitors to these renowned gardens. Of one of them the Emperor Jehangir said, "If there be Paradise on earth, then it is here." The Moghul Emperors had an intense appreciation of natural beauties. They also proved that mankind can bestow gifts on Mother Nature by setting off her charms to the best advantage. The great gifts that the Muhammadan conquerors of Kashmir bestowed on the Valley were courtesy, soft voices, soft hands, beards, Persian designs and the two most idyllic gardens in the world.

No religious faith in existence is more democratic than the Mussalmān; and when these glorious gardens were created they were not merely for the summer rest-houses of the rulers, but were the happy gift of a happy ruler to the common people to make them happy also. Since the Nishat Bagh was opened in 1620 as the Emperor's gift to his beloved and capable Queen, it and its sister garden the Shalamar Bagh have been the centres through which happiness radiates during nine months of the year for thousands of people. What a persistent and pure thought-form of innocent enjoyment has been created there! Happiness pervades those great garden areas not felt elsewhere on earth in such quality and measure. Representatives of all nations meet there united by Beauty, the beauty of lawns and trees, fountains and

flowers, the snow-capped mountains behind, the sparkling waters in the foreground, and the picturesquely perched temple of Shiva always claiming focal attention. All comers worship the one God, Beauty; all are devotees of the one Goddess, the Earth, and all are united by Ananda through sharing in the Bliss of the Supreme Artist. Everyone in the gardens has the interest of a friend in everyone else. Nowhere is there noise. There is no drinking of anything more stimulating than tea prepared in handsome silver or brass samovars. There is no gambling or betting or vulgar side-shows, no strident loud sounds, hardly any smoking. No matter what crowds are present one hears only laughter, or quiet chatting, or religious singing. The enjoyment by all of colour and shape, formal garden architecture and glorious scenery, is tangible. The air sparkles with happiness, one's aura expands through contact with the inner established rhythm, one's feet dance along the poplars-fringed road which leads from one famous garden to the other.

As Oxford's inner and outer being is impregnated with the quest for learning, Lourdes' with the gift of healing, Rome's with the sense of power, and Benares' with spirituality, so is Kashmir's, and especially Srinagar's, inner and outer being impregnated with happiness through loveliness.

The Book of Genesis states that God walked in the Garden of Eden. Where there are regal gardens, the gift of kings to their people, the people who walk in the gardens become God-like. The beauty of God without evokes the beauty of the God within. In the presence of loveliness the intellect dies down, the prying mind ceases to slay the real, Realisation emerges, one is content in just *being*.

Thus though at present the people of Kashmir are practically illiterate they are refined. They are born artists in design and craftsmanship. Their womanhood, both Hindū and Muhammadan, moves about freely; they all carry

themselves like priests or kings after the order of Melchizedek. They are indeed in every way the earlier prototypes of the present Happy Valley Foundation.

As Eden and Kashmir, the earthly Paradises, have known that the company of flower, fruit, foliage and landscape are the environment which bring out the best in man and woman, so the function of the garden aspect of Ojai may be anticipated as a primary factor in the Kingdom of Happiness which is sequentially being founded in California for the new Race and the New Gospel, and wherein similarly will walk the Great Ones who see the unfolding Plan of Evolution.

The Happy Valley of the First Sub-Race to the Happy Valley of the Sixth Sub-race, Evoi ! Hail !

Margaret E. Cousins

LOVE IS SAFE

THE message that will quell your fears
In one hot moment, writ with tears,
 Flashes through from mystic land.
 Which ever lies so close at hand
That love is all it ever hears,
 Across etherical strand.

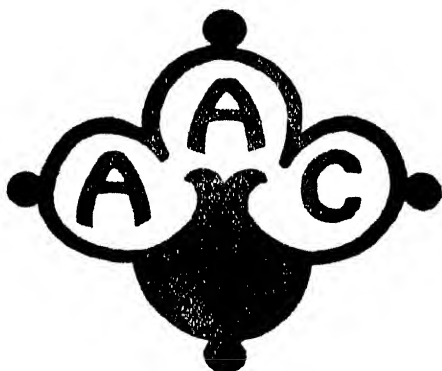
We cannot pierce the veil with lines
Nor words nor sounds, but only signs.
 The symbol of ourself we send
 As 'bove the mortal soil we blend
And this the victory of minds,
 On which we may depend.

Thus ever drawn to those who grieve,
No danger that we ever leave ;
 For all is known and all is seen,
 And all that is has ever been
Since Time began its weave
 Of thinnest veil between.

So count no good thought ever lost,
Though on emotion's sea 'tis tossed.
 Of one thing ever be so sure—
 That love is ever more secure
To one who's left, or one who's crossed,
 And memories endure.

MAE BALDWIN HARDEN

¹ Fourteen days after passing from physical.



NŌ: THE YOGA DRAMA OF JAPAN

By WILLOWDEAN CHATTERSON HANDY

As the spirit of the dawning era begins to quicken the sensibilities of different individuals, there will be born in some, perhaps, a reasonable hope that along with the revivification of the other arts, which must accompany and express the spiritual renaissance, will come the reinstatement of that most debased art, the drama. Some of these seers will perhaps begin to grope about for dramatic material compatible with the exalted idealism of the new teaching. Some will begin to feel for dramatic forms appropriate to the larger and subtler values which must be presented. Some may even dare to hope that this great art of co-ordinated arts may become not only a vehicle for carrying the teaching, but in and of itself a mode of worship and a purifier of the worshipper.

Such a conception of the drama carries with it certain inevitable suggestions as to its probable characteristic features:

universal rather than particularised themes, archetypal rather than personal characters, real rather than realistic presentation, devotional rather than ambitious acting. It may be long before such a complete reversal of the present evaluation of the drama can take place ; but it is not an impracticable ideal. It has been realised, is still being realised, in the Nō drama of Japan. For our encouragement, for our inspiration, it seems profitable to undertake an analysis of this rare bloom of the art, which, fashioned by Buddhist thought, unfolded its petals 600 years ago in Japan and still continues to shed its fragrance over a few faithful devotees.

The themes of the Nō plays of Japan are never trivial or casual. Designed as pictures to teach the noble philosophy of the Greater Vehicle of Buddhism, they attempt to objectify the hidden truths—the transitoriness of human existence, the working of the law of karma, the efficacy of prayer to Amida Buddha, the Way of Enlightenment. They are concerned with the petty events of human life only as they forge links in the chain of lives, only as they make karma. Such a causal moment, a karma-making moment, each drama depicts in terms of its aftermath of suffering. The culmination of past lives is summed up in a single mighty emotion, uncomplicated by minor or fleeting feelings but caught at the moment of its maximum intensity, when the wave is at its crest, about to break and dissipate into calmer levels. Briefly stated, the plot of a Nō drama is concerned with that moment in the life of the hero (or heroine) when, driven by his emotions, he committed a deed, for which he suffered throughout the remainder of his life, or, more generally, after his death. The matter is not presented chronologically—deed followed by suffering—but, by reversal, effect is followed by cause. In other words, we are made to feel the agonies of the sinner before we see him commit the wrong, so that the deed is for him and for us full of its consequences. In such

fashion is time sense eliminated and cause and effect are visioned as one.

A very simple plot mechanism achieves this double vision of the effect in the cause. Drawing upon a universal practice of the Japanese—that of making pilgrimages to sacred or historic places—for its thread, a typical Nō story runs thus: Some one, usually a priest, goes upon a pilgrimage. He describes the beauties of the land through which he passes and of his destination, where he encounters a humble stranger, of whom he inquires concerning the history of the famous place. The stranger begins to recount the tale in the third person, but, soon, under stress of great emotion, lapses into the first person, and confesses that he is the hero of the old story. In reality, he is the unhappy ghost of the hero, who is earth-bound because of some intense emotional attachment formed in his past life. The first part of the play ends with his request that the priest pray for him, so that he may be liberated from his sufferings. In the second part, through the prayers, the hero is materialised in the form which he wore at the time of his death and the climax of the play comes, when he re-enacts his sin. The priest's blessing, his own pardon, follow.

The hero, then, is always an outcast: usually a ghost exiled alike from the earth and from the Western Paradise; but sometimes an outcast in the flesh, a cripple, a pauper, fallen from power, exiled from his domains, an exemplification of the doctrine of the transitoriness of earthly power and position. Sometimes he is an outcast from the world of reason, being a mad creature possessed by the spirit of one whom he has wronged. His plight is always the result of the commission of a wrong, a wrong Buddhistically defined—dying in battle, neglecting the ordinances, taking innocent animal life, taking one's own life, taking the life of another

even innocently, indulging in cruelties, prides, jealousies or hatreds.

These are characters entirely outside the range of realistic drama, other-worldly, astral beings, each embodying a single compelling emotion which pulls him to earth and keeps him in wretchedness. There are also the horrors of the other plane, demoniac embodiments of jealousies and hatreds and furies. And there are often supernatural beings who are outside the range of human evolution: goddesses, such as the Blessed Dragon Lady of Paradise; *tennin* or nature spirits; and personified animal natures, the lion, tiger, fox, dragon, mountain goat, spider, each depicted in terrifying guise.

Such are the typical super-physical characters and themes of the Nō dramas designed to convey a sense of essential human emotions enlarged and intensified by their release from physical limitations. Only a very unusual technique of production could create the proper atmosphere for such material, and the form evolved by the Japanese is indeed a triumph of dramatic art. Noble as is the material of these dramas, it is as acted plays that they are the creations of genius. For the form is not only a perfect instrument for the super-physical material, but it is also, in itself, a channel through which players and audience may flow to a higher level of consciousness, attaining in degree, that state of realisation in which are found true spiritual refreshment and purification, which may result in the healing of sin and disease. It is recorded that at times in the early days of the Nō, these dramas were performed to heal disease. Even to-day, the true devotees seek in the Nō theatre the same exalted state of consciousness which others find in the temple. A Nō theatre is in effect a temple of dramatic art dedicated to the eternal and offering those who understand the opportunity to participate in a ritual which will draw them close to the divine.

It need not be pointed out that not everyone in the audience nor even every player finds all this in the Nō. The intellectuals do not find it, those who take the books of texts and pore over the archaic lines while the play is going on. The Nō masters call these "book-neckers," referring to the wagging of their necks as they look from book to stage and back again. Nor do those, who delight in precious criticism concerning the exact quality of a singer's tone or the precise length of the dancer's steps or the accurate shade of the colour of his costume, find that subtler pleasure. Not even do the dilettante aristocrats, who are taking up the singing as a fad to-day, find much beyond the classical beauty of the poetry. But it is all there for those who will open themselves to its dynamic intention. Six hundred years of the traditional rendering of ancient words, six hundred years of traditional movements, have built up a form of great power, which may legitimately be called a ritual, and the professional Nō players and singers and musicians perform it as priests performing a ritual.

Even to-day the old custom continues of purificatory procedure before the acting of plays in which the gods appear. For one week before such a performance, the actors eat no meat, prepare their food with their own hands over fire made from flint and steel and used for no other purpose. It has ever been the intention of the Nō player to build up a proper vehicle for the use of the noble dramatic idea. Seami, the son of the founder of the Nō, sets down in his manuscript, written in the fourteenth century, certain rules governing actors in training, among which is found: "venery, gambling and strong wine are strictly forbidden; be resolute in study; avoid disputation". Fenellosa quotes Umewaka Minoru, the Nō actor who restored this drama after the fall of the shoguns, as saying that if a Nō actor acted his best, he could read his character. "The spirit must out, the whole man," he said,

"the actor cannot conceal it." And so he always instructed his sons to be moral, pure and true in all their daily lives. Otherwise they could not become great actors. There is still a great deal to be investigated concerning the training of the Nō actor, for it is regarded in the old writings as a form of mystic initiation and the teaching is spoken of as "deeply secret". The spirit of the Nō actor is apparent, however, even to-day. In the closing lines of the play, *Sotoba Komachi*, that of a mad woman possessed by the spirit of her dead lover, she offers her poetic talent to Buddha in words which would be applicable to every genuine Nō actor :

See, I offer my flower to Buddha,

I hold it in both hands.

Concretely, what are the conventions which have been evolved in presenting the Nō dramas ? The effort throughout is to make things not realistic but real. Sham, illusion, imitation, simulation are not tolerated. The aim is actually to create a super-physical consciousness, not to pretend that it is there on the stage.

The construction of the stage itself furnished a suitable substructure for super-physical effects. Both in conception and in execution, it is set apart from the actual world. It is perhaps not thought of to-day as a sacred spot, being no longer connected with the temple compound, still there remains a sense of its being dedicated to higher things and every year before the opening performance of the season, a certain play is given to purify the stage for the year's work. The platform which once stood in the temple grounds has been moved indoors, so that the audience may be protected from the weather, but it is interesting to note that it still by intention keeps its own separate roof, which is never included under that which shelters the audience. Further more it still stands on ground untrodden by the people, for around it is kept a strip of pebbled earth, the dividing line between the

sacred and the profane, between the absolute and the relative.

In order to amplify every sound made on the stage, so that it will contribute its entire volume and its full musical content, in order to free sound, as it were, from the dulling of atmospheric conditions, two devices have been invented. The roof of the stage is double, so as to form a sounding board, and under the floor are large pottery jars, half sunk in the ground, their open mouths tilted to catch and reflect the sound. Just as the chanting of the poetry lifts the speech of these dramas out of the realistic realms, so does this enlarging of the sound values contribute towards the greater than physical proportions of the Nō. Similarly, by device, the locomotion of the actors is freed as nearly as possible from friction. The white cypress flooring of the stage is polished to such mirror-like smoothness that running and walking steps become a glide so free as to give the sense of floating released from gravity.

The problem of a scenic setting for plays of that more real world, where neither seasons nor death prevail, was solved by the adoption of the pine tree as a permanent backdrop. Whether by accident or design, the first Nō plays were performed under a large pine tree at the temple Kasuga at Nara. Partly to commemorate the place of origin and partly to suggest longevity and changelessness in the setting, a three, five or seven tufted pine tree is always painted on the back wall of the stage; while a similar number of genuine small pines are set along the entrance bridgeway to mark stations in the progress of the actors. In the making of the few small stage properties that are used, every effort is made to suggest the essential nature of objects, so that the imagination will be stimulated to perceive the archetypal forms rather than any temporary representation of them. Slender strips of bamboo lashed together are sufficient to suggest a

house, a well, a cave, a tree within which dwells a nature spirit, even a temple bell. The actor himself may carry some such symbol of his estate as a mallet, a sword, a broom, a bow and arrows, or a fan. With the fan he makes gestures symbolic of the poetic ideas being chanted by the chorus.

Even the costuming makes a striking contribution towards the building of a picture of more than realistic proportions. Those beings who are not of the physical world are clothed in gorgeous and voluminous robes, half again as large as those worn in ordinary life and far more splendid, which enlarge their stature and enhance their dignity. They become heroic figures, the personal curves of their bodies hidden under the stiff lines of the heavy draperies. Like great archaic statues they swim across the polished stage, to all appearances superhuman beings. For those who have eyes to read the symbols, the story of the play is retold in the costumes as it is in the movements of the fan, in the notes of the flute, in the taps of the drums. These costumes are woven or embroidered or painted especially for the parts which they are to adorn. The colours of the fabric reveal the age, sex and rank of the wearer. The patterns suggest the nature of the rôle. He may be a mysterious character dealing in magic, and clouds and pine trees will be woven into his garment; or perhaps he is a dancer, whose nature is suggested by the flying maple leaves embroidered on his cloak. If he be the moon-maiden of the feather coat, the feathers of a bird are painted on a sheer fabric. If he be a ghost whose death transpired through drowning, the woof threads of his transparent kimona are shoved into wavy lines indicative of water. If he be a demon, there may be golden skulls shining in the grass at the hem of his garment. Thus, by suggestive visual details, the audience is lured into the spaces of imagination.

The wearing of masks is yet another device for removing the characters from the world of personality. Since the

players are all men, those playing women's parts are always masked, and for these there is a whole gallery of faces representing not different personalities, but simply the feminine face at different ages and under stress of different emotions. Likewise, the face of a god, of a young boy, of a demon, of a ghost or of an animal is represented by a mask. The old craftsmen who carved the masks were skilled enough to select only the planes in their modelling, which would convey the essential nature of the character. They even considered to a nicety the quality of the polish they bestowed upon different masks, one depicting grief being given a dull tone, one of youth and strength a shining countenance. It is evident that a mask removes the character from the personally dimensioned world of the human actor to the serene spaces of idealisation. The essential emotional values of the visage of the character are not disturbed by the fluctuating facial expressions of the actor, which must always be personal to a degree. However impassive his face might become as he succeeded in giving himself up as a vehicle for the poetry, it would still be stamped with his personal lineaments, often necessarily at variance with those of the character. Thus the mask aids the selective genius of the dramatist, who gains his effect by striking a single note over and over again and by eliminating all others, for throughout the play the immobile beauty of the mask holds all eyes upon a single idealised concept.

All these traditional forms, austere in their simplicity, even bleak, by their very rigidity become intensifiers of the power poured into them. What is this power and by what spirit and technique do the actors infuse this paraphernalia with life?

It is said that one has not become a Nō actor so long as he has any desire to display his talents. The Nō actor aims at universality, at the impersonal, and to this end he lays

down his limited personality. He spends a lifetime training his physical body to suppleness and strength, intensifying his emotional perceptions and perfecting his mental control through rigorous concentration, until he builds up a co-ordinated vehicle of extraordinary power and responsiveness; yet he treats it simply as a machine. He retires into the inner self, where he centres his consciousness and whence he directs his vehicle, aloof, serene, disinterested. He reaches a meditational state of mind in an identification with the idea of the play. Thus he achieves his ideal of the unity of mind and action, which is the "accomplishment" referred to in the naming of the drama—Nō.

The full implication of this ideal is that the Nō actor aims not to act or to simulate, but to be. The attainment of such being or identification brings about a release of power far beyond that of his personal vehicle. He breaks through to the hidden reality, *yugen*, as the Zen Buddhists call it, whose exquisite symbol is a white bird with a flower in its beak. It is this ability to make himself an unobstructed channel through which beauty itself may flow, suffusing his tones and his movements with the inner grace of the spirit, which is spoken of as the "flower" of the actor. Seami says that it is by aiming only at the beautiful that the flower will appear, and if the flower be lacking, there will be no beauty in the actor's impersonation. It is not by imitation of the external characteristics of a decrepit old man or of a vigorous young girl, for example, that success is achieved, but rather through identification with the nobility of the one or the modesty of the other. Herein lies the explanation of the Nō actor's ability to satisfactorily present women's parts, as well as those of ghosts, nature spirits and animals; there being no attempt to imitate the posture, gait or voice of any one of these, but simply to identify himself with their emotional nature.

In the governance of his body, the Nō actor's achievement of the unity of mind and action is often startlingly demonstrated in feats which seem to be super-physical. Not through any trickery is he able to leap high in the air, for example, and light upon his bent knees without any hurt, or translate a moment of frenzied grief or furious passion or ecstatic joy into breath-taking swoops or leaps, all apparently without effort. Every movement is controlled, made normal for the man by a long training, in which a system of breathing plays a large part, and in which concentration teaches him to work marvels. He has become mentalised, so to speak. He moves his body as if it were a piece of furniture with unflagging calculation. Through the pattern traditionally prescribed for each play he moves his body, himself in control, along the three, five or seven step lines, making the proper turns, the correct rests, handling his fan or his sleeves according to fixed rules. And yet, being centred in the inner self, and not in his body, he is free. He is vivid. His prescribed gestures are not wooden and meaningless. They are charged with suggestion, flooded with *yugen*. The hand raised to the brow of a drooping mask brings tears to the eyes of the watcher. The hand that stabs the empty air stabs us. We feel the grief or pain as we could not were it concretely suffered by someone on the stage. It is left a universal experience, not limited to a single character.

Under the sway of such being, not acting, not even the mask covering the actor's face remains wooden or meaningless. At one moment, the impassive mask of a young woman's face seems alive with maidenly expectancy; at another, with shyness or grief. It is slightly tipped, perhaps, this way or that, but no physical explanation could account for the transformation. This power to make a mask live is so recognised a fact among the Nō players that there is a class of masks made purposely to test an actor's ability in this direction. Such

masks were carved by the greatest artists, and intentionally without a vestige of expression. Only a great actor ever attempts to wear one of these ; and it is said that if his flower is sufficiently developed so that he may vivify it, the effect is far more wonderful than that achieved through a mask on which is stamped the requisite expression.

Ordinarily, however, the mask reiterates in plastic form the supreme emotion of the play, so that, once the actor has mastered the mechanics of its use, it becomes an aid to him. By necessity he must identify himself not only with the emotion of the play but with the mask which envisages it, and to this end he hangs the mask in his room for two weeks preceding a performance, so that he may feel himself into it. His acquaintance with it undoubtedly begins as an objective study, but he gradually penetrates to the essence of its form, to its nature and significance. Finally, just before his entrance on the stage, in order to test his oneness with it and with the emotional rôle which both he and it are to externalise, he stands before a great mirror hung outside the bridge entrance. If he is ready to play, he will see there not himself wearing a mask of a young girl in grief, for instance, but simply a young girl's grief.

It should be clear that the Nō actors are consecrated towards the attainment of a level of consciousness, where they may tap powers far greater than their own. The same ideals and methods animate the other human contributors to the drama—the members of the chorus, whose flower appears in the vocalisation of the poetry; the flutist, who identifies himself with the mood of the piece and spins a shadow web of melody above the pattern of vocal tone; the drummers, who are the heart beats of grief or pain or woe. Each of these brings through his contribution from his own inner self. The harmonisation occurs not by tuning in on the physical plane, but by achieving unity at a far higher level.

It is the harmonisation not of chords, but of individual melodies. Before a performance, in order to test out the attainment of that unity, actors, chorus and musicians gather in the mirror room and try over a bit of the play, the master judging whether the harmonisation has been achieved.

There is an element contributed by the drummers, the significance of which seems to be forgotten to-day, but which is possibly a very direct link with the hidden powers to nature that the Nō aims to tap. The undignified name of "cats" has been applied to these accompanists because of the unarticulated cries which they utter in connection with their tapping of the drums. May not these be such nature-sounds as were employed in the mystic operations of the theurgists of ancient Egypt to bring men into touch with divine operations? Certainly they seem to fall into that class of symbolically invocational sounds, into the "hissings" and "poppings," the Greek terms for which have been so suggestively translated by Mead.¹ It is unknown to the writer whether the articulated speech sounds in the Nō are so delivered as to set up sympathetic vibrations with unseen energies through the root-sounds or vowels; but it is certain that the unarticulated and discordant sounds of the drummers produce a deep and thrilling effect upon the hearer.

There remains to mention the further harmonisation of the production as a whole with the conditions under which it is performed. Seami writes:

In everything success depends on a proper harmonisation of the negative and positive. The day-spirit is positive and the skilful player will make his Nō as quiet as possible in order to balance by negative playing the positive tone of the environment.

Conversely, at night, the playing must be positive to balance the negativity of the night. Here are subtleties such as the future drama must take into account, and those

¹ *A Mithraic Ritual*, by G. R. S. Mead, p. 15.

straining for the dawning vision of it will do well to ponder a saying which Seami quotes from the *Book of Criticism* :

Forget the theatre and look at at the actor. Forget the actor and ¹ and you will understand the Nō.	the Nō and look Forget the
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No discussion of the Nō would be complete without the recognition of it as a Japanese contribution to the art. Though Buddhist thought and Zen method are responsible for the evolution of such drama, it should not be forgotten that it is the Japanese who have applied these to art. They are not inventors of new forms. Their genius lies in penetrating to the heart of inherited or acquired forms. For 600 years they have added nothing to the form of the Nō, but they have worked with unflagging zeal at polishing the original archaic form, paring it down to its bare essentials, refining it to its utmost attenuation. The result is a form so pure as to be almost geometric in its outlines. Its ultimate is of course archetypal. As far as the form side goes, the Japanese may be said to have concentrated upon the atom and visioned the universe. On the life side, they have made religion an art and art a religion. They have lifted the drama to its rightful place as an act of purification and worship. While the new era must evolve its own concepts and forms, its own dynamic ritual of art, still those who are to come may find the Japanese classical drama a not unworthy forerunner of their ideals.

Willowdean Chatterson Handy

SEEDS OF INTERNATIONALITY

A SANE IMMIGRATION POLICY

SENATOR COPELAND who has introduced a Bill in the American Congress to amend the present Immigration Statute, by a wider definition of the word "white", delivered a very sensible speech on the subject on May 4th last, at Mecca Temple, New York, where a dinner was given by the Indian Freedom Foundation. The Indian Community in U.S.A. and the whole Indian Nation were thrown into painful consternation at the recent decisions of the American Courts that Hindūs and Indians are not "white persons" and hence ineligible for rights of citizenship in the States. Apart from the various hardships which it involved to those Indians already settled in U.S.A., which Senator Copeland himself described as "extremely inhuman in application", it meant not a small insult to India in her present efforts to gain equality in the British Commonwealth and an equally respected place in the world's councils of Nations. Senator Copeland's pronouncement therefore was very opportune and the principles which he laid down as to what should regulate a sane and sound immigration policy may with great advantage be followed by other white nations, not only in their direct relations with the coloured peoples and nations of the world but also in their general attitude towards them.

Senator Copeland very wisely said "that geographical boundaries do not coincide with racial distinctions". The arbitrary partition of the earth into the present continents "will do well enough for political reasons, but these divisions do not satisfy the compelling facts of human relationships". By denying immigration and citizenship rights to individuals merely by fact of their belonging to certain "designated limits of latitude and longitude—we blind ourselves to the revelations and distinctions of Nature herself". The admission to these rights should, therefore, be on considerations of those qualities which "original Americans have, except colour". "Educational, religious, professional and industrial groups are never divided in this silly way" of geographical locations, but the human races are, and "the unfortunate Hindūs are dumped into a miscellaneous group, designated as Asiatics". With regard to colour "shades of complexion are determined by the sun's rays and not by racial origin," and it is proved beyond doubt now that "colour is the most unreliable of proofs of racial origin". When it comes to a question of language, again "we must concede to the Hindūs the same origin as ourselves". Then as regards physical traits, the Hindū "is as truly 'Nordic', in the final analysis as the blonde citizens of Sweden". So "within the spirit, if not the letter, of that law of 1790, the Hindū is entitled to American citizenship."

Then what should be the policy of the U. S. A. regarding the admission of immigrants? Examining the various proposals that have been put forward, Senator Copeland went to the root of American greatness, the vitality of its life and the splendour of its achievement, to the rich variety of racial stocks—belonging to “the so-called alien races”—composing its present population. And specially referring to Indians, he exclaimed.

Who can witness the useful service of the Hindūs without a thrill of pride in their achievement? No more intellectual persons are to be found in our country than the natives of India who have migrated here. Who can question that their legal admission will benefit the country.

So the new criterion for admission to American citizenship is not the false test of colour, race or Nation, but “Is this applicant for admission to the United States physically, mentally, and morally qualified for our citizenship”? This is a sound and statesmanlike rule and it is earnestly to be hoped that Senator Copeland’s Bill will be formally enacted into Law.

What Senator Copeland now seeks to do by law in the United States has been the message of Indian History from the earliest times, an unwritten law of Hindū social life and polity. Every fresh invader into India has been admitted and absorbed into the social and political order perfected by the previous settlers; even more remarkable to note is the fact that even the original inhabitants or the aborigines had a definite place in the arrangement and were not wiped out of existence. What India has been standing for from times immemorial America may well now adopt as an example to the western nations.

THE OVERSEAS LEAGUE

The Overseas League, with its Headquarters in Park Place, St. James London, and its object “to increase in every way possible the sense of good feeling and ‘at-one-ness’ among all sections of members of the British Commonwealth of Nations” is potent with immense possibilities of serving as a powerful connecting link for the several parts of the greatest Commonwealth of the modern times. It has a large membership of over 35,000 and its branches, named Overseas Clubs, are being started in several parts of Great Britain and the Self-governing Dominions. One of the latest was in Cape Town, in South Africa, about which Mrs. Monica E. Retief wrote a very hopeful letter which was quoted in the Watch-Tower notes of THE THEOSOPHIST for August.¹ There will be no small service done there in bringing together, in friendly spirit, the Indian and the white elements, and it is to be fervently hoped very soon the natives also as members of one Commonwealth. It will be interesting to know whether there are any branches of the League in India. If there are they ought to be multiplied in number and strengthened in membership. If there are none, why not make immediate attempts to start as many as possible? The League is fortunate in its magazine

¹ See p. 515.

The Overseas, which is said "to act as a veritable encyclopædia of the news of the world". If it is not so already it can well be made the medium of disseminating the intellectual, moral and spiritual treasures which the several parties of the Commonwealth possess. Their exchange and understanding by the several countries, more than the mere commerce of material commodities, are the surest, binding ties of not only the Commonwealth but of the whole world.

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THE MASONIC PEACE MEMORIAL

A noteworthy event towards the future Brotherhood of Nations, and good will and peace on the earth was the imposing ceremony in the Albert Hall, London, in the middle of last month. It was the laying of the foundation stone of the new Grand Masonic Temple in Holborn, by the Duke of Connaught, Grand Master, in the presence of 9,000 representatives from English and most distant Empire lodges. The new temple is a Masonic Peace Memorial and covers two and a half acres. The ceremony, even on the physical plane, was imposing by the employment of the latest scientific devices.

An electrically operated model of a crane, operated by push-buttons which raised and lowered the model of the foundation stone, stood on the stage at Albert Hall and operations in the Grand Lodge there were duplicated on the site of the new building in Holborn. The actual foundation stone was laid in position simultaneously with the Symbolic Model.

A ceremony of great portent which, let us hope, will be repeated on a greater scale by Masons belonging to all the Nations of the world.

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THE NEW PERSPECTIVE

After the devastations of the last War and the yet unhealed wounds of it left on the world in the race conflicts, economic exploitations and other unbrotherly features of modern life, it is becoming increasingly necessary to have a new perspective for all human thoughts and activities for the future. The great Indian poet-philosopher has sensed the new perspective rightly, which is that of universal man, and in the April number of *The Visva-Bhārati Quarterly*, the journal of the international University founded by him in Santiniketan, where he has sought to represent and actively cultivate this new ideal, he writes: "I strongly felt that, under the continued threat of impending catastrophe likely to involve the whole human world in desolating hostilities, every individual to-day should realise his responsibility for training the mind of the present generation to enable it to see all its important problems in the perspective of universal man. For the most outstanding fact of our age is that the drama of our destiny to-day has the whole world for its stage. Let the politicians mishandle this world situation according to their tradition of nationalistic fanaticism, but the rest of us should have the power to think and act upon a broadly human basis of behaviour."

M. R.

AN INTERVIEW WITH MR. J. KRISHNAMURTI

A BEAUTIFUL country site, unspoiled nature, a sunny summer's day, the scent of the pines, squirrels playing among the branches of glorious beech trees, far from the noisy city with its hurry and bustle, here, where every thought of evil is banished we are to visit Mr. Krishnamurti. He whose name is now so often mentioned in connexion with the World-Teacher, who according to the Theosophists will reveal Himself and has already done so through the body of this young Indian, in the same manner as He used the body of Jesus in Palestine about 2,000 years ago.

The headquarters of the Order of the Star in the East is at Eerde near Ommen, the old country-seat of the barons van Pallandt. Krishnamurti, the head of the Order will receive us here.

Groups of members are seen reading or meditating outside in the park. One senses an atmosphere of unrestrained yet controlled liberty, there is a feeling of peace and of friendliness. An English atmosphere pervades the hall of the house; the gardens seem to speak of peace and happiness.

Krishnamurti joins us, stretching out both hands in friendly welcome. He takes us to one of the rooms where we sit down together, side by side. Peace goes out from him, there is peace in the expression of his sympathetic face; he looks serious but when speaking he often smiles, while energy and life shine forth from his dark eyes. He asks me, in a melodious voice, what it is that I wish to know!—A short explanation of Theosophy and of Theosophists. He tells me that, Theosophy, Divine Wisdom, is at the basis of every religion, every system of philosophy or spiritual movement. As a movement it is contrary to all materialism, it holds on to the spirit which it considers the motor-power of all things. Man thinks too much of the outer things, he thinks to find happiness in the possession of material objects, autos and luxuries of all kinds.

He goes on to say that, in a community, and in a system of education too, which is built upon a desire for material or physical possessions, all naturally want "to take," not to give. This is because of the nature of the physical body which exclusively wants to take, that being its condition of life.

¹ Translated from an Illustrated weekly, *Het Leven*, Holland.

A Theosophist, looking from the spiritual point of view, recognises the principle of giving and acts accordingly. Through the unity of spiritual life the brotherhood of humanity will be brought about. "To serve" must become a habit in the small daily affairs so that, if at any time, any thing great can be done, the opportunity may not be missed. Then there is courtesy, gentleness and specially tolerance which we must all practise towards everybody, whoever we may be.

He has spoken slowly and convincingly, occasionally gesticulating, and he asks me whether I have understood.

Thanking him I ask: "What is your opinion on the relation between East and West?"

Mr. Krishnamurti replies that, from a general point of view, the Eastern puts greater value on the inner life, the soul of things, the Western, on the contrary, thinks more of the intellectual and the material side of life. This difference of outlook is very noticeable in the young. For instance when children of the West play they like to play at fights, to figure as conquerors which are expressions of materialism, but when children of the East are together they like to play at being great men, messengers, teachers. Thus I played when I was a child, I dreamed of being Shri Kṛṣṇa (the Christ) and my mother encouraged me.

East and West are to be considered as two waves and it is the duty of us, Indians, to form as it were a bridge between these two, to bring them together in order to fraternise humanity.

I mention Tagore, the Eastern philosopher and poet. Yes, I have met him, I have a high regard for him.

Your judgment about his work? -Ah, I cannot say, he is too great a man for that.

My last question: Reincarnation?—We believe in reincarnation. One of the principles of Theosophy is as follows; human beings form one order of the creatures which evolve on this earth and each human being evolves through consecutive periods of time while he gains experience and thus builds up his character, always reaping where he has sown until he has learned the lessons which are taught him in the three worlds the earth, the inter-mediate condition and the heavens -until he has reached human perfection and enters into that brotherhood of the perfectly just, who reign over the evolving beings and guide them in all stages of their growth.

Mr. Krishnamurti goes on to say, that thus shall the World-Teacher take possession of my body; this has already happened a few times.

The Message to make a happy humanity, has been entrusted to me and I take this Message to be my task.

INTERNATIONAL CO-OPERATIVE WOMEN'S GUILD

PRESIDENT: FRAU EMMY
FREUNDLICH

SECRETARY Miss A. HONORA
ENFIELD

Vienna—1, Ebendorferstrasse 7

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AN INTERNATIONAL OF WORKING-CLASS MOTHERS

THE old saying "Woman's place is at home" has a new meaning to-day. Instead of acknowledging it as any argument against taking part in public life, married women urge that their work in the home cannot be successful until they take their full part in the politics and economics on which home conditions depend. So in many countries, married working women have organised themselves and drawn attention to their needs as wives, mothers and home-makers. These organisations are united in the "International Co-operative Women's Guild" which met in Conference at Stockholm, on August 12th and 13th. The International Guild was formed three years ago after three years of preparatory work, and the first triennial report records steady progress. Co-operative women's organisations in ten countries are affiliated, and the movement is spreading rapidly in other countries from the United States in the West to Japan in the East.

Married women are the typical consumers, and the most accomplished artists in consumption, for they must daily make their small means provide adequately for the well-being of their families. They look on the Co-operative Movement, which alone organises trade and industry for the benefit of the consumers, as their own, and do their utmost to promote its prosperity and progress. At the Conference the best co-operative policy as regards prices will be dealt with—a subject on which their practical knowledge and experience is unique.

And wives and mothers realise fully that all their labour will be in vain if war comes. Throughout the last three years they have strongly opposed the resort to force by governments, and urged disarmament. At coming conferences they will again have the opportunity of registering their determination to end war. The home-makers of the world are a strong power for peace, for they understand that to secure better times for their homes they must work for closer intercourse, trade and friendship between all nations.

A. H. E.

THE WORLD UNIVERSITY IN SPAIN

ON Tuesday (July 12th, 1927), a Section of the World University, which will be founded in Holland and which will have branches all over the world, was inaugurated in the Spanish Theosophical Society.

The object of the World University is to blend the knowledge, progress and culture of the West with the spirituality of the East. Its aim is to unite all human wisdom into one great synthetic whole, infusing spirituality, sentiments and humanity in Science, giving a logical and scientific basis to religion and spiritual science. It aspires to train scholars to create their own belief, to live their own science and to understand and direct their own emotions as well as their mind: to discover for themselves the truth and not to repeat fragmentary truths, that they may find through the mind of the author of any book, without sincere endorsement from themselves.

At this first meeting, the object of the Brahmagvidyā Āshrama, at Adyar, was explained, by myself, also its aims and curriculum. Immediately afterwards, Mr. Barroso gave the first lecture of the new organisation, as a beginning to the course of lectures which he proposes to deliver on "The History of the Earth". Beautiful lantern slides were exhibited and both speakers were applauded and congratulated by the numerous hearers.

A. DE LA PEÑA GIL

THE THEOSOPHICAL FIELD

THE WELFARE MEDITATION UNION

THE power of thought is markedly recognised in the foundation of the Welfare Meditation Union, 29 Craven Road, Reading, England and it is as well to reproduce the circular of the Union's Hon. Secretaries and its first leaflet.

The condition of the world at this time is so grave, the crisis so acute and so full of the possibilities of terrible evil—and yet also of the hope of vast changes for good—that it is urgently necessary that the Powers working for progress should be reinforced in every possible way. Each member of the Welfare Meditation Union can and should give special help at this time by daily thoughts of Love, Peace and Goodwill, and by purifying and calming the mental atmosphere about him.

The world is indeed at the parting of the ways, and it should be the duty and privilege of those who have some knowledge of the Great Plan for Humanity, to give their utmost aid in promoting a right spirit and helping to lead the nations to an understanding of the Unity of all Life and a readjustment of the sense of values whereby the spiritual should be the real and the material the unimportant.

Members are asked to formulate their own thought in these matters, realising how vastly important is right thinking, and how helpful to the world at this time. There are numberless brief intervals during the day when a thought of Goodwill could be launched. With a little persistent effort it would eventually become a habit to have such thoughts at the back of the mind almost automatically discharging themselves into the world for its helping.

This is work we can all do. Let us do it gladly.

THOUGHT HAS TO PRECEDE ACTION, AND WISE ACTION WILL FOLLOW WISE THOUGHT

The Union asks for the help and co-operation of all thinking people irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and good will, thus influencing for good the massed thought of the world.

It should be the daily privilege—it need occupy but a few moments—of every person of goodwill, to contribute to the general reservoir of good thought morning and evening, by quietly using the power of mind and brain to “broadcast” into the thought atmosphere, a strong, clear desire for wisdom and peace in the conduct of all human affairs.

This valuable aid to the world's welfare would further tend to provide at the back of the mind, a body of helpful and uplifting thought ready to be discharged into the mental atmosphere during the day at any moment when the mind was sufficiently free. Such a ceaseless stream of noble, unselfish thought would, in the mass, become a most potent factor for good, especially if the transmitters were numbered by the thousand.

Apart from the value to humanity of such addition to the good thought of the world and the purifying of the mental atmosphere, a marked effect for good would result to the transmitter by the developing of character and the increased efficiency of the mental life.

It is hoped to issue fresh Thought Slips every few months, or when any great question affecting the welfare of humanity is prominent. But the potency of welfare meditation depends ultimately on the constant impregnation of the thought-world by a steady, continuous use of a Welfare thought.

Any friends who are in sympathy with the objects of the Union and care to send their names and addresses for entry on the register, will have sent to them a copy of any further Thought Slips issued.

At present the Union has no list of Patrons and makes no appeal for funds. The expenses, which consist solely of printing, postages and stationery, are met privately. If the Union grows, and the ideal would be for it to become world wide, we may have to ask for a few pence each year from members.

In the August THEOSOPHIST an account of the American Section of the Theosophical Order of Service, which is also working in the same direction, has appeared.

NO ANIMAL SACRIFICES

Public opinion in India is unmistakably strengthening against animal sacrifices in religion, and it is gratifying to see that Theosophists are taking an active part in the movement. In Travancore, ruled by a Maharanee Regent, animal sacrifices are now forbidden by State Regulation, the pioneering propaganda work having been done by an earnest member of the Theosophical Society. It is easier to obtain such prohibitions in areas governed by Indian rulers, provided of course the movement has been carried on in the proper spirit, than in British India. The Bombay Humanitarian League has now passed a resolution demanding "that the British Government and the ruling Indian Princes should prohibit animal sacrifices to Deities," and its delegate to England submitted this proposition last month before the Anti-Vivisection Congress at Caxton Hall, London. The Congress passed an amended resolution to the following effect: "cruelties perpetrated on animals by means of sacrifices to Deities should be prohibited by Governments of countries in which such sacrifices occur." It is doubtful how far this resolution can be effective. In India, so long as the British Government actively encourages the slaughter of cattle for supplying beef to the British soldiers stationed in the country, it cannot have the moral justice to legislate for it. The anti-animal sacrifices movement can in the meanwhile be strengthened by those who are really religious in spirit and understand sympathetically the position of the worshippers employing such sacrifices by substituting a healthy and enlightened form of

worship. In the Theosophical Society's compound in Adyar, there is a tree which was occupied by an elemental who was accustomed to animal sacrifices by the neighbouring villagers. When this was known a purificatory ceremony was performed under the tree with offerings of incense, flowers and fruits and the result has been that the elemental has departed from the place and the villagers do not feel its influence at present.

* * * * *

DESECRATION OF THE SABBATH

An interesting case of superstitious formalism in religion is reported from Clyde, in Scotland. An assistant lighthouse-keeper at the place refused to assist in testing a wireless set on Sunday on the plea that "it involved desecration of the Sabbath". The man was forthwith dismissed. His case was warmly taken up by an M. P. who remonstrated with the officer who ordered the dismissal, and the officer's reply was that the work involved "no more breaking of the Sabbath than winding up a clock or working the lighthouse apparatus which the man did everyday". The pious M.P.'s reply is even more amusing. He compared the officer's attitude with that of the "Claverhouses towards Covenanters and the Russian Soviet towards religion". Surely, the need for common sense and a sense of humour is very great as the "religious" M.P.'s attitude clearly shows.

M.

CORRESPONDENCE

WANTED—AN ORGANISATION OF PĀRSĪ THEOSOPHISTS

IN the early days of the founding of the Theosophical Society, Pārsī Fellows of the Society played an active part in its organisation and maintenance. It is sad to see that the same spirit of enthusiasm and push is not discernible amongst Pārsī members at the present time.

The first Pārsī member who joined the Theosophical Society in India in 1877 was Mr. Kavasji Merwanji Shroff. Mr. Shroff was the Editor of an Anglo-Indian daily newspaper, the *Jame—Jamsheed*, which is still recognised as the pioneer newspaper amongst the Pārsī. He did much to introduce Theosophical ideas amongst the Pārsī community, many of whom later on joined the Society, rendering it yeoman service.

Mr. J. R. Aria, a prominent Theosophist has presented “Besant Grove” to the Theosophical Society at Adyar.

Mr. N. D. Khandalavala joined the Society in 1880 and helped Theosophical work in India, H.P.B. sending him a special letter from Europe in 1884, a copy of which is published in *The Golden Book of the Theosophical Society*.

Mr. K. N. Seervai, who I think was the Income Tax Collector, Bombay, and Mr. Dorabji Dosabhoy rendered good services in the beginning, while Mr. S. J. Padshah accompanied the Founders to Ceylon in May, 1880, with another Pārsī, Mr. P. D. Shroff.

Mr. Jehangir Sorabji worked as the General Secretary of the Society, Indian Section, from 1908 to 1911.

Mr. B. P. Wadia, who is also a Pārsī, was interned with Mrs. Annie Besant on 16th June, 1917, under the Orders of the Madras Government.

Mr. Jehangir Jameetji Vimadalal, Solicitor, Bombay, has rendered good service to the Theosophical Society by giving public lectures, thus spreading the cult of Brotherhood and Piety.

Mr. Nusserwanji Framji Billimoria of Bombay, published several books on Zoroastrianism in the light of Theosophy, and spread

Theosophy amongst Pārsīs, by publishing a Gujerati monthly magazine *Cheraḡ* (or Light), which is still being published by his son Mr. Ardeshir Nusserwanji Billimoria from Navsari.

Readers of THE THEOSOPHIST will thus see that Pārsī members of the Society have rendered good services to the Society's cause, since its founding to the present day. What I want to impress upon my co-religionists, however, is that as a body we, Pārsī Theosophists, have not done sufficient services to the Society, as we ought to have done, owing to there not being an organisation of Pārsī Theosophists. At present, there are many able members of my community, who can spread the light of Theosophy amongst Zoroastrians, if all the present Pārsī members join unitedly into an organisation called the "Society of Pārsī Theosophists." I would suggest that its headquarters should be located either at Bombay or Navsari, and that they meet there every year, and devise plans and ways for the future of Zoroastrianism in the light of Theosophy. Such an united body will do a lot of good to the community, and all the Pārsī members working unitedly in a body will achieve very good and efficient results. At present in the Theosophical literature one finds ample evidence of Hindūism and Christianity playing prominent parts, whereas Zoroastrianism seems to be neglected. An organisation, like the one alluded to above, is likely to produce excellent results, uniting all the Pārsī members of the Theosophical Society in one body, with benefit to the Society as well as to the community itself.

BURJORJI NUSSEBWANJI MENGUSI,
President of the Theosophical Lodge, Billimoria.

REVIEWS

The World-Teacher (in Question and Answers), by P. Pavri, B.Sc. (Indian Star Headquarters, Adyar. Price Rs. 2-8.)

This is the fourth edition of the author's popular book *The Coming of the World-Teacher*, which has been revised and brought up-to-date in the light of the great fact, that the *World-Teacher Has Come*. The size of the book has been nearly doubled to what it was in its previous editions. The subject has been treated in a comprehensive manner, not only in the light in which a Theosophist or a member of the Order of the Star in the East receives it, but in the more valuable aspect of how it strikes an average sceptical man of the world. The questions cover a wide and varied range and so do the answers to them, which, whether they will convince everybody or not, are sure to make everybody seriously think. The author has described at great length the work of the future as it was announced in Ommen, on August 11, 1925, which will help every one, whether belonging to the Order, believing in the Advent or not, at least to understand the main streams of world's progress and fit himself into it, suitably to one's temperament and capacities. As a companion volume to the author's *Theosophy Explained*, the present book will be found useful to students of Theosophy, lecturers and others interested in understanding the spirit of the new civilisation.

S.

Education for Life. The Training of the Girl Worker, by Julie Eve Vajkai. (Weardle Press, London. Price 1s.)

The Plan of the Educational Colonies Associations (of Great Britain and India), by J. W. Petavel R. E. Retired. (The Educational Colonies Associations, London.)

These two books have practically the same message to give, namely that the present educational system is unreal and useless and that it must be modified to suit the grim realities of life. Madame

Vajkai's book relates the specific instance of successful experiment carried on in the Save the Children Fund institutions in Hungary. Captain Petavel discusses the question in its wider aspects with special application of the problem to conditions in Britain and India, more to the latter than to the former. The contents of the books are mainly the substance of Capt. Petavel's lectures delivered in the various universities of India on the poverty and unemployment problem in the country and how to combat it. His solution is to start educational colonies where the children along with literary training can be taught the various methods of producing their daily necessities which will not only make them fit to solve the bread problem in life later on but contribute materially towards the cost of education during the period of the training.

Experiments in America and Switzerland have shown the immense possibilities of the scheme being worked out on wider lines in India and Britain. The chief defect of the present system, according to Capt. Petavel, is the pathetic waste of efforts in all forms. If only our efforts and our resources are co-ordinated no department of the community's activities need be isolated from the rest. So co-operation in its all-embracing import is Capt. Petavel's palliative for the present ills. In developing his theme he explains how the effort, begun in the education of the young at the lowest rung of the ladder, would progressively effect human society reforming its productive and distributive system, more land being brought under intensive cultivation and the modern slums in industrial towns converting themselves into happy garden-cities. Capt. Petavel finds fault with the generally accepted tenets of socialism based as they are on Karl Marx's theories which he holds are but half-truths based on Malthus' theory of population. According to him, therefore, many of the bogeys, raised by the Socialists and for which wild and impracticable remedies are suggested, can all be avoided by adopting co-operative education. The book is thought-provoking in its speculations on the economic and sociological tendencies of the times. It is a valuable idea which he puts forth that Britain and India are best fitted at the present time to work out in practice his scheme—which suggests that in many more activities than education an intelligent and active co-operation between the two countries will create the patterns for the future ordering of the world on better and happier lines.

The Self-Seeker and His Search, by I. C. Isbyam. (The C. W. Daniel Co., London. Price 5s.)

This is the third of a series of volumes by the Author. In this volume he explains more of his philosophy, and apparently his explanations are to run into further volumes.

The object of the book is to show that without a philosophy of life it is not possible to have high ideals or to correctly order one's life. To illustrate this a confession is given of a person who acted purely on his own convictions and whose one aim in life was the pursuit of pleasures at the same time avoiding pain. In this way the Seeker learnt some of the lessons of life through his mistakes.

The Seeker begins by stating that he was supplied by education and circumstances with an artificial conscience which he must get rid of so as to start his search quite clear of artificial encumbrances. His contention was that all human progress proceeds by way of trial and error—we must do wrong if we want to do right. This was his view of all human evolution; he did not see any higher guidance or urge, or, apparently any lessons to be learnt from past human experience.

The Seeker does not appear to have got very far in his search, but he makes one great discovery, which is that physical, emotional and even intellectual pleasures give no lasting satisfaction, and from that a wish arises within him to discover what is the true nature of ideals. This confession is given to the Author who attempts to correct the Seeker's mistakes by applying his own philosophy of life.

The volume is dedicated to *Creedless Men*. It is not clear if the Author takes into account any higher guidance than that of his Ego Entities. Nevertheless, his final advice to the Seeker shows how by keeping out of the mind all lower thoughts and by allowing only those of the higher types to enter a great step forward in human progress can be taken. These *thoughts* are the Author's *entities*.

To follow the book closely with interest the Author's earlier volumes should first be read.

L. A.

My Master (Greater India Series 6), by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 4.)

This is a small booklet in which Mr. Vaswani's thoughts in prose and poetry, and addresses on Shri Kṛṣṇa delivered before student's gatherings have been brought together. As may be easily gathered Shri Kṛṣṇa is the Master about whom Mr. Vaswani speaks, and it is the message of His life and teachings which he fain would have the youth of India to assimilate in the regeneration of its Motherland. There are several phases in Shri Kṛṣṇa's life, each lovely and fragrant in itself. But Mr. Vaswani emphasises the aspect of the teacher on the Kurukshetra, when through *The Bhagavad-Gītā*, the message of Dharma was preached to Arjuna. India at present is very much in the position of Arjuna facing the Kaurava hosts, sceptical, sentimental and hence weak and in despair. The various problems confronting India can therefore be solved only in the manner in which Shri Kṛṣṇa instructed and bade Arjuna to solve his difficulties on the battle-field. Mr. Vaswani is insistent on the theme that "Kṛṣṇa-*bhakti* must become Kṛṣṇa-*Sakti*," in other words the devotion and love should not be of a merely sentimental and complacent kind, but of a living and dynamic character which will readily respond to the problems of the hour and deal with them in a spirit of human love and brotherhood. Apposite instances from the life of Shri Kṛṣṇa are given to help the Indian youth to tackle the problems of poverty, ignorance, care and the preservation of cattle and other members of the sub-human kingdom, and caste differences—to name but a few—the proper solution of which is a part of the larger patriotism to the motherland which should animate her children.

X.

Modern India—Its Problems and Their Solution, by V. H. Rutherford. (The Labour Publishing Co., London. Price 7s. 6d.)

This is a work for which a wide circulation is to be hoped in England, for its candid exposure of the ills to which India is necessarily exposed by alien rule and exploitation. It is the result of "An extended tour in India," and suffers somewhat from the inevitable limitations attached to a tour of inspection, namely, that there is no time to assimilate the problem in its entirety, so that second-hand views must be adopted, after insufficient testing. So it is evident from the first page to the last that Dr. Rutherford too exclusively associated himself with the followers of Mr. Gandhi, ignoring or

depreciating other toilers for India's freedom, and eulogising past attitudes of the saintly leader which are now generally repudiated as mistakes, even by himself. Thus he too easily assumes the entire and intentional falsity of the Montague-Chelmsford Reforms, ignoring the fact that Mr. Montague tried his hardest in vain to persuade the deputations that waited on him to give up demanding communal representation, and to unite in attacking the principle of Dyarchy.

Naturally it follows, if Mr. Gandhi is to be always in the right, that some facts which arose from his mistakes of policy—never of intention, of course—must be distorted. So there is a mis-statement about the Chauri-Chaura outrage, that an unarmed procession was first attacked by the police, instead of an organised attack, accompanied by the utmost brutality, on a totally unprepared police station. It was good for India that at the time there were wiser heads within her borders, to stern heroically the violence which the ill-judged Satyagraha movement and Non-Co-operation called forth in the masses. No doubt the verdict of history will be that Gandhi was a great son of India, and did worthy and disinterested work; but whether he will loom as greatly as Gokhale and some others is open to question, though he may still retrieve—and more than retrieve—past mistakes if he will yet use his influence over all parties to get them to set aside differences in the coming Congress, and unite in supporting that Commonwealth of India Bill which is already before the House of Commons, and which will finally give India power in her own house.

F. V.

The Parting of the Ways, by F. W. Pigott. (Theosophical Publishing House, London. Price 2s.)

The Regionary Bishop of the Liberal Catholic Church has served well his Church and country by republishing these articles, under the above title, which have already appeared in *The Liberal Catholic* magazine.

Those who are earnestly seeking Light and Truth will find very much herein contained that will be of valuable help to him in his search.

A Help to Worship in the Liberal Catholic Church, by E. Francis Udny. (Theosophical Publishing House, London. Price 2s.)

Bishop Pigott has written a short foreword to this book which is a study of the Eucharistic Service and of the Nicene Creed. Mr. Udny

has written this book mostly on the lines laid down by Bishop Leadbeater and quotes at length from much of his writings. To the reader it will be helpful therefore to study it side by side with *The Science of the Sacraments* so as to get a clear idea of what Mr. Udney is trying to teach.

G. H.

Observed Illuminates, by W. Winslow Hall, M.D. (The C. W. Daniel Co., London. Price 10s. 6d.)

The distinguished author has done a service to the western world in collecting and publishing records of well-authenticated cases of Illumination, a term which he adopts, in preference to that of Cosmic Consciousness, for an experience which is far commoner than most people suppose. He confines himself to cases that have fallen under his personal observation, and submits each to the test of a formal set of questions, answered by the subjects themselves, so that all evidence is direct; then this evidence is admirably sifted and arranged, so that certain broad generalisations and probable hypotheses are seen to emerge. Of course he is too advanced a thinker to limit Illumination to the Christian religion, and one of his examples is Abdul Baha, late leader of the Bahai movement. In one sense his inclusion seems regrettable, since otherwise the book need only have claimed to concern itself with the West; for larger acquaintance with the East would have soon provided Dr. Winslow Hall with many examples as good as his one Eastern exemplar, since this God-consciousness is a recognised factor of Eastern religious life, whether Hindū, Muslim, Buddhist, Sufi or Jaina. It seems that every Illuminate enters—whether temporarily or permanently—that same Kingdom of Happiness of which we Theosophists are hearing so much to-day.

An interesting experience recorded by K. B. G. on the night of December 22nd, 1922, fits in remarkably with utterances by Theosophical leaders.

It was a night of such ecstasy of music! . . . I heard the song of angels rejoicing, and I asked the meaning of that ocean-flood of rapture. Then I had a mental concept of some one explaining. 'The two thousand years of the Religion of Sorrow are over! The two thousand years of the Religion of joy have begun! Now is its birth—a new era—a new Christmas!'

Another interesting extract may be taken from the Author's conclusion:

Mankind needs, above all things, to be reminded of that larger and more exacting Good News which is to be found in the teaching and life of Jesus, as well as in the teaching and life of the holiest souls of all religions, the Good News of Illumination . . . Men will discover that a life of righteousness and loving service builds up a soul compact of human nature's best, and that this, working ever on and on, in love with God and man, enlarges into that felt oneness with the whole which is the essence of Illumination . . . In the future, as more and more individuals attain to Illumination, so will the ethics of the gospels come more and more to the front in national affairs. The material will be everywhere recognised at its true value, as only a vehicle for the spiritual. Distrust will give place to trust in man and God. The dominance of fear will yield to the dominance of love. Safeguards and penalties will be less and less required; instead, men and nations will, for the joy¹ set before them, wholeheartedly be 'good' and do 'good'. Indeed the spirit of man can respond nobly to the loftiest imaginable challenge. Simply because our personal ideals are now too low have the nations drifted into their blind materialism . . . Then what is our Twentieth Century Gospel to be? At least this:

Illumination full and free,
Illumination, here and now.
Illumination for all.
Illumination as a step to ever higher heights.

H. V.

The Science and Art of Speech and Gesture, by Rose Meller O'Neill.
(The C. W. Daniel Co., London. Price 7s. 6d.)

Besides a very interesting biographical sketch of the life of François Delsarte, Rose Meller O'Neill has written many chapters, gives charts, diagrams and illustrations, in her attempt to explain and put before the public the Art and Science of life as Delsarte saw and practised it. He had, by observation, so proved his theories with regard to gesture and expression of the body, as to enable him to form it all into an exact science. He shows by his teaching how each person can get complete control over his mental, moral, and physical bodies; how to gain perfect poise, harmony and grace of movement, expression and balance. It is a pity that some of the charts, especially those of the eyes and eyebrows, are so badly drawn. A set of carefully worked out exercises are given to teach relaxation and give poise—they appear to be very excellent, but there are so many different methods whereby one can accomplish these things to-day, that one feels hesitation in taking up and trying to understand still another one.

This book ought to be exceedingly useful for those who are studying for the stage and hope to take up that life professionally.

N. D.

¹ Italics ours.

With Mercy and With Judgment, by Alexander Whyte, D. D. (Hodder & Stoughton, London. Price 3s. 6d.)

A selection of Sermons by the late Dr. Whyte. This volume proves the writer to have been a strict adherent of the Christian Faith, a preacher full of fire, filled with the ardent desire that his hearers should work out their own "salvation". The book ought to be welcomed by those who have heard the sermons preached.

Ivory Gates and Golden, by Hilda Wood. (Theosophical Publishing House, Adyar. Price Re. 1.)

"A budget of wonder stories for young and old." The theme of some of the stories is old and has been clothed in modern language. Other stories are about fairies and the wonderful things our thoughts can bring about. The pen and ink drawings are quaint. A suitable little gift to those of our friends who do not come into touch with wonder stories.

J. I.

BOOK NOTICES

The Divine Art of Healing, by Rosa Hobhouse. (C. W. Daniel Co., London. Price 1s.)

This Author's points are well and clearly stated, and they would doubtless be extremely interesting to all students who search into old Medical works to find Religion and Art therein.

The A. B. C. of Religious Healing, by Sheldon Knapp. (C. W. Daniel Co., London. Price 4d.)

This booklet is a conversation between a nurse and an invalid and the healing methods are clearly stated and easy to understand and follow.

Rheumatism and Allied Ailments, by Valentine Knaggs, L.R.C.P. (C. W. Daniel Co., London. Price 1s.)

Many people would find this book valuable for home treatment if they suffer from this painful disease, as the remedies are fully described, and much valuable advice is given to ease the attacks.

Health and The Spiritual Life, by Geoffrey Hodson. (The Theosophical Publishing House, London. Price 6d.)

Here we find much good matter pressed into a small space. Lady Emily Lutyens in her introduction says: "Mr. Hodson's pamphlet offers some valuable advice within a very short compass, and should be read and studied by every member of the Star."

The Uplifted Heart, by Antonia R. Williams. (L. N. Fowler, London. Price 1s.)

The Author calls this little book, "Joyous adventures in the Way of Silence," and all through its pages silence is insisted on as the way to obtain spiritual enlightenment into the innermost of Joy, Peace and Love.

A Renaissance in the Art of Healing, by Lawrence J. Bendit, M.A., M.R.C.S., L.R.C.P., London. (Price 2s. 6d. net.)

This book deals with the theosophico-medical views of some problems of healing. The views are wide and cover much ground in past and present methods of healing, from the times of Hippocrates in Greece to Albert Abrams of the present day.

The Three Truths, a Simple Statement of the Fundamental Philosophy of Life, by "Brother XII". (The Chalice Press, London. Price 2s.)

These Three Truths are taken from *The Idyll of the White Lotus* and are therefore well known among all Theosophists. The author comments upon them and puts them out as a warning to the nations in their present unrest.

The Child's Path to Freedom, by Norman MacMunn.

This book in its first form appeared in 1914 and was rewritten in 1920.

This edition is a re-issue after the death of the author. A foreword has been added by T. P. Nunn and a biographical note by the author's wife.

S. W.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Masters and the Path (2nd Edition), by the Rt. Rev. C. W. Leadbeater (T.P.H., Adyar); *My Journey to Lhasa*, by Alexandra David-Neel (William Heinemann, London); *The Quest of the Golden Stairs*, by Arthur Edward Waite (T.P.H., London); *The Cancer Mystery Solved*, by Andrew Sergeant McNeil, L. R. C. P. (The C. W. Daniel Co., London); *How Psychology Can Help*, by Rupert Croft-Cooke (The C. W. Daniel Co., London); *Education for Life: The Training of the Girl Worker*, by Juli E. Vajkai (The Weardale Press, London, W. C. 1.)

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (July), *Modern Astrology* (July), *The Theosophical Review* (July), *Yuga Pravesha* (June), *Theosophy in Ireland* (April, June), *News and Notes* (July), *Revista Teosofica Chilena* (May), *Light* (July), *The Indian Review* (July), *The New Era* (July), *El Loto Blanco* (July), *The World's Children* (July), *Theosophy in New Zealand* (July, August), *The Messenger* (July), *The Australian Theosophist* (July), *The Herald of the Star* (July), *Bulletin Théosophique* (July), *The Servant of India* (August).

We have received with many thanks :

The Indian Humanitærean (June), *The Vedānta Kesari* (July), *League of National Life, Rural India* (June), *El Heraldo* (February, March, April), *The Beacon* (June), *Theosophisch Maandblad* (July), *Bhārata Dharma* (July), *The Fifty-Fourth Annual Report of the Carmichael Library, Benares, 1926*, *Rincarnazione* (January, February, March, April, May, June), *Theosophia* (July, August), *La Revue Théosophique Le Lotus Bleu* (June), *Cherag* (June), *Blavatsky Press Bulletin* (July, August), *The Vedic Magazine* (July), *Vaccination Inquirer* (July), *Pewartia Theosophie* (July), *The Schick Test and Immunisation against Diphtheria*, *The South Indian Boy Scout* (July), *The Standard Bearer* (July), *Sri Madhviswambhariyam 1st Part, Dirya* (July), *Teosofio en Yucatan* (June), *Heraldo Teosofico* (June), *Het Sterleven in Indonesia* (July), *Prabuddha Bhārata* (August), *The Occult Review* (August), *An Ideal Alphabet*, *De Theosofische Beweging* (July, August), *Lucifer* (June).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th February to 10th March, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

			Rs. A. P.
Miss A. Wernigg, Port Blair, for 1927	...	...	15 0 0
T.S. in Argentina, for 1926, £23	...	...	304 14 2
„ .. Austria, Balance of dues, for 1926, 10s.	...	...	6 8 0

DONATIONS

Nellore Lodge, T.S., for "Adyar Day"	...	...	13 0 0
Burma Section, T.S., for World Congress Fund, for 1926...	...	...	10 0 0
			349 6 2

Adyar

10th March, 1927

J. R. ARIA,

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1927, are acknowledged with thanks:

DONATIONS

	RS.	A.	P.
Miss E. Treherne, Ceylon, £1-2-6	14	15	0
Mrs. Clara Holmstead and Mrs. A. Burr, Canada, £4-1-3 ...	53	5	0
T.S. Lodge, Ahmedabad, for "Adyar Day"	11	4	0
Mr. Frank L. J. Leslie, Harrogate, for Food Fund, £5 ...	66	4	1
Beauséant Co-Masonic Lodge, No. 760, Chelsea, S.W.3, £6-7-10	84	11	5
	<hr/>		
	230	7	6

Adyar

J. R. ARIA,

10th March, 1927

Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Laguna Beach, America ...	Laguna Beach Lodge	10-7-1926
Quincy, Ills., ...	Quincy	21-9-1926
Chicago, ,, ...	Finlandia	10-10-1926
Peoria, ,, ...	Peoria	19-12-1926
Angol, Chile ...	Loto Blanco	27-12-1926
San Diego, Calif., ...	Olcott	31-12-1926

CHANGE OF NAME

The Ootacamund Lodge at Ooty has changed its name to Agasthya Lodge. from February, 1927.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Peoria, Ills., America ...	Peoria Lodge...	15-10-1926
Milwaukee, ,, ...	Slowacki ,,	1-10-1926
Santa Cruz ,, ...	Santa Cruz ,,	do

Adyar

J. R. ARIA,

9th March, 1927

Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

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ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
T.S. in England, Dues for 12th January to 28th February, 1927, £53-19-3	714	7	6
T.S. in Denmark, 400 members, for 1926	144	9	2

DONATIONS

T.S. in Wales, for World Congress Fund, for 1926, £2	26	6	8
Austrian Section, T.S., for Adyar Library, £1	13	0	0
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Adyar

J. R. ARIA,

11th April, 1927

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

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DONATIONS

	Rs.	A.	P.
Karachi Lodge, T.S., "Adyar Day" Collection	16	0	0
Donations under Rs. 5	4	0	0
	<hr/>	<hr/>	<hr/>
	20	0	0

Adyar

J. R. ARIA,

11th April, 1927

Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location		Name of Lodge	Date of Issue of Charter
Cayenne, Guyanne	Fran-		
caise, France* ... ..	...	L'Auroze Guyannaise Lodge.	27-9-1926
Paris, France ... ..	...	Socrate	14-12-1926
Torino, Italy ... ..	...	Pallade Athena	1-1-1927
Herning, Denmark ... ..	...	Herning	18-1-1927
Santa Cruz, Bombay, India...	...	Vasanta	24-1-1927
Calcutta, Bengal, India ...	...	Evolution	7-2-1927
Imperia II, Italy ... ..	...	Unitas	25-2-1927
Copenhagen, Denmark ...	...	Leadbeater	7-3-1927
Dadar, Bombay, India ...	...	Dadar	16-3-1927

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Bologna, Italy	Em. Swedenborg Lodge	1-3-1927

Adyar

J. R. ARIA,

10th April, 1927

Recording Secretary, T.S.

* This is the first Lodge composed of Negroes in the Theosophical Society in France.

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	Rs.	A.	P.
T.S. in England, March, 1927, £36-5-5	...	483	4 9

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Colombo Lodges, T.S.	...	15	0 0
T.S. in Egypt, £4-2-1	...	54	10 7
Edinburgh Lodges and Glasgow Lodge, T.S., £7-2-0	...	94	9 8
T.S. in Belgium, £2	...	26	10 2
" " England, £60-17-5	...	811	7 9
" " Ireland, £12-17-6	...	171	8 8
Indian Section, T.S., Benares City, for "World-Congress"	...	158	0 0
Fund for 1926	...	1,815	3 7

Adyar

10th May, 1927

A. SCHWARZ,

Hon. Treasurer, T.S.

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Adyar

A. SCHWARZ,

10th May, 1927

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Nidadavole, India... ..	Ramachandra Lodge	8-2-1927
Khurja, U.P., India	Khurja	16-2-1927
Lachhras, India	Lachhras	19-3-1927
Rome, Italy	Krishnaji	1-4-1927
Rutlam, C.I., India	Vedanta	2-4-1927
Parma, Italy	Ignis Ardens	7-4-1927
Montagnana, Italy	Loto Bianco	8-4-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Riga (Latvia) *	Riga Lodge	29-3-1927
Parma, Italy	Galileo	7-4-1927
Hamilton, Ontario, Canada †	Annic Besant	18-3-1927

Adyar

J. R. ARIA,

10th May, 1927

Recording Secretary, T.S.

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† This was directly attached to Adyar Headquarters through the Canadian Federation.

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FRENCH COLONIES: Auguste Brunet (Deputy).

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FINANCE: Sir James Wilson.

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The following receipts, for Dues and Donations, from 11th May to 10th June, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, April, 1927, £13-0-3	172	13	3
Mr. W. H. Barzey, Free Town, Sierra Leone, per 1927, £1	13	4	6
T.S. in France, £8-0-4	106	5	3
Hongkong Lodge, T.S., China --Entrance Fees and Dues of 4 new members, per 1927, £2	26	0	0

DONATIONS

Mysore T.S., and Youth Lodges, White Lotus Day Collection	6	0	0
T.S. in America for "Adyar Day"	19,337	0	0
Besant Lodge, T.S., Hyderabad, Sind, for "Adyar Day"	12	11	0
	19,674	2	0

Adyar
10th June, 1927

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Hon. Treasurer, T.S.

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WHITE LOTUS DAY GIFTS:					
Mr. Lalji Srivastava, Ajmer	...		5	0	0
Nadia Lodge, T.S., Krishnagar	...		10	0	0
Ahmedabad Lodge, T.S. ...	...		8	0	0
Hyderabad „ „ Deccan	...		10	0	0
Darbhanga			5	0	0
Alwar			13	0	0
Gaya			10	0	0
Delhi			17	0	0
Besant	Bombay	...	34	0	0
Shanti Dayak	Moradabad, for Food Fund		7	0	0
Midnapur	...	...	5	0	0
Blavatsky	Bombay, for Food Fund		100	0	0
Multan			5	0	0
"In His Name", for Food Fund	...	...	100	0	0
Rai Bahadur Shyam Sundar Lal, Kishengarh State			200	0	0
Mr. C. N. Subramaniam Iyer, B.A., Adyar, for wages of a weaving instructor	...	...	42	0	0
Mr. M. B. Fricke, Amsterdam	27	3	0
Donations under Rs. 5	6	0	0
			604	3	0

Adyar

10th June, 1927

A. SCHWARZ,

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NEW LODGES

Location		Name of Lodge		Date of Issue of Charter
Pinetown, Natal, S. Africa	...	Pinetown	Lodge	17-2-1927
Toulouse, France	...	Bonheur	„	19-3-1927
Royan, France	...	Agama	„	15-4-1927
Hintereben, Austria	...	Bruderschaft	„	17-4-1927
Llanelly, South Wales	...	Llanelly	„	1-5-1927
Port Talbot, South Wales	...	Port Talbot	„	do.
Calcutta, Bengal, India	...	K. H.	..	19-5-1927

Adyar

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A. SCHWARZ,

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THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are :

FIRST. --To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND. --To encourage the study of comparative religion, philosophy and science.

THIRD. --To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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T.S. in England, 10% Dues per May, 1927, £24-12-1	...	327	6 8
" " Cuba, per 1925 and 1926, \$279.83	...	761	0 0
French Section, T.S., 10% Acct. Dues, £8-1-2	...	104	0 0

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T.S. in Portugal, £8	106	8	8
" " Norway, £4	52	13	10
" " Finland, £7-15-7	103	6	9
" " Cuba, \$134	364	8	0
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	2,119	9	11

Adyar
11th July, 1927

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Hon. Treasurer, T.S.

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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Francisco, U.S.A. ...	Krishna Youth Lodge ...	7-3-1927
Greenwood, " ...	Greenwood " ...	8-3-1927
Lawton " ...	Lawton " ...	11-3-1927
Ojai " ...	Ojai Valley " ...	28-3-1927
Hood River " ...	Hood River " ...	1-4-1927
Harrisburg " ...	Harrisburg " ...	16-4-1927
Helena " ...	Helena " ...	23-4-1927
Matahuasi, Peru, S. America ...	Besant " ...	28-4-1927
Vienna, Austria ...	Arbeitsloge (Action Lodge) ...	May, 1927
Nowgong, India ...	Nowgong Lodge ...	15-6-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Napa, U.S.A. ...	Napa Lodge ...	11-5-1927
Eugene, " ...	Eugene " ...	18-5-1927

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Dutch East Indian Section, T.S., Java, 1,935 members, per 1927...	967	8	0
T.S. in England, 10% of dues, per June, 1927, £8-9-9	113	2	8
„ „ Ireland, „ for 120 members, per 1927, £3	40	0	0
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J. Arnold Esq., Shanghai, per 1927	15	0	0

DONATIONS

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H. Frei Esq., Colombo	200	0	0
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Adyar
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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1927, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Olcott Lodge, T.S., Rangoon, White Lotus Day Gift	28	0	0
Harriett N. Knott, U.S.A., \$2	5	7	0
Marie Wegert, " " 5	13	9	0
T.S. in Scotland. White Lotus Day Gifts from the following Lodges: Edinburgh, Olcott, Aberdeen, Dundee, Fair City, St. Andrews, Forfar and Leven, £11-18-8	159	1	9
	206	1	9

Adyar

10th August, 1927

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Karlsruhe, Germany	Wiedergeburt Lodge	1-12-1926
Wesel, "	Bruderschaft "	15-12-1926
Essen, "	" "	16-12-1926
Lunen, "	Teutonia "	9-1-1927
Berlin, "	Annie Besant "	26-2-1927
Landsberg, "	Parzival "	1-5-1927
Frankfurt, "	Adyar "	11-5-1927
Darmstadt, "	Shanti "	do.
Mannheim, "	Bruderschaft "	21-5-1927
Duisburg, "	Wahrheit "	7-6-1927
Dortmund, "	Rote Erde "	12-6-1927
Hamburg, "	Ojai "	17-6-1927
Bonn, "	C. W. Leadbeater Lodge	23-6-1927
Moyeuvre-Grande, France	Evolution "	29-6-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Leavenworth, U.S.A.	Leavenworth Lodge	26-5-1927

Adyar

9th August, 1927

A. SCHWARZ,

Ag. Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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CAN YOU AFFORD TO IGNORE ASIA ?

The Manchester Guardian, in referring to the contents of the *Asiatic Review*, recently wrote: (The Asian Circle which publishes its articles in the *Asiatic Review*) "claims support, pointing to the immense economic potentialities of Asia, and of the political ferment at work in her. If Western nations continue to ignore these facts, they must one day wake up to find all their plans and calculations upset because they had forgotten Asia."

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THE VERDICT OF THE PRESS, 1925-26

ENGLAND: *The Times*: "The January issue brings that quarterly to the fortieth year of its steadfast devotion to the mission of providing a platform for information and opinion on Asiatic affairs—political, social, literary, educational, commercial, artistic, and general . . . many eminent names appear in the list of contributors."

Public Opinion: "The *Asiatic Review* renders a fine service."

United Empire: "Succeeds in covering every quarter of the Asiatic continent in an authoritative but at the same time readable form."

U.S.A.: *New York Tribune*: "A well-informed quarterly dealing with Oriental affairs

FRANCE: *Les Dernieres Nouvelles* (Strasbourg): "La grande revue de Londres."

INDIA: *Bombay Daily Mail*: "Of special interest as affecting existing trade relations."

HOLLAND: *Handelsblad*: "De *Asiatic Review* toch is een publicatie, welke met inachtneming van degelijkheid en betrouwbaarheid zooveel mogelijk het beginsel huldigt der vrije tribune. Bovenal is zij er op uit haar inlichting slechts te verkrijgen van de meest bevoegde zijde. Te dien einde verleent zij bijvoorbeeld geregeld gastvrijheid aan de verslagen der steeds zeer competente sprekers der East India Association. . . En last, not least kan men bij haar deopstellen terug vinden van den *Asian Circle*, een studiekering voor Oostersche aangelegenheden. . . . Behalve deze bijdragen bevat de *Asiatic Review*, ook, en zelfs voornamelijk, nog haar eigen artikelen, desgelijks van hoog gehalte Ongetwijfeld zoude er dus door de medewerking van Nederlandsche specialiteiten op. koloniaal gebied met behulp der *Asiatic Review* veel goeds zijn te bereiken."

Gazette de Hollande: "The well known *Asiatic Review* now includes a Netherland Indies Section."

SPECIAL FEATURE: Book Reviews described by the *Review of Reviews* as "very representative," and by the *Morning Post* as "covering a very wide field".

SOME CONTRIBUTORS IN 1925-26

INDIA: Lord Irwin, H. H. The Maharaja of Patiala, The Marquess Curzon, Dr. Zai Uddin Ahmed, Lady Chatterjee, Sir Howard d'Egville, Prof. N. Gangulee.

FAR EAST: Mr. Sidney L. Gulick, Mr. K. K. Kawakami, Mr. Taw Sein Ko.

NEAR EAST: Sir Arnold Wilson, Prince Andre Lobanow-Rostovsky.

CENTRAL ASIA: Lieut.-Colonel Etherton, Lieut.-Colonel Sir Armine Drew.

FRENCH COLONIES: Auguste Brunet (Deputy).

COMMERCE: Sir Alfred Chatterton, Sir Montagu de P. Webb, Indian Trade Commissioner.

FINANCE: Sir James Wilson.

SCIENCE AND MEDICINE: Major-General Sir Gerald Giffard, I.M.S.

TOURISM: Java, by P. C. Coote, Syria and Palestine, by D. Talayarcarn.

ART: E. B. Havell.

ARCHÆOLOGY: Lieut.-Colonel Waddell.

LITERATURE: Stanley Rice. BOOK REVIEWS: Sir Malcolm Seton, Olga Novikoff, Louis Massignon, Sir Thomas Arnold, Miss F. R. Scatcherd, Sir Patrick Fagan.

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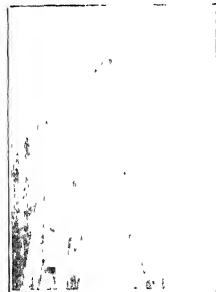
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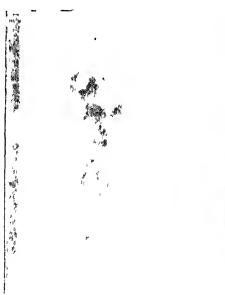
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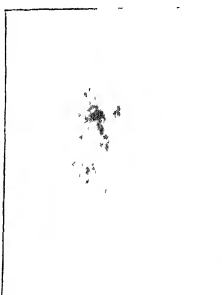
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THE PRESIDENTIAL ELECTION

As our members are aware, the third term of office of our President is about to close, and next year an election will have to take place. With the permission of the Executive Committee of the Australian Section, I addressed a private letter some months ago to every member of the General Council enquiring whether it would be desirable for the Society once again to offer Dr. Besant the life-Presidentship as a sign of the enthusiastic confidence of its members, or whether it would be wiser to follow the usual procedure and re-elect her for a fourth term, carrying her on into twenty-eight years as Head of our Society.

I have received replies from members of the following Sections, giving their unofficial views: Austria, Mexico, Norway, the Russian Section outside Russia, Brazil, Roumania, Poland, the Argentine, Hungary, France, the United States of America, Scotland, Burma, Dutch East Indies, Wales, Canada, New Zealand, Australia, Ireland, Bulgaria, Finland, Italy, England, South Africa, Porto Rico, Holland, China, India.

All are emphatically in favour of the election of Dr. Besant as President for life. She would, it is thought, have an absolutely overwhelming majority and an enthusiastic welcome as life President. On the other hand, the General Secretary for Italy has well expressed the view of some members in the following words: "If [Election for Life] is to render her honour, it seems to us that she will be far more honoured by constant re-election, the very fact of which would demonstrate and confirm the very high consideration she enjoys in the Theosophical Society. If she were elected President for life, she would be honoured once and for all, thus for ever preventing that repeated confidence which certainly will be shown her on the occasion of each election. Moreover, since she has already once before expressed her opposition to such a proposal, probably she will not this time wish it to be brought forward again."

Personally, I think Colonel Boggiani's view, which he has, of course, expressed for himself and not on behalf of the Italian Section, the right one, and a view in which all Sections will concur, though some members feel that Dr. Besant *must* be elected for life. Needless to say, Dr. Besant knows nothing about this correspondence, and may, when she reads it, call me to task for beginning it. But, if I may respectfully say so, I am very thankful I did, for I have now a file of wonderful tributes to her from all parts of the world, and convincing testimony that to-day she enjoys a trust and confidence greater, if possible, than ever before. The Theosophical Society stands solidly behind their great leader, immeasurably grateful to her for her unique service in the cause of Theosophy. Some there may be who do not agree with all she does or says. Shall I be misunderstood if I say—so much the better for the Society? Freedom to differ is a right the Society must cherish on behalf of every single member. Disloyalty does not consist in disagreeing, but in not throwing oneself heart and soul into Theosophy as one understands Theosophy, and in not maintaining a brotherly comradeship with one's fellow-members however much one may differ from them, recognising that many points of view are needed if our Society is to do in the world its great work.

But even those who may disagree on certain points recognise the supreme value of her leadership, and follow her in principle even though they may differ as to details. And she, like her colleague, Bishop Leadbeater, is more than thankful when her friends and comrades use their judgment and think for themselves. They need people who can originate, not only people who can copy.

In 1928, therefore, we shall proceed to re-elect Dr. Besant President for the fourth time, and may she complete half a century of years as President of the Theosophical Society. We want no other President, and will have no other President so long as she can be persuaded or "coerced" (?) to accept office. Long may she reign

GEORGE S. ARUNDALE

THE FIFTY-SECOND ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY, 1927, AT ADYAR

THE Fifty-second Annual Convention of the Theosophical Society will be held at Adyar. The dates as finally fixed will be duly notified, but will probably be December 24th to 27th; subjects and speakers to be announced later.

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasala and Quadrangle.—Only a few rooms will be available in these two buildings, at the rate of Rs. 10 to Rs. 14 according to size. Preference will be given to ladies and delegates accompanied by their family.

General Accommodation.—A certain number of general huts will be erected as usual, some for men and some for women, where delegates can put up without charge.

Special Accommodation.—On previous notice being given, not later than the first week in November, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 14 with mats, or Rs. 12 without mats;

A large hut, 20 ft. by 12 ft., at Rs. 25 with mats, or Rs. 20 without mats.

No furniture can be supplied, with the exception of a limited number of cots, on hire at the rate of Rs. 2 per cot.

Meals.—During the four Convention days free meals in the Indian style will be provided to all registered delegates.

On other days meals in the Indian style (two meals per day without lunch, chota hazri or milk) will be charged Re. 1 per day.

Tickets for free meals must be applied for at the Bhojanasala between 6 and 8 a.m. for evening meals, and 2 and 4 p.m. for the next morning meal. Those who do not apply for tickets within the hours that are fixed will have to pay As. 10 per meal.

Refreshments will be provided if wanted.

Donations for the *Food Fund* will be thankfully accepted.

ARRANGEMENTS FOR EUROPEAN DELEGATES

Accommodation and Meals.—Delegates requiring meals in European style (chota hazri, lunch, afternoon tea and dinner) will be charged Rs. 4 per day, *without* accommodation, or Rs. 5 per day *with* accommodation. There will be no *free* meals; separate rooms in Leadbeater Chambers or Blavatsky Gardens cannot be guaranteed. Separate furnished accommodation in Cadjan huts may, however, be arranged, if applied for at latest by the first week in November, on payment of Rs. 20 for a single hut or Rs. 30 for a double hut.

The foregoing arrangements for both Indian and European Delegates will hold good from December 17th to January 7th.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than November 15th. Delegates unregistered by this date cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during Convention: father, mother, husband or wife and children, if under the age of sixteen.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Each non-delegate accompanying a member must pay Rs. 3.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lantern.

Payments for special huts should be sent with the order to Mr. B. Ranga Reddy, Theosophical Society, Adyar, Madras.

Inquiry. All letters of enquiry should be addressed to the Recording Secretary, T.S., Adyar, Madras.

Adyar, Madras
22nd August, 1927

A. SCHWARZ,
Actg. Recording Secretary.

